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PROTEST OF THE APOSTOLICAL
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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 442.—JANUARY 6, 1844.



[Bethlehem.]

THE CITY OF DAVID.

BETHLEHEM—"the city of David"—cannot fail to be a spot of peculiar interest to the Christian, celebrated as the place chosen by the Almighty as that where, in the fulness of time, the Saviour should be born of a woman—born under the law—and where the offerings of the wise were presented as acknowledgments of his boundless sway, and in accordance with the psalmist's declaration—"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."

The following interesting account is from Burton's narrative of a voyage from Liverpool to Alexandria, &c.*:—

Whilst in Jerusalem, my friend Mr. Bower Johnston accompanied me to Bethlehem, situated

six miles to the south-east of Jerusalem. We set out at about half-past seven in the morning, and proceeded through the Jaffa and Bethlehem gate, crossing the valley of Hinnom, near the lower pool, and came to the plain of Rephaim (giants); at the latter end of which, on the way to Bethlehem, is the Greek convent of St. Elias, a fountain of superior water, and a flat rock, where that wondrous man sojourned for some time, on his way to the desert of Sinai, when he bemoaned that the faithful had perished from the land. There is certainly an indenture in the rock, which the tradition of the place announces to have been his couch*. From this you have a view of both Jerusalem and Bethlehem, and it is by some considered the spot from whence Abraham beheld Moriah, when journeying thither to offer up the sacrifice of faith and obedience in the person of

* "Narrative of a voyage from Liverpool to Alexandria," &c. By the rev. Nathaniel Burton, LL.D., late assistant chaplain to the garrison of Dublin. A work of which, when first published, we spoke favourably.

* "We passed the convent of Elijah; for the monks supposed that the prophet died this way to Beersheba (1 Kings xix. 4), and under a neighbouring tree they pretend to shew the mark left by his body, as he lay asleep on the rocky ground; though it is a hard stone."—*Narrative of a mission of inquiry to the Jews from the church of Scotland in 1830.*

his beloved son. After passing the convent, we struck across to the right to visit the tomb of Rachel, whom Jacob here interred on this same way to Bethlehem Ephrata—a sepulchre venerated alike by Christians, Jews, and Mahometans. We entered it by steps, through a very small door, into a chamber, in the centre of which was a pillar composed of stone and mortar; a seat of stone also ranges round the apartment, and straw mats are on the floor for the Moslems to perform their devotions*.

The column is covered with names of different visitants, amongst which the Hebrew characters predominate. We sat down on the stone bench, discussing our hard-boiled eggs, bread, and oranges; feasting our minds, at the same time, with reminiscences of Jacob and Rachel, and all the kindred associations which render Bethlehem illustrious. The path we pursued is far from interesting; like its master when he trod it, it is without form or comeliness, but pregnant with treasures commensurate with heaven: viewing the Holy Land through this medium smoothes its rugged visage, and unites what is contemptible amongst men with the magnificence of Deity.

It appeared as if we were passing through a stony heath when Bethlehem opened on our view. We entered by a narrow pathway, on the left of which was a deep ravine. The village is situated on a declivity of the hill on our right†; and on an imposing level on the left, which impends the above ravine, stands in solitary dignity the church and convent, erected over the inn where “the Star of Bethlehem” first emitted its splendour. The whole neighbourhood is a collection of small rocky hills, a chain of which extends between this district and the Dead sea. We entered the monastery by a spacious hall, which in more flourishing days had been a magnificent church; the columns of the pious St. Helena adorn the interior; despotism, however, and the slow but sure hand of decay, have marked it as their victim, and denuded the walls. I was surprised at the smallness of the door, but was informed it was to prevent the predatory spirit of the Arabs, who, were there sufficient room, would ride into the hallowed courts and insolently levy their unjust contributions. Thanks to heaven, that stormy period is rapidly departing; a better policy now regulates the country. A liberal spirit, the mimic of British, is enlarging the darksome cavities, within whose contracted chambers of the brain had too long lurked a legion of deformed passions, which desolated this region. After passing through some windings of the building, we heard the murmur of children, which proceeded from a small school under the auspices of the monks. Here the guardian of the convent, a fine hearty old man, met us; he was a Spaniard, and had resided twenty years in Peru. With the utmost kindness he led us to his apartment, where good, rough, Bethlehem wine and *aqua vite* were pre-

* “And there was but a little way to come to Ephrath (Bethlehem Ephrata): and Rachel travailed, and she had hard labour. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day” (Gen. xxxv. 16, 19, 20). The tomb is no doubt modern, erected probably by the Mahometans, but the spot may justly be regarded as the place where Rachel died and was buried.

† “Its appearance, as we drew near, was that of a handsome town on an eminence, with a few remains of walls. The interior is exactly like that of Hebron—full of crooked, narrow, and dirty streets.”—*Forby’s Tour*.

sented us. The father invited us to take something more solid, but our strong desire to view the immediate scene of the nativity was sufficient meat and drink*. He took down our names and religious profession; nor did my acknowledgement that I was educated in protestantism in the least alter the old man’s kind disposition towards me: he said if I felt inclined I might remain the guest of the convent seven or eight days, but observed with respect to himself, “credo, cum toto corde meo.” He forthwith gave directions that we should be shown all the holy places. We passed through the Greek and Latin chapels (for, in such places as this and the holy sepulchre, all concur in their acknowledgment of their identity with the original scene; which, to me, is a strong proof of their authenticity). We here met a lay brother, whose pallid countenance indicated that he lived in the midst of lamps and stone pillars, by whom we were presented with a long wax taper, stamped at one end. We descended by some steps, and entered an extensive apartment, whose pillars, walls, and roof, were the natural rock: I conceive it too capacious to have been the work of imposture. It certainly had the appearance of a place which may have originally served as a stable; two or three of the stalls are still visible. On the left, as you enter, is the spot over which the star rested; a richly ornamented silver star is set in the floor. In front, beyond this, is a stall with a place for two animals to feed in; in the farther side of which sat the blessed virgin, and in the outside the holy infant was laid, on the left hand of whom the wise men presented their gifts. The manger is a stone trough, nearly level with the ground: Mr. Johnston remarked to me that the same description of manger is still in use in the country. The ceiling is, as I observed, the natural rock; the whole is covered with a kind of veil. A number of gold and silver lamps—tributes, I presume, of princes and religious denominations—cast their light around; for there is no window throughout the extensive cavern. Here is shown the place where Joseph retired during the delivery of the blessed virgin; and, in another part, the cell in which he dwelt when abbot of the monastery. What relates to our Redeemer eclipses every other object; nor did I pay much attention to the cells or history of the saints who in after ages flourished here. The small chamber where St. Jerome sojourned excited some interest: there is an altar in it, and some tradition with respect to a lion, which, as well as I could understand, he discovered in his cell and slew. Two female descendants of the noble Scipios here devoted themselves to religious retirement, and the cultivation of a peace the world can neither give nor take away. Illustrious sacrificants!—they have far distanced and left in dubious shade the boasted deeds of their progenitors.

We were shown a beautiful little hand, set in an ornamented glass box, as having belonged to one of the holy innocents who were slain, by order of Herod, in Bethlehem and its vicinity. Having made a small present in honour of the place, we took our leave of the worthy guardian, who is superior to a fraternity of only seven or eight

* “We were received at the Latin convent with extreme kindness and hospitality, and remained there until the following day.”—*Forby’s Tour*.

monks. The Latin Christians of Palestine have long breasted an ocean of persecution, and amidst the ruins of their sanctuaries have preserved their fidelity; in many places impoverished, and nearly extinguished, they yet clung to their hallowed walls, and, in the patience of Jesus Christ, await the triumph of his empire over every hostile power. They have now some relaxation, and participate in the fruits of that liberality which is diffusing itself through Syria; the "highway" is opening by the ordinance of just heaven, and the rolling waters of mighty Euphrat are in the process of exiccation, that the way for the kings of the east may be prepared.

Scarcely a quarter of a mile to the east of Bethlehem, is the cave where Joseph concealed the holy family, whilst he arranged matters for their flight into Egypt: it is more in its natural state than other honoured places, and is used as a chapel by the Greek Christians. A little farther in the same direction is the village of the shepherds, to whom the angels announced the joyful tidings of the nativity: it crowns a small craggy hill lower than those which surround it, and in the glen below is some good arable and pasture land. My friend and I sat for some time in this vicinity, and endeavoured to rally our thoughts to reach the grandeur of the events—a spot predestined in the counsels of the Eternal—patriarchal Boaz, the stripling rustic David, and a host of astonished angels, wise men from afar, and the infant God-man; and if, in the consideration, angels are lost in amazement, the intellects of an initiatory existence must wait and adore in silence. I repeated aloud the anthem, "Behold I bring you glad tidings," endeavouring to reconcile the adoration of the Christian world with the scene around, which, alas! has now a contracted, dreary, and desolate appearance. An interesting boy kept close to us all the time, kissing my hands to show me he was a Christian. There was an innocent, subdued manner about him—a kind of silent expression that a covenant of peace existed between us: this, in some degree, was a redemption for the spiritless state of this important place. Christianity, after all, justifies its heaven-born original, however degrading the circumstances may be in which it is placed. We were hailed by all we met with the title of Hadjee, or pilgrim, a name given to all travellers in the east. After having sufficiently feasted ourselves on this eventful spot, we returned by the same road, and visited the well where the wise men stopped to see what direction the star would take: it is by the side of the way between Bethlehem and Jerusalem, and a mile and a half from the former.

ROMISH SUPERSTITIONS IN IRELAND—EXORCISM*.

It is a melancholy reflection how little Ireland is improved since bishop Taylor said that he had "observed, among the generality of the Irish such a declension of Christianity, so great credulity to believe every superstitious story, such confidence in vanity, such groundless pertinacity, such vicious lives, so little sense of true religion and the fear of God, so much care to obey the priests, and so

little to obey God." It is easy to assign reasons of various sorts for this fixity of error and superstition; and the church should be miserably blind to her own sins and negligences, if she did not largely take blame to herself for the small progress which the reformation has made in this country. But, account for it as one may, the bishop's conclusion is just as true now as it was in the days of Charles II.: "As it is certain that the Roman religion, as it stands in distinction and separation from us, is a body of strange propositions, having but little relish of true and pure Christianity (as will be made manifest, if the importunity of our adversaries extort it); so it is here among us, a faction, and a state party, and a design to recover their old laws and barbarous manner of living, a device to enable them to dwell alone, and to be *populus unius labii*, a people of one language, and unmingled with others."

That the lower classes in Ireland, especially the peasantry, do believe that their priests can work miracles—can change unruly members into pigs or goats, or wooden stools—can fix immovably on the head of a disrespectful churl the hat which he should have raised with reverence at the approach of his priest, and, above all, that they have the power of casting out devils, and that all these powers form one grand distinction between their priests and the clergy of the church—is a matter perfectly well known to any one acquainted with the country parts of Ireland. And this superstition is greatly maintained by a constant circulation of absurd stories among a credulous and ignorant peasantry, where any symptom of scepticism would at once be attributed to infidelity and a secret leaning towards protestantism. These stories are sometimes transmitted from hand to hand by the gossips of the village; sometime they are hawked about in print by itinerant vendors, who find a ready sale for their pernicious fables among a people inquisitive to a proverb. A specimen of these veritable productions the editor has been lately favoured with, by the kindness of a gentleman who purchased it within these few weeks in the streets of Armagh. It will afford so curious a specimen of the stories circulated and believed in Ireland, and so striking an illustration of the acts by which the superstitious reverence for the Romish priesthood is strengthened and supported among a deluded people, that it seems advisable to reprint it entire. The original is a tract of one sheet of small octavo, the eighth page being occupied by a rude engraving, representing our Saviour in the clouds, surrounded by angels, and in a circle over his head the letters I. H. S., surmounted with a cross, and underneath them a heart pierced with three darts, which possibly may indicate its having some connexion with the jesuits, or one of their outlying confraternities. The tract is as follows:—

A CORRECT ACCOUNT OF PATRICK PRICE, WHO SOLD HIMSELF TO THE DEVIL.

By giving you and the reader a correct account of the way that the rev. Mr. Gallagher took for delivering him from the claws of that atrocious beast, hoping that this most dreadful occurrence may be a warning not altogether to the reader, but also to the child unborn, by giving you a correct account of his acknowledgment to the rev. Mr. Gallagher and the public at large, at the ap-

* From the Sept. No. of "The Irish Ecclesiastical Journal."

proach of the said beast coming to demand his body as a matter of right. On the beast's approach his contract was to meet him at the outhouse or barn. On the appointed day, when the unfortunate victim had to deliver himself up, having the rev. Mr. Gallagher in the appointed place to meet Satan, accompanied by other clergy of different denominations and creeds to stand in his defence, to shew the people at large that his Redeemer had purchased him and all other people by his precious blood on Mount Calvary. On the beast's approach into the barn or outhouse he was invisible. The clergy, being accompanied with the victim and numbers of people, the first who saw him was his unfortunate victim, whom he thought was his prey. The rev. Mr. Gallagher, having prepared himself for his delivery, said unto Satan, "I recommend you, in the name of God, for to show me your claim or signature that you have got from this man." Satan refused the command, but with a study he disguised his hand or claw. In the course of a moment the appearance of a list of paper appeared before the public at large. The rev. Mr. Gallagher said to the man, "Is this your signature or hand-writing?" The man said "Yes." Commanding Satan to lay it down on the table, opening a book, and told him to put it into the book, Satan refused the command of the clergy, and said he would not, for he had purchased him by a ransom of money, and served him for fourteen years, striving to obtain him; but with the second order of the clergy, he laid the paper or signature into the book with a great argument, striving all the time to show that he had a better claim to him than the other. The rev. Mr. Gallagher closed the book on the signature, and told Satan to take it out. But to the spectators' astonishment Satan had not the power to unclothe the book, without getting liberty from the clergy; the power of God prevailed against him, that he had not the power to unclothe the book where the written word of God was enclosed, though being a companion with that signature that came with the unfortunate sinner. The rev. Mr. Gallagher said, "How did you come in company with the unfortunate man?" though he knew from the man's acknowledgment, but to show the spectators that he had power over the beast, that he would make him acknowledge that the conspiracy took place between them, hoping that it would be a warning to them and all others who would read it. Satan made answer, and said to the clergy, "that at the time he was constantly calling me, though I did not make my appearance to him; but getting him a little intoxicated, so that I knew he would become my prey. I would have made my appearance to him before that time, but I knew he would be unable to bear the sight of me when he knew that I was a messenger from Lucifer; but on this night, after disturbing his wife and demanding money of her to procure more drink and spend at cards, I made my appearance to him at the end of his own house, in the dress of a gentleman, inquiring from him for the sign of the Anchor, kept by John Hamill, 72, Fleece-alley. I said I had just left the house, which was a house of bad fame. I invited him to accompany me there, to which he consented. I then asked him to play cards. We prepared and entered the house, enjoying ourselves with all kinds of liquor.

Remaining in this manner, I disclosed my mind, and said, 'Now, my friend, you have an opportunity to embrace; will, or will you not?' He told me he would do so. I told him I would serve him with money at all times, therefore he gave me my request. I called the landlady to accommodate me with a small bit of paper. Having none in the house, she told me she had none. Taking second thoughts, she asked me how much would do. I said a small bit. She went to a cupboard, where she took a letter out of it, and tearing a part that was clean, gave it to me. I thanked her, and said 'Yes.' Calling for another supply of drink we enjoyed ourselves with it. Then said I to him, 'Will you be so good as your promise?' He said 'Yes.' So he delivered himself from the promise I made to him; he delivered himself of a drop of blood, and wrote his signature to me; so I told him to make his own time, unless he would depart this life before the time specified would be expired; therefore he gave himself fourteen years, with my presenting him with six hundred pieces of money; therefore he delivered me the writing, and I delivered him the money, with making him a promise of serving him with money at all times. Now let him deny his contract, if he can, as you know I have power to tempt all people on earth." Then the priest spoke to the man, and said, "Did not our Lord leave a pattern in the fifth chapter and seventh verse, where he told our Lord to command the stones into bread, and also where he tempted Job's wife to her husband, to curse God and die? Could you not have made answer and said as Christ, 'Get thee hence, Satan;' so, as you would not be tempted by him, I hope you'll be a warning to all those who hear of you, that they will be attentive to God and their church." The priest said unto Satan, "I command you to go hence from whence you came." Satan made answer with voice most furious, and said he would not, for that he would have his contract either here or hereafter. The priest said to him, "I command you, in the name of the Father, and of the Son, and of the Holy Ghost, to disappear out of this place, without doing any harm either to the people present or not present," hoping to his Redeemer that no clergyman would ever have such a heavy undertaking, thanking the God above that he was endowed with the power of saving one from the snares of the devil. Satan disappeared in a cloud of smoke, which astonished all that was looking on, when he heard the name of Jesus the Redeemer. Mr. Gallagher at this time had the appearance of getting weak on the constant reading, when Mr. Johnston of the church of England helped him to a drink, though Mr. Gallagher did not ask it. Having returned him thanks, the people were all surprised, some in a faint, and some retiring; when the priest said, "Do not move, my friends, for I will stand in your defence, until we hear Patrick Price's acknowledgment unto Satan. So now, my man, I hope you will deliver yourself to the public: let them know the conversation that took place between you and Satan, hoping it will be a warning unto them." "Your reverence, I cannot deny the contract that was between us. I served him in all kinds of idleness and drunkenness, and in idle women, though having my own companion. I enjoyed myself on the money received, though still regret-

ting it in my sobriety. Above all things, I hope the reader will take warning by me, and keep from blaspheming, and particularly from the lust of the flesh; for there was nothing cast me to the devil but women and drink; hoping that it will be a caution to both old and young, as I now mean to give satisfaction on this earth to the Lord for my deliverance, and to the rev. Mr. Gallagher, for it is my intention to punish myself in a pilgrimage, hoping the Lord might pardon me for my transgressions, that the Lord may keep every one in a state of grace."

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. II.

PRAYER.

"Search the scriptures, for in them ye think ye have eternal life.—JOHN v. 39.

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the Second Sunday in Advent.*

I. A BEAUTIFUL attribute of God in regard to prayer.

"O, thou that hearest prayer, unto thee shall all flesh come" (Ps. xlv. 2).

II. Divisions or heads of prayer—

1. Praise. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name" (Ps. c. 4). "Hear my prayer, O God, give ear unto the words of my mouth. . . . I will freely sacrifice unto thee, I will praise thy name O Lord, for it is good" (Ps. liv. 2, 6). Additional texts—Ps. lxxv. 1, 2; lxxix. 30, 31; l. 23; xlv. 17, 19; xxxiv. 1; cix. 30; cxi. 1; cxvii.; cxlv.-cl.; 1 Chron. xxix. 10, 11, 12, 13; Is. xii. 1, 2; xxv. 1.

2. Confession. "And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God" &c. (Dan. ix. 6). Additional texts—Ezra ix. 6; Ps. xxxii. 5.

3. Supplication. "Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God" (Phil. iv. 6). "Then these men assembled and found Daniel praying, and making supplication before his God" (Dan. vi. 11). Additional texts—Ps. lvii. 1; Jer. xvii. 14; Hos. xiv. 2; Eph. vi. 18; Ps. lxxxvi. 6.

4. Thanksgiving. "Daniel kneeled upon his knees three times a day and prayed, and gave thanks before his God" (Dan. vi. 10). "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Ps. cxvi. 17). Additional texts—Ps. l. 14, 15; Phil. iv. 6.

5. Intercession. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men" (1 Tim. ii. 1). "Brethren, pray for us" (1 Thes. v. 25). "Confess your faults one to another, and pray one for another that ye may be healed" (James v. 16). Additional texts—2 Thes. iii. 1; Ps. xx. 1-4; Eph. vi. 18; Jer. xxix. 7; Matt. v. 44.

III. How we are to pray—

1. In the name of Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son; if ye shall ask any thing in my name, I will do it" (John xiv. 13, 14). "Verily, verily, I say unto you, whatsoever ye shall ask the Father, in my name, he will give it you" (John xvi. 23). Additional—John xv. 16.

2. In faith. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering" (James i. 5, 6). Additional—Matt. xxi. 22.

3. In the Spirit. "What is it then, I will pray with the Spirit, and I will pray with the understanding also" (1 Cor. xiv. 15). "God is a Spirit, and they that worship him must worship him in Spirit and in truth" (John iv. 24). Additional—Eph. vi. 18.

4. According to God's will. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us" (1 John v. 14).

5. Without ceasing. "Pray without ceasing" (1 Thes. v. 17). "Rejoicing in hope, patient in tribulation, continuing instant in prayer" (Rom. xii. 12). "And he spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke xviii. 1). Additional—Luke xxi. 36; Eph. vi. 18).

6. In secret. "Thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. vi. 6).

7. In common. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 19, 20). Additional—Acts i. 14; iv. 24; xxxi. xi.; v. 12.

8. With watchfulness. "Watch ye and pray, lest ye enter into temptation" (Mark xiv. 38). "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. iv. 7). Additional—Luke xxi. 36; Mark xliii. 33.

9. In charity with all men. "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses" (Mark xi. 25). Additional—Matt. v. 23, 24.

10. At stated intervals. "Evening and morning and at noon, will I pray and cry aloud, and he shall hear my voice" (Ps. lv. 17). The early Christians were in the habit of praying at the third, sixth, and ninth hour: compare Acts ii. 1, 15; x. 9; iii. 1; x. 30. Additional—Ps. cxli. 2.

IV. God promises—

1. Assistance in prayer. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look on me whom they have pierced" (Zech. xii. 10). "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be

uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

2. That our prayers shall be heard and answered. "He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him" (Ps. xci. 15). "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am" (Is. lviii. 9). "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 15). Additional—Matt. vii. 7, 8, 11; Ps. xci. 15; Prov. xv. 29; Is. xxx. 19; lxxv. 24; Jer. xxxix. 12; Zech. xiii. 9; John xv. 7; xvi. 23; xiv. 13, 14; James v. 15, 16; Jer. xxxiii. 3.

3. That he will be nigh unto us in our prayers. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth" (Ps. cxlv. 18). "Draw nigh unto God, and he will draw nigh unto you" (James iv. 8). "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for" (Deut. iv. 7).

4. Deliverance in trouble when we call upon him. "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me" (Ps. l. 15). "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32). Additional—Ps. lxxxv. 5, 7; xviii. 3; xxxiv. 17.

5. Salvation. "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved" (Rom. x. 12, 13). Additional—Ps. cxlv. 19.

V. A few remarkable instances recorded in scripture of prayer answered—

1. Hezekiah's prayer, and consequent deliverance from Sennacherib (Isaiah xxxvii).

2. Hezekiah's prayer, and consequent recovery from dangerous sickness (Isaiah xxxviii).

3. Intercession of Moses for the children of Israel (Numbers xiv. 19, 20, and Numbers xxi. 7, 8).

4. Nehemiah's prayer that he might find grace in the sight of king Artaxerxes answered (Nehem. i. 2).

5. Peter raised Dorcas from the dead by prayer (Acts ix).

6. Elias prayed that there might be no rain, quoted by St. James (James v. 17, 18).

VI. Christ shewed us an example of long, frequent, and secret prayer—

"And, when he had sent the multitudes away, he went up into a mountain apart to pray; and, when the evening was come, he was there alone" (Matt. xiv. 23). "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark i. 35). And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12). Additional—Mark vi. 46.

VII. Christ prayed when in trouble—

"And being in an agony, he prayed more ear-

nestly, and his sweat was as it were great drops of blood falling down to the ground" (Luke xxii. 44). "Now is my soul troubled, and what shall I say; Father save me from this hour, but for this cause came I unto this hour" (John xii. 27). Additional—Matt. xxvi. 38, 39.

VIII. Christ prayed for all men—

1. For his immediate disciples. "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine" (John xvii. 9). Additional—John xvii. 11, 15, 17.

2. For St. Peter individually. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren" (Luke xxii. 31, 32).

3. For believers. "Neither pray I for these alone, but for them also which shall believe on me through their word" (John xvii. 20).

4. For his murderers. "Then said Jesus, Father forgive them, for they know not what they do" (Luke xxiii. 34).

5. He still prays for us in heaven. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. vii. 25). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). Additional—Rom. viii. 34.

IX. The prayers of men ascend to heaven—

1. The prayers of the priests ascended to heaven in the time of Hezekiah. "Then the priests, the Levites, arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven" (2 Chron. xxx. 27).

2. The prayers of Cornelius ascended to heaven. "And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God" (Acts x. 4).

3. The prayers of the saints ascend with the smoke of the incense. "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne; and the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand" (Rev. viii. 3, 4). Additional—Rev. v. 8.

X. Therefore attend to the following injunctions—

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. For God is in heaven and thou upon earth, therefore let thy words be few" (Eccles. v. 2). "When ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking" (Matt. vi. 7).

XI. Christ has given us a model from which we are to frame all our prayers, and which we are to use whenever we pray—

"After this manner, therefore, pray ye: When ye pray say, Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth. Give us day by day our daily bread, and forgive us our sins; for we also forgive every one that is indebted to

lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the glory, forever. Amen" (Matt. Luke xi. 2-4; Matt. vi. 13).

SUITABLE COLLECT.

Almighty God, the fountain of all wisdom, oweest our necessities before we ask, and grace in asking, we beseech thee to have compassion upon our infirmities, and those things, or our unworthiness we dare not, and for which we cannot ask, vouchsafe to give us, through the worthiness of thy Son, Jesus Christ our Lord. Amen."

URN-BURIAL.

No. I.

Funerary practices of the ancients have been treated of. I mean to follow the course of thought, by introducing some observations upon the methods in which they disposed of the bodies of the dead.

Most ancient modes mentioned in history are for by burning, of which the former appears more ancient. Many proofs of this occur in the history of the patriarchal ages, in which sepulture appears to have been objects of acquirement, and the use of them is disapproved and repeatedly recorded. It is, indeed, the sense of that natural feeling which appears against the instant and entire dispersion of the body by fire, which has very generally established sepulture as the customary practice of all nations. Sir Thomas Brown thus expresses himself in his quaint, but energetic manner, his learned and interesting treatise upon "Sepulture, or urn-burial":—"Men have been singular in the singular contrivances of sepulture, but the soberest nations have been in two ways—inhumation and burning. The custom is of the elder date, the examples of the patriarchs is sufficient to illustrate that Christians have abhorred the way of sepulture by fire, and, though they staked not to their bodies to be burnt in their lives, detested the idea after death, affecting rather a deposition than an assumption; and conforming themselves to the will of God, which required them to be buried, not to ashes, but to dust. But this was not fully disused till Christianity was established, which gave the final extinction to these sepulchral bonfires."

It will not be uninteresting if I take a hasty survey of the practice of different ages and countries in relation to the custom of burning the bodies of the dead, ere I proceed to detail the circumstances that attended the discovery of some of the principles which the late learned and liberal philosopher of Stourhead presented to the Bristol Society.

Nothing of the probably fabulous account of the death of Hercules, the poems of Virgil furnish us with noble descriptions of the funeral, in the solemn obsequies of Patroclus and Achilles, and among the Trojans of the funeral-pile of Hector. The custom appears to have prevailed among the nations of the East, and to have extended far to the western

countries—the Celts, Sarmatians, Germans, Gauls, &c.; and among the Romans it seems to have been of greater antiquity than some are willing to allow. The ancient tables of laws regulate as to burning or burying within the city, making the funeral-pile with planed wood, or extinguishing the fire with wine. Numa, by his own direction, was not burnt but buried.

In the treatise of Georgius Fabricius, entitled, "*Veteris Romæ cum novâ collatio*," I find a sufficiently detailed account of the manner in which the ashes, containing the ashes of the dead, were placed in the repositories destined to receive them. They were arranged, if I understand him aright, in a manner similar to that in which books are placed in our older libraries—in recesses contiguous to each other; and, as to the ceremonial previous to the commitment of the ashes to the urn, it appears that, when the body was burnt, they collected the ashes and bones which had not been consumed by the fire. This was done by the nearest relative of the deceased; and, that the ashes might not be confounded with those of the funeral-pile, they had the precaution to infold the body in a cloth of amianthus or asbestos. The ashes and bones were then washed with milk and wine; and, in order to their being deposited in the family-vault, they were inclosed in an urn, made of a material more or less precious according to the circumstances and rank of the deceased. The most common of these urns were of earthenware.

Every custom which has prevailed must be presumed to have had some foundation in reason; and there have not been wanting grounds for those which have been adopted in respect to the practices we are now considering. Some, having been of the opinion of Thales, that water was the original of all things, thought it best to submit to the principle of dissolution, and to conclude in a humid element. Others deemed it most rational to end in fire, as a tribute to the master-principle in nature, according to the doctrine of Heraclitus; and therefore, as Brown characteristically expresses it, "they heaped up large piles, more actively to waft them toward that element; whereby they also declined a visible degeneration into worms, and left a lasting parcel of their composition." There were some who apprehended a purifying virtue to reside in fire; refining the grosser commixture, and setting free the ethereal particles imprisoned in it. And such as anticipated, either from tradition or rational conjecture, that this element would finally triumph over the rest, and be the grand agent in the dissolution of all things, might naturally, from this consideration, be partial to this mode of treating the mortal remains, and willingly gave themselves up, by anticipation, to the devouring principle*. Others, again, influenced by political rather than physical views, made choice of this mode of escaping from the malice of their public enemies, and the indignities which might be exercised on their bodies after death; as was the case with Sylla the dictator, who remembered what he himself had done, and dreaded a retaliation after his death.

* These notions of the ancients concerning the future destruction of the world by cataclysm and ecpyrosis—the overwhelming agency of water and fire—are detailed with great force and eloquence by Dr. J. C. Prichard, in his learned and ingenious "*Analysis of the Egyptian Mythology*."

But, whatever may be thought of this process of dissolution, those Indian brahmins have certainly been too great friends of fire who have burnt themselves to death, and thought it the noblest way to end their days by fire, according to the expression which is related to have been uttered by an Indian who, while burning himself at Athens upon a funeral pile, cried out to the amazed spectators, "Thus do I make myself immortal!"

The Chaldeans, who were worshippers of fire, abhorred the practice of burning human bodies, regarding it as a pollution of their deity. The Persian magi reprobated it on the same ground. Whether the ancient Germans, who burned their dead, were actuated by any such fear of polluting their deity of Herthus, or the earth, we have not any authentic record. It appears, however, from a review of the practice of different nations in respect to funeral rites, that there have always existed in relation to it both Neptunians and Vulcanians; i. e., advocates for watery as well as fiery dissolution. The Egyptians were averse to the use of fire, not as regarding it a deity, but as being a merciless and devouring element, consuming their bodies and leaving too little of them; and hence they had recourse to the curious process of embalming, for the sake of integral conservation. Some of the Scythian tribes were so far from burning their bodies and committing them to be inclosed in urns, that they declined all interment, and made their graves in the air; and the Ichthyophagi, or fish-eating nations, are reported to have chosen rivers or the sea for their graves, with the view, as it should seem, of repaying the debt they had contracted to the finny tribes. The inhabitants of the Balearian islands are said, by Diodorus Siculus, to have had a mode peculiar to themselves; for they used great urns, into which, after bruising or pounding the bodies of the deceased, they crowded them, and then heaped piles of wood upon them.

It has been already observed, that the early Christians were averse to the practice of burning the dead. As to the Jewish nation, though they generally followed the custom of inhumation, yet did they occasionally admit the other. So we read that, when the Philistines had cut off the head of Saul, and fastened his body to the wall of Bethshan, valiant men arose and took it from thence and burnt it in Jabesh Gilead. As to the form of burial among the ancient Britons, the classical historians are almost silent; but that the druidical priesthood did practise the rite of funeral burning is asserted by one of them, and it is believed that Bellinus, the brother of Brennus, was burnt after his death. That the Gauls observed this practice is expressly declared by Cæsar; but whether the Britons, who were probably descended from them, did not sometimes make use of burning, and at least adopt it after their subjugation and civilization by the Romans, there seems to be no sufficient ground either to affirm or to deny.

Such are the views upon this subject entertained by Brown, in his curious and interesting treatise, the *Hydriotaphia*; from which has been extracted a considerable part of the substance of what has thus far been advanced. With respect to the practice of raising barrows, either as boundaries and land-marks, or as sepulchral monuments and

hills of interment for remarkable and eminent persons, he expresses it as his opinion, in his answer to the query of a friend, that they are not exclusively appropriable to any of the three nations of the Romans, Saxons, or Danes. Germanicus thus interred the fallen legions of Varus; and Virgil thus notices the sepulture of an ancient Laurentine prince—

— Puit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum.

As to the Saxons, a people ignorant of Christ, it is observed by Leland, that they buried their friends in their pleasant gardens, if they died at home; but if abroad and in the wars, then they interred them under mounds of earth, raised in the open plains,

"Quos burgos appellabant,"

which they called "burrows." And in regard to the Danes, their learned historian Wormius has said, in language by no means unclassical—"There is reason to believe that the Danes, in days of yore, raised huge mounds of earth like mountains, which they had heaped together to the memory of their kings and heroes; and, for the most part, in those places where men usually passed and journeyed, that they might consecrate their memory to posterity in places of public resort; and, in a manner, commit them to an immortality of existence."

"But of these and the like," as Brown proceeds to observe, in his characteristic style and manner, "there can be no clear and assured decision, without an ocular exploration and subterraneous enquiry; and for such an attempt there wanteth not encouragement."

Brown closes his little tract, "*On Tumuli found in many parts of England*," with an impressive and eloquent passage, which I cannot help transcribing: "Surely many noble bones have been contented with such hilly tombs; which, neither admitting ornament, epitaph, nor inscription, may, if earthquakes spare them, outlast all other monuments."

"Sue sunt metis metæ."

Obelisks have their term, and pyramids will crumble; but these mountainous monuments may stand, and are like to have the same period, with the earth itself."

The immediate occasion which induced sir T. Brown to write the treatise on *Hydriotaphia*, to which I have already acknowledged my obligations, was the disinterment of a number of urns in the county of Norfolk, in the neighbourhood of a Roman encampment, set down in ancient records under the name of Brannodum. This name, which by very legitimate abbreviation easily becomes Brandon, may surely justify the surmise that the lofty hill lying between Bristol and Clifton obtained its designation from circumstances not dissimilar. Whether any relics have been discovered beneath its surface, tending to elucidate or to confirm such a conjecture, I am not competent to pronounce. It is a point which I must leave to be decided by the learned antiquarians of that city and neighbourhood; who, for aught I know, may have already established the fact of such analogy and former appropriation of the spot to the purposes of cremation and interment. That the hill itself is nothing but a gigantic barrow, it might be thought too presumptuous to contend, taking into consi-

deration its bulk and the stubbornness of its materials; but a very learned historian of Bristol seems to be decidedly of opinion that the apex at least is artificial, and that it has probably been used in former days as a beacon; and why not as an "ustrina," or burning-place, for the bodies of our ancient warriors?

THE EXTENSIVENESS OF THE GOSPEL
OFFERS:

A Sermon,

(For the Epiphany.)

BY THE REV. THOMAS BISSLAND, M.A.,

Rector of Hartley Maudydt, Hants.

TITUS II. 2.

"For the grace of God that bringeth salvation hath appeared to all men."

THAT the message which Jesus was anointed to deliver emanated from the sovereign goodness and everlasting mercy of Jehovah, whereby before all worlds he had devised a plan for the restoration of ruined man, and contains a revelation of his will, is a truth at once most animating and important. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." It is a firm conviction of this momentous truth which induces the believer to set a proper value on the gospel as the message of glad tidings of great joy; to listen with becoming seriousness and attention to its gracious declarations, which excites heartfelt gratitude for the privilege of being made acquainted with its soul-saving doctrines, and which constrains the believer to approach his Saviour with a spirit of reverence and humility as vivid as that manifested by the eastern magi on their arrival at Bethlehem; and bearing an offering even more valuable than the spices and gold of Arabia—the offering of a thankful and contrite heart.

The words of the apostle direct our thoughts—

I. To the source and importance of the gospel.

II. To the persons for whose benefit it was published.

I. Our thoughts are directed, first, to the source of the gospel; and that source is the grace of God—that merciful God who, speaking by the mouth of his prophet Jeremiah, says—"I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities,

whereby they have sinned, and whereby they have transgressed against me;" and who declares, by the mouth of Isaiah—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

The proper signification of the word. "grace" is favour—favour in such a sense as denotes unmerited goodness and mercy in a superior conferring benefit upon others. Thus, when the apostle speaks of our being saved by grace, through faith, he would instruct us that faith is the channel through which we become recipients of God's pardoning mercy, while the grace has been the originating cause of that mercy. The grace spoken of in the text is the revelation of the divine will set forth in the gospel, which, in the strictest sense, may be termed "the grace of God;" it being a revelation to which man had no title, setting forth promises of which man was utterly unworthy, unfolding a plan of redemption which man had no reason to expect. Every spiritual and eternal blessing which the gospel of Christ reveals must, like every other blessing, be traced to its proper source—the Father of lights, from whom cometh down every good and every perfect gift. His favours are boundless; his goodness every where apparent, in creation and in providence. They are more especially revealed, however, in the message of mercy delivered by his Son; and therefore, in the passage before us, the apostle designates that message "the grace of God." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him."

This grace "bringeth salvation." Herein consists its importance. "I am not ashamed of the gospel of Christ," says the apostle: "for it is the power of God unto salvation to every one that believeth." "What shall I do to be saved?" "What good thing shall I do to inherit eternal life?" "Wherewith shall I come before the Lord, and bow myself before the high God?" "These are vitally important questions—questions which will frequently present themselves even to the most careless and unconcerned, and they can be satisfactorily answered in the gospel alone. The gospel bringeth salvation, for it points out to man the means of his recovery from guilt and degradation: it is in vain to seek for information elsewhere. Man's ignorance is never more lamentably apparent than when he seeks by his own reason to form a plan for working out his salvation. This salvation is complete and infinite, including all the blessings of the everlasting covenant—that covenant which displays to us the mercy and love of God the Father; the benefits of the incarnation, life, crucifixion, ascension, and inter-

cession of God the Son; and all the enlightening, enlivening, and sanctifying influences of God the Holy Ghost. In the possession of these consists our salvation. The gospel directs man to a Saviour who has promised, and is able and willing, to bestow every blessing upon those who believe in him: it promises pardon, reconciliation, peace: it unfolds the glories of the eternal world; and it invites and stimulates the sinner to strive, through grace, to become meet for the heavenly inheritance.

It is this which renders the gospel so precious to the believer, who, feeling his own sinfulness, lays hold of the hope set before him; which induces him to regard it as the pearl of great price, the most invaluable gift of a merciful Creator. It contains the very charter of his salvation. It is the ground of all his hopes of God's favour and mercy. Its promises are a support under many an afflictive dispensation; and he can anticipate the period when, through the Saviour's merits, he shall fully enter into the joy of his Lord. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, who is risen again, who ever liveth to make intercession for us." How inconceivably foolish, then, to neglect so great salvation as that which is brought by the gospel; to shut our eyes against the light which beams from its hallowed pages, our ears against its invitations of love and of mercy! How insulting to the majesty of Jehovah to reject the message delivered by his Son, from pride, wilful ignorance, or hardness of heart; to love darkness rather than light; and, while salvation is within our reach, to refuse to lay hold upon it!

II. Now consider the persons for whose benefit this grace of God hath appeared. The apostle says, "The grace of God, that bringeth salvation hath appeared unto all men;" or, according to the translation in the margin of our bibles, "The grace of God, which bringeth salvation to all men, hath appeared;" and this rendering I conceive to be the more correct. The grace of God which bringeth salvation hath, in fact, not yet appeared to all men. Its sound hath not as yet gone forth "into all the earth," nor its word "unto the ends of the world." The hope of the gospel, which it has been our inestimable privilege to hear, is not yet preached to every creature under heaven. The true believer will, indeed, delight to be instrumental in causing the borders of the Messiah's kingdom to be extended. He will delight to be a fellow-labourer in the great cause of evangelizing the world, and casting, out of the means which God hath put within his reach, his mite into the spiritual treasury of the

Lord. It is with deep feelings of commiseration that he views the deplorable state of those whom the gospel hath not reached, and with heartfelt joy that he can realize the fulfilments of the prophetic declaration—"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

The gospel, then, is described as bringing salvation to all men; that is, as offering to all who accept it free and full remission of sin, through the blood of the Lord Jesus; as opening to all believers the gate of the kingdom of heaven. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The gospel is precisely suited for all the wants and necessities of a fallen sinner; it meets him in the hour of difficulty; and, consequently, its offers of mercy are addressed to every sinner. The writers of the Old Testament inform us of a covenant which God made with the Israelites—a covenant in which he promised to grant them peculiar privileges in the land of Canaan, while they, as his people, engaged to do his commandments. They foretold, however, that this covenant would give place to another, which was not to be peculiar to the Israelites or any other nation, nor after a certain time to be abolished, but to extend to all nations, and to endure for ever; and thus Isaiah introduces the Father addressing the Son, and proclaiming the fulness of the blessings to be bestowed by him: "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." The new covenant is the gospel dispensation, to the blessings of which Jew and Gentile were alike to be admitted. Unlike the old covenant, its invitations are addressed and its promises made to men without regard to station, or country, or lineage, or tongue; "for there is no respect of persons with God:" he hath declared his willingness that all should come to him and be saved, and he hath sworn that he hath no pleasure in the death of a sinner: for there shall be "glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." There was no doctrine more repugnant than this to the pride and ambition of the Jews—that the Gentiles should be fellow-heirs with them of the blessings conferred by the advent of the Messiah; accustomed, as they were, to regard other nations with contempt and

abhorrence, as aliens and outcasts, while they hoped to perpetually retain their peculiar privileges. St. Peter fully expressed the sentiments of his countrymen, when he said that it was unlawful for a Jew to keep company with those of another nation. He could not believe, until God declared it to him, that he should not call any man common or unclean. He spoke of it as a new discovery, "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, shall be accepted with him." Nothing could exceed the astonishment of the Jewish converts when they found that on the Gentiles also was poured out the gift of the Holy Ghost; and it was with reference to this prejudice that our Lord said to the Syrophenician woman, who besought him that he would have mercy upon her, for her daughter was grievously vexed with a devil—"It is not meet to take the children's bread, and to cast it to dogs"—dogs being the appellation conferred by the Jews on their heathen brethren.

In the manifestation of Jesus to the wise men, who came from the east to worship him; in the prophetic declaration of the aged Simeon, that the child whom he took up in his arms should be a light to lighten the Gentiles; in the rending of the veil of the temple, when Jesus had given up the ghost; in the unlimited commission—"Go ye into all the world, and preach the gospel to every creature;" in the declaration to the apostles—"Ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth;" and in their qualification for this important work, by the miraculous gift of tongues, we discover that the new dispensation was designed for the spiritual and eternal benefit of the whole human race; and, consequently, Paul and Barnabas were fully warranted in their resolution to turn to the Gentiles, when the Jews put from them the word of God, and deemed themselves unworthy of everlasting life; and of the wisdom of this resolution they must have been fully satisfied, when the Gentiles were glad and glorified the word of God.

The rich dispensation of mercy revealed in the gospel beautifully illustrates the gracious character of our heavenly Father: it is calculated to remove all erroneous views of his attributes, his mercy, his compassion, his tenderness towards the works of his hands. Why that gospel should not have been clearly manifested for so many ages after the fall of man—why eighteen centuries should have elapsed, and millions of our fellow-creatures should still be immersed in the gross darkness of heathen superstition—is one of those secret things which belong to the Lord our God. It is not our

province to sit in judgment on the wisdom of Jehovah's plans—to weigh the wisdom of Jehovah's counsels; neither are we to seek to pry into the mysterious dealings of his providence. We are, rather, thankfully to acknowledge the blessings bestowed upon ourselves, and earnestly seek to improve them to the uttermost; recollecting that responsibility is commensurate with privilege. Much remains to be revealed, when we shall no longer "see in part, and know in part." What to our present limited faculties may appear inconsistent, and which too often calls forth the ribaldry of the mocker, will then be fully manifest to have been done in infinite wisdom, goodness, and mercy. Who are we that we should reply against God?—we who are as yesterday, and know nothing, against him with whom a thousand years are as a day—who doeth amongst the inhabitants of the earth as seemeth to him best—whose hand none can stay from working, and to whom none can presume to say, "What doest thou?"

Seek not to pry, brethren, into the hidden counsels of Jehovah; there is rashness—presumption in the act. "For who hath known the mind of the Lord, or who hath been his counsellor?" Seek rather cordially to embrace and gratefully to receive that gospel which is revealed for your salvation; that its saving health may not only be made known to all nations, but that it may be deeply engrafted in your own hearts; that, having been called to the knowledge of his grace, you may adorn your Christian profession, and testify to the world that you are duly sensible of your manifold unmerited privileges; that you are crucified with Christ; that you bear in your lives the reflected image of his all-glorious character.

Brethren, to you the gospel of Jesus Christ hath appeared in all its freeness and fulness, in the rich dispensations of sovereign grace and boundless mercy, bringing salvation. Its sacred truths have been proclaimed to you; its gracious invitations have been sounded in your ears; its promises have been offered for your acceptance. Let me ask, Has that gospel taken deep root in your souls? Has that gospel been cordially embraced? Has that gospel, through the Spirit, produced in you that great and saving change of heart and life, without which the profession of religion is nugatory—it is in vain to expect admission into the mansions of never-ending glory? May they who have been appointed to minister to you in spiritual things adopt the language of thanksgiving, which was a source of consolation to St. Paul! "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth,

the word of God, which effectually worketh also in you that believe."

I ask not whether you receive the bible as the revealed word of God; whether you acknowledge Jesus Christ as a Saviour, and accept him as such; whether you profess to be his disciples. It is probable you will readily answer to these questions, "We stedfastly believe all this." But I ask you, Are you living under the habitual influence of the gospel? Does it act as a constraining principle; and, while you profess in your souls to receive it as the best gift of God to man, is it fully manifest that you experience it to be the power of God unto salvation? God, in his great mercy, hath caused the partition-wall between Jew and Gentile to be pulled down. They who were once afar off are now made nigh by the blood of Christ. God hath made known to us the purposes of his grace and mercy in Christ Jesus. God hath not left us to the guidance of unenlightened reason; neither suffered us to walk on still in darkness. Bear in mind, then, that our responsibility to improve our spiritual privileges cannot be trifling; that, if the grace of God which bringeth salvation hath appeared to us, it is that we may benefit by its manifestation; and that fearful will be the condemnation of those who, with every means for their spiritual advancement within their reach—abundant opportunities of arriving at a knowledge of divine things—are contented to remain in sloth and ignorance, neither anxious to know what the gospel is, nor willing to receive it as the rule of their faith and conduct. When the wise men journeying from the east saw the star, which betokened the birth-place of the Messiah, they rejoiced with exceeding great joy; they lost no time in journeying to the spot whither, by the leading of that star, they were directed. They gratefully acknowledged their privilege in being permitted to behold the Saviour, and they offered the choicest gifts—gold, and frankincense, and myrrh—to the babe dressed in swaddling clothes.

When the Gentiles were first invited to look to Christ for salvation, they hailed the glorious message with exceeding joy, gladly laid aside their debasing idolatries, and rejoiced that they were accounted worthy to participate in the rich blessings of redemption. Does the manifestation of the grace of God produce a similar effect upon us? Do we seek to present to Jesus the homage of grateful hearts? Do we receive with thankfulness the gracious offers which he makes? Do we look to him, and him alone for every spiritual and eternal blessing? Brethren, let me remind you that *other foundation can no man lay than that*

is laid—Jesus Christ; that there is salvation in none other; that there is none other name given under heaven among men whereby we must be saved; that he, who rejects the mercy so freely proffered in the gospel, wilfully courts his own everlasting destruction, and will through eternity bitterly, and when too late, bewail the infatuation which led him to dash the cup of salvation from his lips. While you possess the light, walk in the light. Thankful to God for the manifestation of his Son, receive that Son as he is offered—as your prophet, your priest, your intercessor, your exemplar, your king; adore the grace which is displayed in the character of this Saviour; and be it your earnest prayer that, by denying ungodliness and worldly lusts, you may adorn that gospel which you profess to receive as the guide of your feet—the unerring lights to your paths.

And if there be any individual whose eye may rest on these pages, to whom the grace of God that bringeth salvation hath appeared in vain—any to whom the gospel hath hitherto been the "savour of death unto death"—let me implore him, as he values the interests of a soul that can never perish, even now to consider his latter end—even now to pray for direction and a right judgment in all things. Even now, while years are speeding onwards, and it is the accepted time and day of salvation, to receive with unfeigned thankfulness the mercy which is freely offered—offered without money and without price. It is the privilege of the Christian minister to be warranted, in the name of his divine Master, "to beseech men to be reconciled to God:" it is his privilege, like the star, to guide to Bethlehem: it is his privilege to preach the gospel of our Lord and Saviour Jesus Christ, which bringeth salvation to sinful man—a gospel free, full, cloudless, and all-sufficient: it is his privilege to tell of the grace and mercy and love of the Redeemer, and to assure each individual whom he addresses that there is in that Redeemer perfect redemption, and free, unconditional remission of all sin. Shall this message be delivered to you in vain? Shall the star lead to Bethlehem, and will you turn from its leading to the wilderness? Shall sabbath after sabbath and year after year find you still negligent of the one thing needful, still ignorant of the blessings of the gospel? Know this of a truth—to your shame and everlasting confusion it will appear at the last great day—if, while God sent forth his Son, you refused to accept him as a Saviour; if, while that Saviour invited you to come to him, you desired not his offered rest: "if," said our Lord of the unbelieving Jews, "I had not come and spoken unto them, they had not had sin; but now they have no cloke

for their sin"—know this then, that, if you perish, you perish not because you cannot, but because you will not be saved. Salvation is placed within your reach; O, in the name of him who lay in the manger of Bethlehem—of him to whom the kings of Tarshish and the isles shall bow down—of him whose blood was shed to procure it for you—lay fast hold of it; let it not go, for it is your life.

THE PRIVY-COUNCILLOR*.

A CALM, still Saturday evening, with its setting sun shining brightly on the woody heights Schleswig, found the woodman Klaus returning from the woods; where he had worked diligently and alone all the week, that he might spend the last hours of Saturday with his family in their small but pretty cottage, accompany his wife and children to church on Sunday, and then on Monday return to his laborious weekly work in the woods. It was a very happy time that Klaus thus spent: the joys of home seemed rooted yet deeper by their regular interruption, sanctified by the Sundays passed so holily, and enlivened by the merry jests of the good father, who would often relate the adventures of his woodman's life with a humour peculiar to himself.

Old father Klaus's heart always beat high with joy when, from the top of a hill, he saw below him the little village, and the soft grey smoke rising from his own hearth, announcing to him that his careful wife, dame Elsie, was preparing a favourite mess for his supper. But then, at times, he would think very anxiously—"Ah, during the week that I have been away, there may have happened many serious, perhaps sorrowful things in my little household. Who knows whether my old wife Elsie may not have fallen ill, as has often happened of late? And then it is only the maid who stands before the fire and prepares, along with my supper, some broth for the patient. And my good daughter Agnes sits near her sick mother's bed, and will try to smile at me as I go in, and will not be able, because she has been crying with anxiety for her mother; and she will rather look down, that I may not see her distress. And then my little fatherless and motherless grandson Hans will creep up to me, instead of jumping and shouting as usual, and will stand on tiptoes and whisper to me, 'Grandfather, you must not cry or look sorry; for the wise woman in the village says that would make grandmother a great, great deal worse.' And my heart will be broken, and I must not show it. Perhaps my dear Elsie will ask with a sigh, 'Ah, husband, have you no tidings of our dear son Gotthilf, since he went forth to seek his fortune as a farrier?' And I can only answer with a sigh, 'Alas, no!' and my patient sufferer will weep secretly and gently."

Once or twice before, all this had indeed happened to father Klaus; and often, since, a foreboding spirit had made him feel sure his fears would come true: this evening especially the dread quite stopped the joyful beating of his heart at the sight of his dwelling; but he knew there was one cure for it—an earnest childlike prayer and a cheerful hymn. He clasped his

hands as he walked on, and prayed inwardly—no sound came from his lips, and the words were hardly formed in his heart. This still breathing up to God was especially dear to him; "for," he would often think to himself, "our heavenly Father knows better what I would say than I do myself." But now, with the joyful certainty that the sighing of his heart was heard in the right place, there broke from his lips the following words, in so clear and strong a voice that the echo could not but repeat them:—

"God hears the spirit's groaning;
Our prayer, through blood atoning,
He grants—our gracious God!
This is my heart's confession.
O joy beyond expression!
All bountiful is God!"

"Though now my courage fail me,
Though fearful thoughts assail me,
Yet trust I all to God!
Through joy or sorrow, never
My heart from him shall sever;
His watchword still for ever—
'On, on, thou man of God!'"

And as he now walked on, rejoicing in heart and in words, his little grandson Hans came flying towards him with outstretched arms. It was easy to see that he brought important tidings; but whether they were very good or very bad, could not yet be known: even the quick, eagle eye of father Klaus could not at that distance discover the expression of his childish features.

Klaus ceased his song, in order not to lose a word of the child as he drew nearer; but there still echoed strong and clear in his heart the words,

"His watchword still for ever—
'On, on, thou man of God!'"

At length the voice of the child could be distinguished: "Shout, shout for joy, grandfather! shout for joy! There are come news of uncle Gotthilf—good, glorious news! and a letter from him! And it is an old trooper, in a shining cuirass and shining helmet, who has brought us the good news, and sits within by the fire between grandmother and aunt Agnes, and repeats so many stories about the war that it is a pleasure to hear him. Only let us walk fast, grandfather, that we may not lose much of his beautiful stories. And now you must shout and be merry!"

Woodman Klaus remained quite silent. But as he held his hands firmly crossed and pressed against his breast, and as his eyes, sparkling with joy, were turned towards heaven, whilst he walked briskly on, his little grandson understood that he was shouting and rejoicing in his own way; and the boy thought to himself, "Though I cannot hear what he says, the angels in heaven can." And he trotted on joyfully by his grandfather's side, taking five or six steps to each stride of the strong old man, but keeping up with him, and talking all the while of the strange trooper, and still more of his long bright sword, which hung behind him on the wall, and seemed to give light to the whole room; and then of the tall, tall black horse in the stable, which kept prancing and stamping till he could be heard in the house, but would not the least hurt the cows, for the brave trooper had expressly answered for him, and had said, "You may take my word for it."

Klaus, in his thankful joy, only heard the chatter of the child as if it had been the noise of a bubbling streamlet along his path; but a word here and there fell upon his ear: so that when

* From the German of Fouqué.

he entered his cottage, the soldier, who sat between the mother and daughter, and was refreshing himself with meat and drink, did not appear to him like a stranger, but as a dear friend, to whom he stretched out his hand, saying, "It is very kind of you to have brought us news of our dear son. O how we have longed after him! Welcome a thousand times to our house, dear guest!"

The trooper received the greeting as heartily as it was given, and seemed to feel quite at home; only he drew somewhat aside, in order to leave more room for the easy-chair of the master: and this he would surely have done as reverently had he been in his own far-distant home; for it was easy to see that he was no upstart adventurer, but the son of decent and honourable people.

Mother and daughter in the meanwhile welcomed the father with joyful caresses; and when he was seated at his supper, with a tankard of foaming ale beside him, they begged the soldier to repeat his good news.

"Ah! one could never hear too often such happy tidings, if they were to be repeated again and again through a blessed eternity!" exclaimed the mother, her eyes shining with joy through her tears; and then she sat down at her spinning-wheel, anxious to make up by her diligence now for the time she had lost during the first hour of that absorbing joy. Agnes followed her example, and turned her wheel rapidly and dexterously; little Hans placed himself familiarly near the soldier, looking up at him admiringly, as if he would catch the words as they fell from his lips.

"Yes, truly," began the stranger, "fortune has been kind to your brave son. After he had thoroughly learnt his honourable calling in many distant and strange lands, it happened that before he returned home to you, the ship in which he was, cast anchor on the coast of Zealand. Near the place of landing, there had met, just at that time, a great hunting-party, assembled by your and my gracious master, Christian IV*, king of Denmark." The trooper touched his helmet as if to salute; reverently the woodman raised his cap and bowed his head; then the guest continued: "The merry sounds of the hunting-horns and the barking of the dogs, and the cries of the huntsmen, attracted your son, and drew him on farther and farther into the depths of the woods. It fell out that the hunted stag passed suddenly by him, and disappeared again amongst the trees. Then followed a hunter of very noble presence on a tall white horse, and surrounded with eager dogs. In order to shorten the way, the hunter spurred his steed to leap over a high hedge; but it was too high, the horse caught his fore feet in it, and fell with such violence on the greensward, that his rider was flung from the saddle full ten paces off; and both man and horse lay motionless, and as if dead. Your son ran up, and shook the hunter violently in his strong arms until he came again to his senses, and asked, with flashing eyes and imperious voice, what that meant. 'It means, sir, so much as this,' answered your son, 'that you would have been suffocated by the blood that had rushed to your head, if a less strong arm than

mine had shaken you.' Then he helped to raise the horse on his legs again, to put in order the saddle and bridle, and finally held the stirrup for the stranger to remount. After which he walked off, displeased and silent, without heeding any of the questions which the hunter now asked kindly and thankfully."

"There I know my strange Gotthilf," said the old man, shaking his head, but with a pleased look; "as ready as an angel to give help, but as restive as an over-driven horse if he is treated unfairly. Well, what came next?"

"Your son," continued the trooper, "heard, some days after, as he walked through the fair city of Copenhagen, how a reward was offered by the king to whoever could cure his favourite horse of a bad lameness. Your son desired some one to show him to the royal stables; and, as he was taken, according to his desire, to the sick horse, he saw, with some astonishment, that it was the same creature which he had seen fall in the wood. But, as was his wont, he had only eyes for the work he had just undertaken."

The old man nodded approvingly. The trooper continued:—

"He put aside other thoughts, as needless for the present, and began to examine thoroughly the noble horse, which, contrary to custom, seemed well pleased with his surgeon, as if he would have said, 'Now this is a good, clever fellow, to whom I may trust myself safely.' At last your son discovered that the wound was not, as was supposed, high up in the shoulder, but only in the hoof, which had been injured by the fall; and he engaged to cure this by skilful shoeing; so that the king should ride again his beautiful steed in a fortnight, as well as if he had never been hurt. The wisacres—as usual in all places and on all occasions—raised a senseless cry against this promise of the strange, unknown farrier. But, as not one of them could give better advice, they agreed at last that it was wisest to let the stranger make the attempt, and ruin himself; and so they gave up the horse to his care. Such a proceeding is more common than is generally thought, even when other and more important objects than horses are concerned; but it also often happens as then with the king's horse. In twelve days he was perfectly cured. As he was then taken before king Christian, and your son stood near, the king knew him immediately to be the same who had been so ready to help him in the wood, and then so displeased; and said, with a good-humoured smile, 'If thou art not the angry smith Wolundur of the legend, but a living Christian man, I would fain keep thee near me.' Your son answered, bowing respectfully, 'I am a Christian man, sire, and of the faith for which you have fought so zealously in Germany with your true sword.' 'Had I but had better fortune with it!' said the king, sighing deeply. 'Well,' said your son, 'you fought gloriously, because honourably and bravely; and God and all good men rejoice at that, whether the event be victory or defeat. Now we have an honourable peace, and all the land is again yours.' 'You are the man I want,' said king Christian, and stretched out his hand to your son, who shook it heartily but reverently. I stood by; and we all rejoiced, both high and low; and again we rejoiced when your son accompanied the king

* Christian IV. succeeded his father, Frederick II., in 1588. He died Feb. 28, 1646, aged 71. He was at the head of the protestant league against the emperor, for the restoration of the prince palatine, in 1625.—Ed.

every where as a skilful farrier, and as a brave squire and huntaman to boot. Yet he will not remain with the king, but means to return home to you, and carry on his trade here, feeding his forge with your wood."

"That is well," said father Klaus; "we had agreed to that before we parted. 'Go up and down the world,' said I, 'as long as you take pleasure in it, and have strength for it, and can learn something new and good; but only forget not to come back: one's own hearth is worth its weight in gold.'"

"And when will my best-beloved son return to his own hearth?" asked mother Elsie; and Agnes moved her lips, as if she too would inquire after her brother's return, though the words were not audible.

"That you will find in the note," said the trooper; and he pointed to the well-sealed letter lying on the table.

"Have not you yet opened it, mother?" said Klaus.

"The direction was to you, not to me, dear husband," answered Elsie.

Klaus nodded, well pleased; but he said kindly, "Man and wife are one, especially when their children are concerned." He opened the letter, and read it through attentively, while the soldier said to the women, "I only know so much as this, that your son will follow the king in but one more campaign before he returns to your happy household; and that will soon be over. The campaign is against the Ditmarsen,* that strange people who have often revolted against the kings of Denmark in former times, and now again are rising with new complaints of the infringement of their rights. But our army will soon silence them; and then, my kind hostess, you will again have your son and brother with you, to be yours once more, and for always."

"God forbid!" said father Klaus, solemnly, as he slowly folded up the letter, and put it thoughtfully into his pocket. The others looked at him with astonishment.

"Your words did not apply to my words?" asked the trooper.

"Yes, and no, as a man may take it," answered Klaus; "and yet I am no friend to yes and no in the same breath."

"That can be seen as plainly in you as in your son," said the guest.

"But sometimes," continued Klaus, "it must be so when human things are concerned. My words, however, related to the ending of the letter."

"There is nothing bad in it?" asked Elsie, with an anxious look.

"Nothing bad for our son," answered the father; "for he is not answerable for what is going to be done; and that only can be called bad for a man of honour, which leads him to do an injustice in the sight of God. But there are other people very near to my heart—one more especially." He looked up as if he saw a steep ascent just before him. Then he looked around with a smile, and drew a long breath, like one who has a heavy weight taken off his breast, and said, "Well, now, it is no business of mine to give counsel. Things must come to pass as they may." And therewith he began to talk of other matters in

his usual earnest and free and cheering manner. But again it seemed as if that weight returned, and he often fell into deep thought. His wife and daughter inquired no further: they knew well that, when father Klaus could and might disclose to them any thing which moved him deeply, he was quick enough to do so; but, if it was otherwise, he was as a casket, the key of whose curiously wrought lock was lost. The wife and daughter trusted entirely to the strong and wise firmness of the father, that they never felt tempted to remonstrate with him when once they knew that he held the rudder in his powerful hand.

The evening passed cheerfully and hospitably. In the morning the trooper rode away. He took leave thanking his hosts for the hospitality they had shown him, and receiving their thanks for the good news he had brought them of the brave Gotthilf. The family then went forth to church—Klaus himself, more than usual, grave and silent. The preacher spoke of the woe pronounced on those who, having put their hand to the plough, turn back and leave their day's work unfinished; and then he spoke of the blessedness of those who complete their work.

The face of the good Klaus was sad at the first part of the discourse, but looked cheerful again at the end. When it was over he fell on his knees, and prayed so earnestly and so long that his wife and daughter had to wait for him, and at last to touch him, as they were about to shut up the church. Klaus looked well pleased as they walked home, but he did not speak.

When he had dined he began to make up his bundle, and desired his wife to give him a provision of meat and drink; which made her ask him, "Must you, then, go forth to the wood again this Sunday evening? Why can you not stay with us till Monday morning?"

"I am not going forth to the wood now," answered the woodman, with earnest kindness; "I am going a much longer journey. Whatever you wish me to say to your son, mother Elsie—and you, Agnes and Hans, whatever messages you have for your brother and uncle, think of them quickly, and let me know them in the next hour; for, as soon as it is passed, I shall be on my way to the capital, Copenhagen."

"On Sunday evening?" asked his wife; "is not that like profaning the Lord's day?"

"It is the Lord who bids me go," answered Klaus, "and my own conscience. I have no time to lose; but be not troubled and sad, my dear ones; I have a sure hope: the Lord who sends me will also bring me home again to you, and perhaps in great joy. If all goes as I expect, I shall return, and our Gotthilf with me; if it goes otherwise—well, then, let us leave it all to him whose love and power has counted the very hairs of our head."

The little family were at first well-nigh stunned by this sudden departure; but a firm trust in God helped them, and, next to that, trust in the understanding and strength of the father of the family. With moist eyes, but firm step, Klaus an hour afterwards left his home. With weeping eyes, but hopeful hearts, his family gazed after him.

(To be continued.)

* They inhabited a small province to the west of Schleswig.

Poetry.**THE CHRISTIAN'S BOAST.***(For the Church of England Magazine.)*

LET tyrants boast them of their power—
 They wither like a fading flower :
 Let misers make their gold their joy,
 The moth and rust may this destroy :
 'Tis but a moment these endure—
 The Christian's hope is firm and sure ;
 Nought upon earth we'll know beside
 Christ Jesus, and him crucified.

Should fortune smile upon our way,
 We will not make her gifts our stay ;
 Full well we know her sunny smile
 Is only given to beguile.
 Should we be tried with many a care,
 We are not driven to despair ;
 For, though the scorner may deride,
 We love and trust the Crucified.

Yes, through each change of good or ill,
 He's faithful, and we'll trust him still :
 We are his sheep—for us he bled,
 And bowed in death his sacred head :
 Cleansed by his blood from every stain,
 He will not let our boast prove vain ;
 Soon with the pure and mystic bride
 We'll praise the Lamb, once crucified.

M. A. F.

Miscellaneous.

BETHANY.—Bethany was a favourite resort of mine ; the affecting history of Lazarus was especially impressed on my heart, now that I was in the vicinity where the transaction took place. It is at present a wretched Arab village, situated about a mile and a quarter from Jerusalem. The course I generally pursued in my visits to it from the Latin convent, where I resided, was by the Via Dolorosa, and through the gate of St. Stephen on the east side of the city, over the brook Kedron, ascending the Mount of Olives by the same road which David went up when cursed by Shimei—this leads by the garden of Gethsemane, and the tomb of the blessed virgin—crossed the place of our Saviour's ascension, and, on the descent on the other side of the mount of Olives, entered the village of Bethany amidst the barking of ugly hyena-like dogs, which are an abundant nuisance in Syria and Turkey, whilst at the same time assailed by children screeching "Hadjee Baugh-sheese*." In a lane as you enter the village from the Jerusalem side, a lonely and neglected spot, the tomb of Lazarus is shown. A doorway of masonry covers the face of the rocky cavern. The original orifice may still be discerned against which the stone was laid. The cave is very deep, and at present is descended by a numerous flight of steps. St. John well expresses it when he says, "Jesus cried with a loud voice, Lazarus, come forth." Farther on, in this most melancholy-looking village, is a wretched little mosque, which I would suppose to be the site of the house occupied by Mary and Martha ; though there are two large gable-ends of

* Pilgrim, a gift : i. e., give us something.

a once respectable-looking edifice, which are pointed out as having been their residence. This village of Bethany, the favourite resting-place of our blessed Saviour, I constantly resorted to every week whilst in Jerusalem. The never-to-be-forgotten circumstance of the resurrection of Lazarus, and the manner in which St. John describes it, together with its being the district from whence our Lord ascended, so interested my affections, that, in my walks about the city, my footsteps always tended thither. From the Bethany side of the mount of Olives there is a fine view of the Dead sea, over which hang the dark blue mountains of Moab. One would suppose he could just drop down from Bethany, and in an evening's walk reach the Dead sea ; yet it is twenty-two miles distant : the intervening desert is arid and desolate in the extreme, and, moreover, still considered dangerous from predatory Arabs. In the time of Lot, part of the vale, now a desert, was called Siddim, or Chalk, and this is still manifest where the chalky district commences on that side of the mount of Olives which verges towards the desert of the Dead sea. Sometimes I returned from Bethany to Jerusalem by the low road, round the mount of Olives, through the village of Siloam, crossing the valley of Jehosaphat, and so entering the city near the spot where our Lord instituted the last supper, which is on mount Sion.—*Burton's Voyage.*

THE HEBREW RACE.—No one can visit Dantzic without being struck with the vast number of that excommunicated race, the Jews ; as to whom the divine prediction has been so signally accomplished. They positively swarm in this place, and come forth in clusters at the hour when the exchange opens and "monish" transactions commence. Their dress is peculiar : they wear broad hats, larger than those of the "society of friends ;" long "robes," or black gowns, tied round the waist with a sash ; have long beards, and long walking-sticks ; and their chattering on the exchange was quite deafening. It is impossible, however, to touch upon this class of our fellow-creatures, without offering some observations of a serious nature. Singular as they do appear in our eye, yet they unquestionably have some claim on the attention of Christians. Although many ages have elapsed during which they have been "without a king, a prince, and a sacrifice ;" and notwithstanding they have always been a scattered race, "dispersed through many countries," and hooted at ; yet they continue, as originally, a separate body, different from all other people. Their fall and most degraded state afford the most powerful confirmation of the truth of God's word, being a visible punishment for their rejection of the Lord of glory—that only name under heaven by which men can possibly be saved from that wrath which has been denounced against sin and iniquity.—*Rae Wilson's Journey through Prussia.*

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AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 443.—JANUARY 13, 1844.



[St. Mary's, or New College, Oxford.]

Biography.

WILLIAM DE WYKEHAM.

THE year A.D. 1324 beheld the birth of two men, by whose instrumentality, though in different ways, the dawn of the blessed light of the reformation arose upon this country. The one was John Wicklyffe, the other William de Wykeham. Not that I would for a moment maintain that their views were similar; nay, the former, I know, was looked upon with much suspicion by the latter, and was regarded by him as a heretic; still God works by what instruments he pleases, and unquestionably both of them were instruments for good in his hands. "To give a summary of the career of these two remarkable men as contrasted with each other," says Mr. Chandler, "and of the services which they each in their way rendered to

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the church, we may say that, if Wicklyffe could expose the errors and corruption of the clergy, Wykeham made wise arrangements and liberal provision for their improvement. Wicklyffe saw and exposed the manifold superstitions that had crept into the church; but Wykeham both by example and by precept hindered the flame of devotion from being rudely extinguished. Wicklyffe showed the age, the hatefulness, and deformity of a secular ungodly prelate; but in Wykeham was set before their eyes the picture of a bishop, active, yet devout, in the world, but not of it. Wicklyffe translated the bible, that it might be in the hands of all: Wykeham supplied enlightened pastors and teachers, that it might be properly understood and applied. Wicklyffe explained the spiritual character of religion: Wykeham enforced its duties in connection with the things of this world. Wicklyffe showed the evils of popery:

C

Wykeham prevented people from forgetting the blessings of episcopacy." Perhaps too favourable a view may be here taken of Wykeham's share in the reformation; still it must be admitted with Mr. Chandler, that, "though they took very different lines, yet they were in reality working together under the Lord of the vineyard, by whom the labour of each was made to answer a wise and useful purpose*."

William de Wykeham was born in the parish of that name, in the county of Southampton, A.D. 1324, in the eighteenth of the reign of Edward II. His parents, though respectable, moved in a humble sphere; and, on account of their limited means, he was mainly indebted for his education to the liberality of Nicholas Uvedale, lord of the manor. He soon gave great proof of piety and diligence, as well as of ability. He is said to have been remarkable for regular attendance at the early mass in the cathedral. He acted up, it would appear conscientiously, to the dim religious light which he possessed; and, though the worship in which he engaged was idolatrous—for by no sophistry can the mass be proved not to be so—still he was sincere and devout in its performance. His patron, after his education was finished, which was probably at Oxford, made him his secretary, and also an inmate of his house. In due time he was recommended to the especial notice of William de Edinton, the bishop of the see, and ultimately to Edward III., by whom he was brought to court A.D. 1347, and in 1356 was appointed to fill the important office of surveyor of the royal buildings and park of Windsor; and it was by his advice and under his superintendence that important alterations were made. Queenborough castle, in Kent, was also built under his direction. His pursuits were consequently entirely of a secular character; but it is supposed he was admitted in 1352 to the lowest grade of orders in the Roman catholic church, through which it was needful for the candidate for the priesthood to pass—one of the many figments adopted to trammel the freedom of the gospel.

William was ordained priest in 1362, and became keeper of the privy seal, warden of the royal forests south of Trent, and secretary to the king—an almost unprecedented accumulation of honours on a man of his age. William de Edinton died in 1366, and William of Wykeham was immediately appointed to fill the see. It is difficult for us to conceive how such a state of things should have existed, but it must be recollected that education was then at a very low ebb; that many of the highest of the laity were scarcely able to read, much less to write; that to the ecclesiastical body alone the rulers of the kingdom were compelled to look for persons adequately informed to carry on public affairs; while at the same time there was such a devoted prostration at the shrine of the church, and so great was that church's power and authority, that monarchs were glad to court its favour, and secure its interest.

The see of Rome was now straining every nerve to extend its authority. The pope was desirous that he should have the disposal of all the important church

dignities. He consequently refused to sanction the nomination of Wykeham for some time, simply to arrogate to himself an unwarrantable authority. At length, however, it was granted as a great favour, and on the 9th of July, 1368, Wykeham was enthroned in Winchester cathedral. The previous year however had added still more to his dignity; for during it he was appointed lord chancellor. Such heaping of preferments on the clergy not without just reason excited the jealousy of the parliament, who complained to the king. The complaint was not unheeded: the express wish was granted, and in three years William resigned the chancellorship—too glad, it would appear, to escape from its arduous responsibilities.

At leisure to enter more fully on his episcopal duties, Wykeham resolved to put an instantaneous stop to the corruptions which had crept into the hospitals, nunneries, monasteries, &c., and which threatened to render them dens of infamy rather than institutions for the service of religion, or the promotion of useful knowledge. The hospital of St. Cross (the case of which has already been adverted to in this magazine), and the priory of Selborne*, were among the first which underwent review; and the sad demoralized state in which the monks in the latter were found, as well as in similar societies, had a powerful influence on the mind of the bishop, who could not fail to perceive that the intentions of the founders had not been carried out; that they were of little service to the cause of religion; that they were bringing discredit upon the church, and arousing the honest indignation of the laity, too long groaning under the yoke of papal bondage, and who were beginning to be aroused from the lethargy in which they had so long slumbered, and which had prevented their boldly remonstrating against the tyranny of anti-christ.

The year 1379, however, witnessed a great change

* The priory of Selborne was founded and endowed by Peter de la Roche, or de Rupibus, bishop of Winchester. It was an institution of black canons, of the order of St. Augustine, called also canons secular. Wykeham at his visitation found all things in disorder, laziness being the root of all these disorders, leading the monks to great carelessness in the discharge of their duties, and neglect of the rules of their order. In one of the items of charge brought against them, the eleventh is especially directed against the canons joining in the sports of the field—"pursuits," he says, and most truly, "which occasion much dissipation, danger to the soul and body, and frequent expense." He, therefore, wishing to extirpate this vice wholly from the convent, "radixibus extirpare," absolutely enjoins the canons never intentionally to be present at any public noisy tumultuous huntings, or to keep any hounds by themselves or by others, openly or by stealth, within the convent or without. An useful hint to clerical sportsmen of every age. Peter, archdeacon of London, in the twelfth century, thus writes to Reginald, archdeacon of Salisbury, on his love of hawking:—"If then you are a Christian teacher, pray leave off running and shouting after these birds. I see some people whose whole thoughts are taken up with these birds, and I think of Tityus, whose liver was eaten by a bird. He could not be more tormented by his bird than they are anxious about theirs. Remember that in your benefices (of which God has given you an enormous quantity) you take the care of *sheep*, not of *birds* (oves non aves); and if you do not take more care of the sheep than the birds, in the last day you will be set with the goats. The fowls of heaven, like the fishes of the sea, are given for use, not pleasure; if indeed we can call those birds of heaven, the sporting with which shuts up heaven, and opens hell." (See "Upcott's Original Letters, Manuscripts, and State Papers." London. 1836.) Walter, bishop of Rochester, for hunting, came off with as strong a rebuke from Peter. The priory of Selborne, after existing two hundred and fifty-four years, was suppressed, and its revenues, by a papal bull, were assigned to St. Mary Magdalen college, Oxford, recently founded by bishop Waynflete. There is a farm still named the priory in the parish, but almost every vestige of the old conventual buildings has been destroyed.

* See "Life of William of Wykeham." By rev. John Chandler, M.A., vicar of Witley. London: Burns. 1842.

in the circumstances of Wykeham. The king was now old. Edward the black prince was dead, who had always highly esteemed the bishop. The court was filled with selfish dependants and corrupt favourites, and William became an object of their persecuting hatred. Various absurd charges were brought against him by the duke of Lancaster—one of having even robbed the treasury: all of these dropped to the ground, however, save one. He was charged with having excused the lord Grey of Rotherfield a fine of 40*l.*; and for this the revenues of the see were seized, and he was forbidden to come within twenty miles of the court. He accordingly retired to Waverley abbey. On occasion of the king's attaining the fiftieth year of his reign, the commons petitioned for a general pardon for all crimes committed within the year. This was granted, with the single exception that it should not extend to the bishop.

When, in the year following, the clergy met in convocation, the king's message was delivered desiring a supply of money. To this, however, a direct refusal was given, until the bishop should be permitted to take his seat among them, which was at last reluctantly permitted. A few weeks afterwards a grant was made of all his temporalities to the young prince Richard.

Through the instrumentality of the citizens of London, however, who insisted that he should have a fair trial, it was not long before he obtained a certain degree of justice. His temporalities were restored, on condition of his fitting out three ships of war yearly, for one quarter of a year each time.

Within a few days after this Edward died. It is unquestionable that his influence with that monarch had been very great. It was by his advice that Edward first set up his claim to the crown of France; and also to him may be referred the institution of the order of the garter, of which he secured the high dignity to the see, that his successors should always be prelates of that order. "At this time," says Froissart, "reigned a priest called William de Wican. This William de Wican was so much in favour with the king of England, that every thing was done by him, and nothing was done without him." Edward was succeeded by Richard, son of the black prince, then only ten years old. Wykeham was summoned to the coronation, and received a pardon in the following terms:—"Willing that all men should know that, although we have granted to the bishop of Winchester the said privileges and graces, nevertheless we do not think the said bishop to be in any ways chargeable in the sight of God with any of the matters thus by us pardoned and remitted, but do hold him to be, as to all and every one of them, wholly innocent and guiltless."

In May, 1389, the king urged him to accept the great seal for the second time, which he did, retaining it ten years, much to the satisfaction of all parties. He was now advancing in life, and he rarely afterwards took much part in secular affairs.

The state of ignorance, in which the laity were enveloped at the period of Wykeham's episcopate, has been adverted to; but frequently the clergy were very little better informed. The churches were most inadequately supplied. His visitations and inquiries increasingly convinced him of this. The state of the universities was wretchedly poor: many of the students found it exceedingly difficult to live, and, as a natural consequence, the whole clerical character was lowered. Many of the churches were shut up: nine out of ten of the clergy had been carried off by a plague; and this led to persons being admitted to orders who were totally disqualified for the sacred office. It was to remedy these evils that Wykeham, after much deliberation and prayer, resolved to found the two St. Mary Winton colleges—one at Oxford, for the more advanced studies of those who had been instructed in that of Winchester. His object was "the honour of God and the increase of his worship, for the support and exaltation of the Christian faith, and the improvement of the liberal arts and sciences; hoping and trusting that men of letters and various knowledge, and bred up in the fear of God, would see more clearly, and attend more strictly to, the obligation lying on them to observe the rules and directions which he had given them." The ruling passion of the times was to build a monastery or endow an abbey for the promotion of the glory of God. Wykeham wisely and judiciously resolved to expend his means in a more useful way. The subject of Wykeham's munificence, together with a full description of the college of Winchester, has been too lately before our readers to be enlarged on again (No. cccvi). These foundations are lasting monuments of his desire for the welfare of the church and the advancement of useful learning, and testify that he was anxious, out of the abundance which God had so freely conferred, to dedicate no small portion of it to his glory and service. May not many, richly endowed with worldly goods, derive hence a very important lesson from his disinterested conduct? The calls for the promotion of sound religious education are loudly imperative at the present day. Let the munificence of Wykeham act as a stimulus on those who profess a purer creed, and rejoice in the name of protestants.



[The Tomb.]

APPROACH TO ENGLAND*.

OUR voyage across the Atlantic had been eminently prosperous. From our departure from New York we encountered no obstruction during the seventeen days that brought us to the Irish coast. Our good ship—the *Europe*, captain Edward G. Marshall—surmounted the waves buoyantly, and often seemed to skim their surface like a joyous bird. We almost imagined her to be conscious of the happiness she imparted, as, seated on the deck in the glorious summer moonlight, we saw her sweeping through the crested billows, with a pleasant, rushing sound, right onward in the way she ought to go.

Methought, also, the deep bestirred itself to exhibit its *dramatis personæ* in good condition for our amusement. Immense families of porpoises rolled and gamboled: other huge creatures, seeming to have hideous ears, leaped and plunged heavily; and a whale with her cub glided onward, her huge mass inflated with a mother's pride and pleasure as she led her promising monster to his ocean-play. The sun came forth from his chambers, and returned again in glorious majesty; and the coming phosphorescence, contrasted with the fleecy crest and the purple base of the waves, was intensely beautiful.

Thus were we cheated along our watery way, and, by making the most of the scenery without and the resources within, experienced as little *ennui* as could be expected, and indulged in no anticipation of evil. But that terror of mariners awaited us in St. George's channel—a dense fog upon an iron-bound coast. We had joyfully seen the light in the head of old Kinsale: afterwards the harbour of Cork and the mountains of Dunganon revealed themselves, and were lost. Then, wrapped in a thick curtain, we went on fearfully with continual soundings. A chill rain occasionally fell, and the winds moaned and cried among the shrouds like living creatures. The faithful and attentive captain, oppressed with a sense of his responsibility, scarcely took refreshment or repose. At midnight, on the 10th, we heard his voice cheerfully announcing, that a bright light from Tuscar rock was visible, that our course was right, and that all might retire to rest free from anxiety.

As morning dawned, I lay waking, and listening to sounds that seemed near my ear and even upon my pillow. They were like water forcing its way among obstructions, or sometimes as if it were poured hissing upon heated stones. At length I spoke to the friend who shared my state-room, of a suppressed voice of eddies and whirlpools, like what is often heard in passing Hurl-gate when the tide is low. She thought me imaginative; but, on hearing that I had long been reasoning with myself and yet the sound remained, she threw on her dressing-gown and ascended to the deck. The fog was still heavy, and all things appeared as usual. Soon the carpenter, being sent aloft to make some repairs, shouted, in a terrible voice, "Breakers! breakers!" The mist lifted its curtain a little, and there was a rock sixty feet in height, against which the sea was breaking with tremendous violence, and towards which we were propelled by wind and tide. At the first

appalling glance, it would seem that we were scarcely a ship's length from it. In the agony of the moment, the captain, clasping his hands, exclaimed that all was lost. Still, under this weight of anguish, more for others than himself, he was enabled to give the most minute orders with entire presence of mind. They were promptly obeyed: the ship, as if instinct with intelligence, obeyed her helm, and, sweeping rapidly round, escaped the jaws of destruction. Still we were long in troubled waters; and it was not for many hours, and until we had entirely passed Holyhead, that the captain took his eye from the glass, or quitted his post of observation. It would seem that, after he had retired to rest the previous night, the ship must have been imperfectly steered, and, aided by the strong drifting of the tides in that region, was led out of her course towards Cardigan bay, thus encountering the reef which is laid down on the charts as Bardsey's isle.

The passengers, during this period of peril, were generally quiet, and offered no obstruction, through their own alarms, to the necessary evolutions on the deck. One from the steerage—an Irishman, who had been thought but a few days before in the last stage of pulmonary disease—was seen, in the excitement of the moment, labouring among the ropes and blocks as if in full health and vigour. It was fearful to see him, with a face of such mortal paleness, springing away from death in one form to meet and resist him in another.

Every circumstance and personage connected with that scene of danger seem to adhere indelibly to recollection. A young girl came and sat down on the cabin-floor, and said, in a low, tremulous tone, "I have loved my Saviour, but have not been faithful to him as I ought," and in that posture of humility awaited his will.

A mother, who, since coming on board, had taken the entire charge of an infant not a year old, retired with it in her arms to a sofa, when the expectation of death was the strongest upon us all. Masses of rich black hair fell over her brow and shoulders, as her eyes riveted upon the nursing with whom she might so soon go down beneath the deep waters. He returned that gaze with an almost equal intensity; and there they sat, uttering no sound, scarcely breathing, and pale as a group of sculptured marble. His large, dark eyes seemed to cast—

"Not those baby looks, that go
All unmeaning to and fro;
But an earnest gazing deep,
Such as soul gives soul at length,
When, through work and wail of years,
It hath won a solemn strength."

In that strange communion, was the mother imparting to her nursing her own speechless weight of agony at parting with other beloved objects in their distant home? Or did the tender soul take upon itself a burden, which pressed from it a sudden ripeness of sympathy? Or was the intensity of prayer drawing the spirit of the child into that of the mother, until they were as one before God?

Strong lessons were learned at an hour like this. Ages of thought were compressed into a moment. The reach of an unbodied spirit, or some glimpse of the power by which the deeds and motives of a whole life may be brought into view at the scrutiny of the last judgment, seemed to reveal itself. Methought the affections, that so impera-

* From "Pleasant Memories of pleasant Lands." By Mrs. L. H. Sigourney. London: Tilt and Bogue, Fleet-street, 1843.

tively bind to earth, loosened their links in that very extremity of peril; and a strange courage sprang up; and the lonely soul, driven to one sole trust, took hold of the pierced hand of the Redeemer, and found it strong to save.

That night the prayer and sacred music, which regularly hallowed our hour of retirement, should have been more deeply surcharged with devout gratitude than ever; snatched, as we had been, from the devouring flood, and from "the evil time that snareth the sons of men, when it falleth suddenly upon them."

HAPPY MARY.

A NARRATIVE OF REAL LIFE.

BY AN IRISH CLERGYMAN.

How inscrutable are the judgments of the Most High, and his ways past finding out (Rom. xi. 33)! "Behold we go forward, but he is not there; and backward, but we cannot perceive him; on the left hand, where he doth work, but we cannot behold him: he hideth himself on the right hand, that we cannot see him" (Job xxiii. 8, 9). How often, when perhaps we least observe or expect it, does his blessing, unseen and gentle as the dew of heaven, descend from on high to visit and comfort some weary soul! And, on the other hand, how frequently at times do we feel ready to say, like the prophet, "I have laboured in vain, I have spent my strength for nought" (Is. xlix. 4); compelled to acknowledge, that, though Paul plant and Apollos water, God alone giveth the increase (1 Cor. iii. 6).

But it is well it should be so, were it only to teach us humility; to make us feel that "we have this treasure in earthen vessels" (2 Cor. iv. 7); to keep us ever mindful who it is that causeth to differ (1 Cor. iv. 7), who it is that gives "the hearing ear and the seeing eye" (Prov. xx. 12); and thus preserve, both in pastor and people, an abiding sense of dependence, leading them to wait in faith and prayer upon him who "commanded the light to shine out of darkness," and by the same Spirit now shines "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6).

While, however, we thus learn the duty of entire submission, and are made to feel that we are in the hands of one who is "wonderful in counsel, and excellent in working" (Is. xxviii. 29), but "giveth not account of any of his matters" (Job xxxiii. 13), we should both gladly and gratefully make mention of the loving-kindness of the Lord, as often as we are permitted to trace his hand, in order that we may "give unto the Lord the glory due unto his name" (Ps. xcvi. 8); and also, that many may thus be stirred up and encouraged to seek him, and trust in him with their whole hearts, hearing how others have obtained "the blessing from the Lord, and righteousness from the God of their salvation" (Ps. xxiv. 5). For this end, may he accept, and graciously bless to the furtherance of his own glory, the following simple narrative!

Mary K— was born in B—, a town in the South of Ireland, of poor, but respectable parents; and educated in the parish school of K—, under the paternal care of the rev. H. T. N—. In common with many others, the pro-

motion of whose spiritual welfare, by unwearied kindness and constant catechetical instruction, was the anxious endeavour of this devoted minister and his excellent lady, it was thus her privilege—the very greatest, as St. Paul tells us, that young persons can enjoy—from a child to know the holy scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus (2 Tim. iii. 15). And O who can tell the value and importance of early scriptural instruction, when education is considered not merely with regard to things seen and temporal, but in its true light, with regard to those things which are unseen and eternal (2 Cor. iv. 18)! In the great day, when the secrets of all hearts shall be disclosed, who can say how many shall rise up to call them blessed, who were thus the means, in the hands of an all-wise Providence, of laying the foundation of their everlasting happiness! But in this, as in every other respect, God's ways are not our ways, nor his thoughts our thoughts (Is. lv. 8). Often is the precious seed cast into the ground, when he who sows it is not permitted, in this life, to witness its growth; or when, perhaps, another is employed as the instrument of the Holy Ghost, in communicating that spiritual life, which causes it to spring up and grow and bring forth fruit to perfection; practically exemplifying the truth of our Saviour's words—"One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John iv. 37, 38).

Such was the case in the instance of Mary K—. The kind and careful instruction in the doctrines of holy scripture, as they are faithfully set forth in the articles, liturgy, and homilies of the church of England, which she had received when a child, was not indeed lost, nor in any sense thrown away; but it did not at once lead her to a knowledge of salvation, or awaken her conscience to a sense of sin, and make her feel, as a sinner, her need of a Saviour.

And here, I would ask, What, dear reader, is your own case, in this all-important matter? Has the terrible voice of God's heart-searching law, "holy, and just, and good" (Rom. vii. 12), proclaimed the awful truth, that the wages of sin is death; and thus, bringing down guilt and condemnation upon you as a sinner, reached your inmost mind, and produced there a real concern and anxiety about the salvation of your soul? O think what it is to fall into the hands of the living God, to stand in judgment before him "unto whom all hearts are open, all desires known, and from whom no secrets are hid" (communion service); and, ere it be too late, prepare to meet your God, by fleeing at once for safety to Jesus, who alone can deliver you from the wrath to come (1 Thess. i. 10). Trust in nothing but his most precious blood and perfect righteousness, as a ground of confidence and hope before God. Be sure, also, that you are really built upon Christ, and not resting in a form either of knowledge or godliness. Be not satisfied with the most accurate acquaintance with scripture, or the most careful religious instruction, unless divine truth has, by the blessed teaching and operation of the Holy Spirit, found its way to your conscience and heart, in its awakening, humbling, converting, and sanctifying power; producing in you what

our church catechism so well calls "a death unto sin, and a new birth unto righteousness." "If old any man be in Christ, he is a new creature: things have passed away; behold all things are become new" (2 Cor. v. 17).

Even, however, where it falls short of real conversion, scriptural education will almost always be found to have a most happy, as well as powerful influence upon the external character and conduct. In the case of Mary K——, it had to work upon a disposition of great natural amiability and sweetness; in addition to which, the influence of divine truth produced a steadiness, delicacy, and propriety of demeanour and moral feeling, that attracted the notice and won the esteem of several of her superiors in life. From the same cause, aided, perhaps, by her natural good sense, though very pleasing in her appearance, and always neat in her person, she was never fond of dress: a sinful and most abominable vanity, which young women of the humbler, as well as higher classes, too often indulge in, greatly to their own disadvantage in the eyes of those whose good opinion is really valuable, and calculated to expose them to many temptations. Such, however, was not the case of Mary K——. She was always plain and simple in her dress; bestowing her chief care and attention not upon "plaiting the hair" or "putting on of apparel" (1 Pet. iii. 3), but upon her domestic and other duties. Yet, strange as this assertion will doubtless appear to some who know not what real Christianity is, she was but almost a Christian. A deeper acquaintance with her own heart, and a clearer insight into the real nature of sin and of the salvation which is in Christ Jesus, made her afterwards conscious that, at the time I speak of, she knew nothing yet as she ought to know (1 Cor. viii. 2). Beware, then, my dear reader, in your own case, of the fatal error of mistaking moral correctness for vital and personal religion. The surface of the water may be smooth and even bright, while the fountain itself is full of impurity. True, there cannot be real religion without morality; but there often is morality where there is not real religion; for real religion is not man's own goodness, but God's work producing God's image in his soul. Seek, then, that holiness which cometh from God only, and "without which no man shall see the Lord" (Heb. xii. 14); the fruit of genuine repentance; the effect of faith working by love (Gal. v. 6); even "the love of Christ, constraining us" to live, "not unto ourselves, but unto him who died for us and rose again" (2 Cor. v. 14, 15).

As soon as Mary was capable of earning her own bread and was sufficiently educated, her kind pastor obtained for her the situation of mistress to the parish school of D——; in the diligent discharge of the duties of which office she continued, until it pleased her heavenly Father to visit her with the illness which terminated in her death.

My first acquaintance—though not, as it will appear, meeting with her—was as follows: In the month of June, 1842, being requested by a brother clergyman to undertake in part the discharge of his parochial duties during a short absence, occasioned by illness in his own family, I was led to visit, among others, Mary K——, who had come a little before to the parish of R——, in bad health, for change of air, as well as *to be under the eye of an affectionate sister already*

settled there. On my first visit she was so very unwell as scarcely to be able to speak, and could do little more than signify her assent to what was said; but this was done in such a heartfelt and earnest manner, as plainly shewed that religion was with her a deep-felt reality; and I was greatly, and indeed unexpectedly, pleased thus to find in her evident marks of that spiritual-mindedness which is life and peace (Rom. viii. 6).

In a day or two I called again, and found her better: she was weak, but able to sit up in bed, and I had scarcely sat down by the bed-side, when, taking hold of my hand before I was aware, and kissing it affectionately, she said, "O, sir, I am so glad to see you. I have been wishing so much this long time to see you, for I love you more than I can express." On shewing some surprise at this, though thanking her for such kind feelings towards me, and saying I was not aware I had ever the pleasure of seeing her before. "O, sir," she added, "but I have seen you: I attended your church on the Good Friday before last, and heard you preach. The text was Romans v. 8, 9; I well remember it: 'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.' O, I thought I never heard such a feeling sermon; you spoke so much about the love and sufferings of our dear Saviour! Before that, I never had a serious thought about the salvation of my soul, but that sermon touched me to the heart. I heard you preach both on Good Friday and the Easter Sunday after, but it was the sermon on Good Friday that I felt most; O, I shall never forget it! I then for the first time felt what it is to be a sinner in the sight of a holy and just God. I was very ill at the time, and felt I had great sickness before me. I went home the next day, and I was for three weeks in fever; and, while I was in it, I often thought of you and of that sermon. My mind was troubled and very uneasy, but still I was enabled to look to my dear Saviour; and after a time he raised me up."

As may well be believed, while she was thus speaking, I could only, like Abraham's servant, bow down my head and worship the Lord (Gen. xxiv. 26), who had led her in the right way, and thus opened her heart to attend to the things that were spoken (Acts xvi. 14) in his name, so graciously making the weak words of his servant effectual to her real conversion. I could not but feel that it was a direct and striking fulfilment of his own most sweet and precious promise—"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that in which I please, and it shall prosper in the thing whereto I sent it" (Is. lv. 10, 11).

On farther inquiry, I learned from her that she had come by invitation to L——, to spend the Easter holidays with Mrs. B——; a particular friend of hers, who had been married and come to settle in my parish a short time before. "She was very fond of me," added Mary; "indeed she was so kind and amiable that she made quite a

companion of me, and after her marriage she invited me to come and see her at her own house: so I went at Easter, the first opportunity I had, little thinking what mercies were in store for me through my heavenly Father's love and goodness."

On taking my leave, I asked, "Have you any message, Mary, to send to your friend Mrs. B—, as I often see her and would gladly convey it?"

"No," she said, "I have no message: only don't let her think that being kind and amiable is enough: I often pray for her, that she may find Jesus her Saviour, as I have found him."

It having been arranged that she should receive the holy sacrament of the Lord's supper, I called soon again for that purpose. I then, however, as well as previously, took care to point out to her the true nature and use of that holy ordinance, and the self-examination necessary in order to a right and profitable partaking thereof; all which she was, indeed, fully aware of. She knew too well the glorious doctrine of scripture and our church, that "being justified by faith" only "we have peace with God" (Rom. iii. 28; v. 1), to give to the sacrament the place and honour due only to the Saviour, and regard it, as too many do, in the light of a passport to heaven, or a ground of acceptance, or means of reconciliation with God. She had not so learned Christ; and, when I said something to her to this effect, "O, what a state should I be in," was her reply, "had I now to look for peace with God!"—"O no," she added, "I have found peace through my Saviour's precious blood." I well remember, however, endeavouring to set it before her in that point of view in which our church service so beautifully puts it forward, as a most solemn act of self-dedication—"Here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction" (Communion service); so that, while, as to the ground of our hope, we should say with the dying martyr, "Christ—none but Christ;" yet, what could be in every way more becoming or suitable than that one of our very last acts upon earth should be a solemn and entire surrender of ourselves to him, with whom we soon hoped to be in heaven, and that, too, by an ordinance of his own appointment? She seemed to feel that it was good so to do; and she afterwards told us, that, as we knelt around her bed in the solemn rite of Christian fellowship, it was indeed a time of "strengthening and refreshing to her soul" (Church catechism).

On the 13th of June I saw her again, and though her disease—the most entire disarrangement of the biliary system I ever witnessed—occasioned the greatest weakness and suffering, her frame of mind was placid and thankful; indeed, I would say, peculiarly peaceful and happy. I asked her—"Mary, are you afraid to die?"

"O no," was the immediate answer; "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. i. 12). I should indeed be afraid to die if I trusted in myself or my own righteousness at all; but I do not: 'I know that my Redeemer liveth' (Job xix. 25), and that

he is able to save all them that come unto God by him. That is my hope."

"Still, Mary, does it never seem hard to you, to be thus cut down in the midst of your years, or, I might almost say, in the very beginning of your days?"

"O no, no: I feel it is all a Father's love. I wish to be with my dear Saviour."

Much that I cannot now recall passed, at the few times I had the privilege of visiting her sick bed, regarding both the reality of her faith and the sincerity of her repentance. This, however, I can clearly remember, that every thing I, as well as others, both heard and saw, satisfied us more and more that her's was that godly sorrow for sin which worketh repentance unto salvation (2 Cor. vii. 10); that faith which purifies the heart, works by love, and overcomes the world (Acts xv. 9); and that hope which maketh not ashamed: the love of God being shed abroad in her heart by the Holy Ghost given unto her (Rom. v. 5). Her simple, quiet, undoubting trust in her Saviour, free from any thing like excitement or effort, and united to a deep and humbling sense of her own unworthiness, showed how sweetly "perfect love casteth out fear" (1 John iv. 18); and how true are the words of the prophet—"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. xxvi. 3). And again, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17).

On the evening of Saturday, the 18th of June, I called to see her for the last time. Life was evidently ebbing fast, and a kind look and a gentle pressure of the hand were all that her poor exhausted frame was now capable of; though often before, when apparently as weak, she had put on an unusual degree of strength as soon as she heard my voice and knew that I was come to see her.

We read God's blessed word, and offered up prayer for ourselves and for her at the throne of grace, as we had been in the habit of doing, and for which so suitable a provision is made in the beautiful words of our own prayer-book—"O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: we humbly commend the soul of this thy servant, our dear sister, into thy hands, as into the hands of a faithful Creator and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that, whatsoever defilement it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to everlasting life, through the merits of Jesus Christ thy Son our Lord. Amen" (Visitation of the Sick). Her lifted hands and moving lips showed how earnestly her heart joined us in our supplications; but the faltering tongue could

no longer do its office. Once, indeed, when her affectionate sister, almost overcome with grief, standing at the foot of her bed, and covering her face with her handkerchief, said, "Poor Mary!" she looked up and said, "O don't say 'Poor Mary'—happy Mary!—you ought not to be so sorry; you ought to rejoice, you know I am going to Jesus."

It was thus, sorrowful, yet truly rejoicing, that the little circle around her dying bed were permitted, in the simple but beautiful words of one, himself upon the bed of death, to "see how a Christian can die," comforting one another and our departing sister with these and such like words—"I am the resurrection, and the life (saith the Lord): he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John xi. 25, 26). I was sitting by her bed-side, almost expecting that each long-drawn breath would be the last; and sometimes bending down my head, uncertain whether the vital spark had fled or not. As most suitable to the solemn occasion, I began to repeat a few passages of holy scripture; among others, that glorious passage from the 15th chapter of the 1st Corinthians—"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Perceiving her lips to move, I bent down my ear till it almost touched her face, and could then just hear the distinct but scarcely audible sounds, "Happy, happy! thanks be to God, which giveth me the victory through our Lord Jesus Christ."

These, I may say, were her last words; and thus—though it was not until morning that she actually ceased to breathe—her spirit, delivered from its earthly prison, entered into that heavenly Sabbath which remaineth unto the people of God (Heb. iv. 9); numbered, I have no doubt, with the saints in glory everlasting, who "have washed their robes, and made them white in the blood of the Lamb;" who are therefore before the throne of God, and serve him day and night in his temple; and he that sitteth upon the throne dwells among them. They hunger no more, neither thirst any more; neither does the sun light on them, nor any heat; for the Lamb that is in the midst of the throne is their Shepherd, and leads them unto living fountains of waters; and God himself wipes away all tears from their eyes (Rev. vii. 14-17).

Beloved brethren in the ministry, how clearly and beautifully does this simple narrative point out to us that subject on which all who would be wise to win souls should peculiarly and unceasingly dwell—the surpassing and boundless love of Jesus; the subject which "angels desire to look into" and to understand; and of which the apostle tells us it should be our continual prayer, that, being ourselves "rooted and grounded in love" (not our love to Christ, but Christ's love to us, for there is a wide difference), "we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that we may be filled with all the fulness of God" (Eph. iii. 18-19).

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Reader, let me ask, before I close, have you the love of Jesus? Do you love him better than he first loved you? (John iv. 19). Remember "it is appointed unto men once to die, after this the judgment" (Heb. ix. 27). Ne you nor I can escape the solemn hour. Are you prepared for it? Are you fit to die? Are you ready to stand before God in judgment? Have you been born again, a new creature in Christ Jesus so that you can truly say, "Old things are passed away; behold, all things have become new?" Are your sins forgiven? Are you reconciled to God? Have you acquainted yourself with him, found peace through faith in your Saviour, remember that now is the time when the matter must be decided: now God waits to be gracious: now Jesus says, "Come unto me, ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Turn to him now as Mary did, with your whole heart; and, when the solemn hour of death arrives you will be like Mary, looking unto the same gracious Saviour to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth me the victory through our Lord Jesus Christ." Amen and amen.

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MATT. xxv. 40.

"And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE passage, of which these words are so full, is in many ways remarkable: important, must needs seem, when it relates to the last destination of the soul; but it is remarkable from the grounds on which the sentence is pronounced—on one side of condemnation, on the other of approval and acceptance. Of one class it is said—"I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." "Depart from me." Of the other class the Lord says—"All these things have ye done unto me."

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At first, perhaps, we are surprised at this. It seems to controvert that truth on which we rest—the consolation of our hearts when troubled by a sense of our unworthiness that “not by works of righteousness which we have done, but according to his mercy” God hath saved us (Tit. iii. 5). It seems as if the Christian were to count the acts of self-denial which he has exercised, and the deeds of charity which he has performed, as the ground and title of his entrance into the kingdom of heaven.

We know well, brethren, that it cannot be so; and that they, who have given their bodies to be burned, and all their goods to feed the poor (1 Cor. xiii. 3), will be the first to claim nothing, to renounce all merit for themselves; the first to say—“We do not presume to come before thee, O Lord, trusting in our own righteousness, but in thy manifold and great mercies.” And yet they are the Lord’s words: “Come ye blessed of my Father”—“inasmuch as ye have done it unto these my brethren, ye have done it unto me.”

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xxii. 1-18): thy reward shall be in proportion to thy self-denying obedience to my command. "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net" (Luke v. 5). These were Peter's words, when told to launch out into the deep, and let down the net for a draught. Before, he had been labouring for himself: what he now did, he did to the Lord, because he did it at his bidding.

Now, the injunction which the Lord Jesus issued to his disciples was, that they "love one another" (John xxiii. 35); that they were to be known by this as their distinctive mark. "Look not every man on his own things"—his own objects, desires, or interests—"but every man also on the things of others" (Phil. ii. 4). It was in compliance with this injunction that the practice was followed, which surprises us on the first existence of a Christian community. They that had possessions and goods sold them, and parted them to all men, according as every man had need (Acts. ii. 45). This was done unto the Lord. He had not indeed commanded this special act, nor was the act necessary in itself (Acts v. 4); but he had commanded that his disciples should be treated with love and kindness. Those whom we love we do not permit to be in want; and it was the only method by which, at that time, their wants could be supplied. A little later in the history, when a famine raged throughout the east, we find the Christians at Antioch meeting together, and determining to send relief to the brethren in Judea. What were the brethren in Judea to the Christians of Antioch? By the civil ties which bind men to one another, there was no connexion between them: by birth, by government, by locality, they were far asunder. What was done, was done unto the Lord—as surely done unto the Lord as when Abraham took his son, his only son, and stretched him upon the altar which he had raised. These persons also took what was dear to them—took their possessions and goods (dearer these to some than their own children)—and parted them among strangers, in compliance with the command which said, "Thou shalt love thy neighbour as thyself" (Matt. v. 43); and treat as thy neighbour whomsoever it is in thy power to benefit (Luke x. 36). "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12): this is the will of God concerning you, revealed in scripture from its beginning to its end: this is "pure religion and undefiled before God and the Father" (James i. 27).

This, then, is the first ground of the blessing

assigned to those who had fed the hungry, and clothed the naked, and cared for the prisoner, and "visited the fatherless and widows in their affliction." They had proved their faith in him, through whom is eternal life, by obedience to his commands. They had proved the faith which they possessed to be different from that "dead faith" which says, "I go, sir" (Matt. xxi. 30), and goes not; which calls him, "Lord, Lord," and does not the will of his heavenly Father (Matt. vii. 21). They had proved themselves to be engrafted on "the true vine" (John xv. 1-8) by the only sure test—they had brought forth fruit like that of the parent tree; they had "gone about doing good" (Acts x. 28).

II. There is, however, a second case, in which we may be said to act for another's sake. When, out of regard to him, whether of love or gratitude, we value those with whom he is connected, and show kindness to those whom he holds dear. One who is a stranger may come to me in want and sorrow. On inquiry, I find that, though houseless and a wanderer, he is the son of an old and valued friend, who has left his native country, but whose kindness and excellence remains fresh upon the mind. How readily is the stranger welcomed! how surely does he find a home in the house of his father's friend! It is nature. And if the friend returns, will he not consider what was done unto his son as done unto himself? If we had spurned him from our door, would he not resent it? If we have received him hospitably, will he not return it, and exemplify the fulfilment of the promise, "Look, what a man layeth out it shall be paid him again" (Prov. vi. 17)? It arose from this principle of our nature that, when David was seated upon the throne of Israel, we find him making inquiry—"Is there any yet that is left of the house of Saul, that I may show him kindness for Jonathan's sake" (2 Sam. ix. 1-7)? Jonathan had yet a son surviving. "And David said unto him, Fear not: I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually."

This was the sure result of gratitude and affectionate regard; the same principle to which St. Paul was trusting, when he wrote on behalf of Onesimus to Philemon: "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account" (Phil. 17, 18). "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say" (Phil. 21). And so St. John, alluding to the effect of this principle

upon the heart—"If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" At first, the reasoning may not seem self-evident; but, on reflection, we perceive that, if there is the love of God, it will lead instinctively to compassion towards man: if there be no kind feeling towards the children, whose destitution is exposed to our view, how can there be love of the Father, who is far above, out of our sight, and to whom we can only show our gratitude by relieving those little ones who are dear to him?—dear to him who is the Father of the fatherless and the God of the widow, and who fulfils his gracious promise, not by supplying the destitute with manna from heaven, as to the Israelites in the wilderness, but by sending his Spirit into the hearts of his people, that they may not "withhold the poor from their desire, or cause the eyes of the widow to fail" (1 John); that they may not "eat their morsel alone" (Job xxxi. 16, 19), but share it with the fatherless, and with those that have none to help them.

Suppose, for instance, that to happen to the Christian which is described by our Lord in the parable before alluded to, and his goods increase abundantly; it is in his power to act as Solomon acted, and found it vanity and vexation of spirit: "I made me," he says, "great works: I builded me houses: I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens: I gathered me also silver and gold: and whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy" (Eccles. ii. 4—11). This a man may do, and his experience at last may be as melancholy as that of Solomon.

But, on the other hand, let the reflection be that of Paul—"We thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them" (2 Cor. v. 14—15). If then I live not unto myself, but unto the Lord, I must consult his will, and not the devices and desires of my own heart; and the scripture so plainly reveals his will that I cannot doubt concerning it; I cannot doubt that I am fulfilling his will, doing what he would have done, if I am providing that the naked be clothed, the hungry fed, the sorrowful comforted, the destitute raised out of his misery, the prisoner visited, the ignorant instructed, the wicked warned of the error of their way, the fatherless protected, and the orphan brought to an asylum.

This is doing unto the Lord what would

otherwise be done to the world or to the flesh. This is devoting to his cause what would otherwise be applied to the purposes of selfish indulgence. And to those who have thus shewn their sense of his inestimable mercy—their "faith working by love"—are the words addressed—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

This subject naturally leads to some reflections, with which I shall conclude.

First, brethren, you perceive the reason why we, your ministers, whilst we desire to incline your hearts to charity, inculcate faith: for the same reason as, when a man's object is to obtain fruit, he grafts the branch, or plants the tree. We know that if you are brought to believe the gospel—that is, to see your state by nature, and, alas, must it not be too often said, by practice?—and thus to understand the greatness of your ransom, the infinite debt you owe to him who bare your sins in his own body (1 Peter ii. 24)—we know that, if you believe in the heart that Jesus Christ was delivered for your offences, and was raised again for your justification (Rom. iv. 25), then we have little need to inculcate charity; for it will be part of your faith, that you live unto the Lord (Rom. xiv. 8)—part of the "new creature" wrought in you by the Spirit, that you feel yourselves not your own, but "bought with a price" (1 Cor. vi. 20), and, consequently, bound to serve and please and glorify your Redeemer with your heart and with your substance, which are his.

Further, you perceive why, whilst we inculcate charity and all other good works, we deprecate trusting in them; for the same reason that we would warn a man against building his house upon the sand, or leaning upon a broken reed. "By the works of the law shall no flesh be justified" (Gal. ii. 16): "it costs more to redeem the soul." If you think that they will support you in a dying hour, or in the day of judgment, let me entreat you now, before those seasons of trial come (and come they will), to meditate upon the chapter to which the text belongs, and the matters there contained. The parable of the ten virgins is written there. Have your lamps been always trimmed and your lights burning? The parable of the talents is written there. Are you prepared to give a strict account of the talents lent to you by the Lord?—such an account as you would give on earth to one who had placed in your hands a sum, and now desired a balance-sheet? Nothing less will suffice, if your trust is in your works; for he who appeals to the law has departed from grace, and is "debtor to do the whole law" (Gal. v. 3, 4). The descrip-

tion of the final judgment is written there. Have you fully answered to the life and character of those who are recognised in that representation as the "children blessed of the Father?"

I know that much is sometimes said of an inwrought habit of charity and self-denial, of "works of faith" and "labours of love," as concurring with the atonement of Christ, and jointly tending to our justification. And when I hear such things, I rejoice that they are (as they are in truth) the word of man, and not the word of God; which declares, too plainly to be mistaken, that, in the matter of our acceptance with God, Christ must stand alone; that salvation is of grace, "not of works, lest any man should boast" (Eph. ii. 9). I say that I rejoice in this assurance; and I may justly call on you to rejoice with me. For who, when he fairly weighs his means of serving God with his use of them—who, when he compares his opportunities of doing good with the good which he has done—who can find ground for pleading, much less for boasting? Who will not rather acknowledge his short-comings, and lament his failings? Who does not feel it his daily and hourly cause of thankfulness, that "eternal life is the gift of God" (Rom. vi. 23), and not the reward which man has merited, or the prize which he has earned?—that not according to works of righteousness which we have done, but according to his mercy he saved us, through Jesus Christ our Lord" (Tit. iii. 5, 6)?

Lastly, brethren, we learn from the nature of that faith of which salvation comes. Not as it is the faith of the intellect, unless it is also the faith of the life and heart. Not as it is a logical argument, but as a practical conclusion. Not as it is the victim of the understanding, unless it is the conversion of the heart; teaching "denying ungodliness and worldly lusts, to live soberly, righteously, and godly, in the present world" (Tit. ii. 12); teaching us to let our light so shine before men, that they may see our good works, and glorify the Father, which is in heaven (Mat. v. 16); teaching us in all things to fulfil the will of him whose we are and whom we love (Acts xxvii. 23); and teaching us, in regard to our purpose this morning, to care for the orphans—the female orphans for whose assistance is implored—the fatherless children whom God commits to his people's charge; to see the successors of those in whom the Saviour commanded to be brought unto him, and took them up in his arms and blessed them (Mark x. 16); to see those "little ones, of whom it is not the Father's will that one of them should perish" (Matt. xviii. 14); to see those whom the Lord had in his prophetic view, when he said, "The poor ye have always with you, but me ye have not always" (Matt. xxv. 12). Thus leaving us an assurance, that as much as ye do it unto one of the least of his brethren, ye do it unto him.



SKETCHES OF NATURAL HISTORY.

No. XIV.

PREDATORY BIRDS.

THE CONDOR.

(*Sarcoramphus gryphus*).

THE condor, which chiefly inhabits the valley of *Ylo*, in *Peru*, is unquestionably the largest of

those birds which have the power of flight. It sometimes, though but rarely, upwards of four feet across the wings when extended. The wing, which is four inches long, is so strong as to be able to pierce the body of a bullock; and the tail is so strong as to enable it to carry off a deer or a calf. They seldom frequent the forests, and their flight would be thereby impeded. They d

from an almost incredible height, sometimes 20,000 feet from the top of the mountains. "The peculiarities of structure in the respiratory system of birds have, probably, a relation," says Dr. Roget, "to the capability we see them possess, of bearing with impunity very quick and violent changes of atmospheric pressure. Thus the condor of the Andes is often seen to descend rapidly, from a height of above 20,000 feet, to the edge of the sea, where the air is more than twice the density of that which the bird had been breathing." "We are as yet," he adds, "unable to trace the connexion which probably exists between the structure of the lungs, and this extraordinary power of accommodation to such great and sudden variations of atmospheric pressure."

The general colour of the condor is brownish; the feathers on the back, however, are sometimes perfectly black. The neck is encircled with a white ruff, and on their head is a species of comb.

The condor is very destructive, and, consequently, various methods are employed with success to capture it. Sometimes a person, clothed in the skin of a newly-killed animal, goes out, and entices the condor to attack him; while his companions, who have secreted themselves, from their hiding-place rush out and seize him. The female makes her nest among the highest and most inaccessible rocks; where she lays two white eggs, somewhat bigger than those of a turkey.



THE VULTURE.

The vulture is frequently found in all quarters of the globe; though in Europe, where it is comparatively rare, it may easily be distinguished from those of the eagle kind by the head and neck being covered merely with down, or a few scattered hairs. The colour is dusky, intermixed with purple and green; the legs are of a dirty flesh-colour; the claws are black. The odour they emit is offensive in the highest degree; and at night they perch on rocks or trees, with their wings partly extended, as if to purify themselves.

The food of the vulture is chiefly carrion and filth, which renders them peculiarly valuable; as in the neighbourhood of Grand Cairo, for instance, where they are highly prized as scavengers, who remove much that renders the atmosphere unbearably tainted and pernicious: it is, consequently, esteemed criminal to kill a vulture. In some places they are even more important, from

their destroying the eggs of the alligator. They narrowly watch the females in the act of depositing their eggs in the sand; and, on her going into the water, they dig up the eggs, which they most voraciously devour. They also feed upon serpents. In all this we perceive the wise arrangements of a good and gracious Providence.

In America, especially the Brazils, they are found in great abundance. When they alight upon the carcass which they are permitted to tear, they do so with the utmost rapacity, and so gorge themselves that they are unable to fly, and keep hopping onwards. "I am intimately acquainted with these useful scavengers," says Mr. Waterton, "and I have never known any of them kill the food upon which they feed; or, when they are in a complete state of nature, free from the restraints or allurements of man, ever feed on that which was not putrid." He gives some striking illustrations of this. "The terrible pestilence which visited Malaga, at the beginning of the present century, swept off thousands upon thousands in the short space of four months. The victims were buried by the convicts. So great was the daily havoc of death, that no private burials could be allowed; and many a corpse lay exposed in the open air till the dead-carts made their rounds at night-fall, to take them away to their last resting-place, which was a large pit prepared for them by the convicts in the day-time. During this long-continued scene of woe and sorrow, which I saw and felt, I could never learn that the vultures preyed upon the dead bodies which had not had time enough to putrify. But when the wind blew in from the Mediterranean, and washed ashore the corrupted bodies of those who had died of the pestilence, and had been thrown overboard from the shipping, then indeed, 'de montibus adsunt harpyiæ;' then it was the vultures came from the neighbouring hills to satisfy their hunger; then, one might have said of these unfortunate victims of the pestilence—

"Their limbs, unburied on the naked shore,
Devouring dogs and hungry vultures tore."

In Andalusia, one day in particular, I stood to watch the vultures feeding on the putrid remains of a mule, some ten miles from the pleasant village of Alhaurin. Both kids and lambs were reposing and browsing up and down in the neighbourhood, still the vultures touched them not; neither did the goat-herds consider their flocks as being in bad or dangerous company; otherwise they might have dispatched the vultures with very little trouble, for they were so gorged with carrion that they appeared unwilling to move from the place. Now, seeing some of the kids and lambs lying on the ground quite motionless, and observing that the vultures paid no attention to them, I came to the following conclusion, viz., that the vulture is directed to its food by means of its olfactory nerves coming in contact with tainted effluvia, floating in the atmosphere; and this being the case, we may safely infer that the vulture cannot possibly mistake a sleeping animal for one in which life is extinct, and which has begun to putrify."

No small difference of opinion has existed as to whether the vulture possesses the faculty of smelling. Dr. Roget is of opinion that they do not. "It has been generally asserted," says he,

"that vultures and other birds of prey are gifted with a highly acute sense of smell; and that they can discover, by means of it, the carcass of a dead animal at great distances. But it appears to be now sufficiently established, by the observations and experiments of Mr. Audubon, that these birds in reality possess the sense of smell in a degree very inferior to carnivorous quadrupeds; and that, so far from guiding them to their prey from a distance, it affords them no indication of its presence, even when close at hand. The following experiments appear to be perfectly conclusive on this subject:—Having procured the skin of a deer, Mr. Audubon stuffed it full of hay; and, after the whole had become perfectly dry and hard, he placed it in the middle of an open field, laying it down on its back, in the attitude of a dead animal. In the course of a few minutes afterwards, he observed a vulture flying towards it and alighting near it. Quite unsuspecting of the deception, the bird immediately proceeded to attack it, as usual, in the most vulnerable points. Failing in his object, he next, with much exertion, tore open the seams of the skin, where it had been stitched together, and appeared earnestly intent on getting at the flesh which he expected to find within, and of the absence of which not one of his senses was able to inform him. Finding that his efforts, which were long reiterated, led to no other result than the pulling out of large quantities of hay, he at length, though with evident reluctance, gave up the attempt, and took flight in pursuit of other game, to which he was led by the sight alone, and which he was not long in discovering and securing. Another experiment, the converse of the first, was next tried. A large dead hog was concealed in a narrow winding ravine, about twenty feet deeper than the surface of the earth around it, and filled with briars and high cane. This was done in the month of July, in a tropical climate, where putrefaction takes place with great rapidity; yet, although many vultures were seen from time to time sailing in all directions over the spot where the putrid carcass was lying, covered only with twigs of cane, none ever discovered it; but, in the meanwhile, several dogs had found their way to it, and had devoured large quantities of the flesh. In another set of experiments, it was found that young vultures, inclosed in a cage, never exhibited any tokens of their perceiving food; when it could not be perceived by them, however near to them it was brought." This notion is entirely derided by Mr. Waterton, as may be inferred from the anecdotes taken from his work. He insists that the vulture is directed to its prey by its sense of smell, and not by its clearness of sight. He denies that vultures ever soar high to look out for prey. After adducing many interesting anecdotes to confirm his position, he says, "After the repeated observations I have made in the country where it abounds, I am quite satisfied that it is directed to its food by means of its olfactory nerves coming in contact with putrid effluvia, which rises from corrupted substances through the heavier air. The American philosophers have signed a solemn certificate that they feel assured that the two species of vultures which inhabit the United States 'are guided to their food altogether through their sense of sight, and not that of smell.' I, on the contrary, assert that all vultures can find their food through

the medium of their olfactory nerves, though it be imperceptible to the eye."

The vulture is frequently referred to in the scriptures. In Leviticus xi. 2, it is ranked among the unclean animals. Job speaks of its height of flight—"There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (xxviii. 7). Isaiah alludes to their assembling together—"There shall the vultures also be gathered, every one with her mate" (xxiv. 15); and our blessed Lord most probably refers to their habits when he declares, that "whosoever the carcass is, there will the eagles be gathered together."

The most remarkable species of the vulture are the fulvous, or griffon, which is about three feet six inches in length and eight feet in the wings; the aquiline or Egyptian vulture (the male of this, Linnæus says, is wholly white except the quill-feathers—those are black, with hoary edges; the two outer ones are entirely black); the hare vulture; the ash-coloured or small vulture. Of those which may be accounted foreign, that which is called the king-vulture greatly demands pre-eminence; it is the size of a hen-turkey; the head and neck are entirely bare of feathers, but a fillet of blackish down encompasses the head. At the bottom of the neck, just above the shoulders, there is a ruff of ash-coloured feathers; the body is a reddish brown, the belly white with a tinge of yellow, and the quills are black. It is a native of South America and the West Indies.



THE KITE.

The kite (*Falco milvus*) is a native of Europe, Asia, and Africa. It generally breeds in large forests and in the mountains. It lays its eggs—two or three at most—in a nest composed of rags, rope, flannel, and such like. Its colour is white spotted with dingy yellow. Its movements in the air are peculiar: sometimes it remains motionless for a considerable time, and at others it glides through the air, its wings being apparently motionless—hence its name glade, or glead. They are found in the north of Europe, which, however, they leave for a warmer climate in winter. Like the vulture, they abound about Cairo, where they breed in the winter, and a second time in the summers of the north, contrary to other birds of prey. In Great Britain they are found throughout the year. "Independent of his manners," says Mr. Gilpin, "he (the kite) is one of the most harmonious appendages of the forests, where Mr. Pen-

nant makes him indigenious. He is too small for picturesque use, but highly ornamental to the natural scene. His motions are easy and beautiful in a great degree: he does not flap his pinions like the rook or magpie, and labour through the air; he sails along with steady wing, as if he were lord of the elements on which he rode. But what harmonizes chiefly with the forest are his wild screams, which strike notes in peculiar unison with those scenes over which he sails:

—“Kites, that swim sublime
In still repeated circles, screaming loud,
Have charms for me:
Sounds inharmonious in themselves and harsh,
Yet, heard in scenes where peace for ever reigns,
Please highly for their sake.”

It is remarkable that we seldom see more than two of this species together, the male and female. They seem to divide the forest into provinces: each bird hath his own, and with more than princely caution, avoids his neighbour's. It is his great employment to circle through the air, as the poet describes him above, in various evolutions over his own woody dominions; where, with keen eyes and keener talons, he still preserves the spirit of the old forest-law.”

“The kite,” adds sir T. D. Lauder, “is a remarkably cunning bird. A kite, which happened to be caught by some accident, was brought to us alive in a basket: it soon began to manifest symptoms of dying, and, as we looked at in the open basket in the house, its form gradually stiffened; it turned over upon its back, thrust out its legs, and closed its eyelids as if in the last agony of death. Compassion for the creature induced us to take it out of doors, and we set down the basket on the airy brink of a bank that sloped suddenly downwards. To our great astonishment our bird came suddenly alive again, and in one instant its wings were spread, and it soared away down over the grassy lawn, and by degrees, sweeping round and round in successive circles, it towered into the upper regions of the sky: the whole of its sickness was manifestly nothing more than a mere feint.” In the passage already referred to from Job xxviii. 7, it is supposed that the bird spoken of as the vulture is our kite.

Poetry.

LAYS OF PALESTINE.

No. XVI.

(For the Church of England Magazine.)

By T. G. NICHOLAS, B.A.

“And he was buried in his own house in the wilderness.”—
1 Kings ii. 34.

His grave is in the desert! there he lies
Unwept, unhonoured—save by those who know
The anguish'd heart which mourns o'er broken ties,
E'en though the hand of justice deal the blow:
The night-wind murmurs through the boughs which
wave

A leafy screen o'er Joab's lowly grave.

His grave is in the desert! 'Twas not so
In the glad days of his blithe infancy;
When all uncheck'd was mirth's unmingled flow,
And all undim'd the sunshine of his glee;

Ere yet ambition her soft lures had spread,
Or boyhood's ardent hope had vanished.

His grave is in the desert! 'Twas not so
In the full vigour of life's early prime;
When each sweet feeling that the heart can know
Heightens the lustre of that golden time;
Ere sad experience had told the truth,
Which breaks not on the careless gaze of youth.

His grave is in the desert! Can it be
That he, who led the flower of that brave host
To many a field, and bade the vanquish'd flee,
And whose victorious arm was Israel's boast—
That he at length must lie neglected here,
As though no denizen of this cold sphere!

'Tis even so. His hand was dyed with blood—
Blood of the innocent, who did confide,
And found him treach'rous—men who oft had stood,
In fight more dauntless, and of hearts more tried:
And madly did he dream that they could die
Unpitied by Jehovah's vengeful eye.

That eye beheld; and though his tide of crime
Was suffer'd for awhile unchecked to flow;
And though men deem'd him happy in his time,
Nor car'd the spring of his success to know;
Yet were his sins recorded, and decreed
His speedy fall—th' impenitent sinner's meed.

His grave is in the desert! Holy men
Have deemed, in many ages, that the wild,
'Neath heaven's own canopy, the rocky den,
Is fit abode for God's devoted child;
And yet amid those wastes, beneath those skies,
The corse, perchance, of many a felon lies.

His grave is in the desert! O, if he
Should yet have been repentant! But no more—
Ere the brief day of visitation flee,
Be our's the arm of mercy to implore;
And wheresoe'er these mortal frames decay,
Our souls shall bask in heaven's unclouded day.

Wad. Coll., Oxon, Nov. 3, 1843.

THE WAY TO HEAVEN.

(For the Church of England Magazine.)

“I am the way, the truth, and the life: no man cometh unto the Father but by me.”

I AM the way. Millions have tried
To find the road to heaven in vain:
Their ignorant priests and seers have lied,
And led them on to realms of death and pain.

I am the truth—the substance which
The Jewish shadows but foreshewed;
The one oblation, pure and rich,
Through which man reaches God's sublime abode.

I am the life: feed on the truth;
And, feeding on it, ye shall live;
And, soon in ever-during youth,
Ye shall receive the crown your Lord shall give.

The Lamb of God, whose precious blood
Doth cleanse the soul from every stain,
Presents the living way—the road
Poor pilgrims tread, nor ever tread in vain.

The life is in the blood, and thus
 The one true offering doth become
 The very life of God in us—
 The only way by which we reach our home.

ANNE ELLIOT.

Miscellaneous.

PATRIARCH NIKON.—The above transcript of Mouravieff's sketch of a czar of the sixteenth century, notwithstanding all our pains to condense, has occupied so much space that we cannot exhibit that of a Russian patriarch of the succeeding age so fully as we could wish: we must refer our readers to the Russian historian's own pages for the whole of the picturesque history of Nikon, indicating merely a few of the prominent features. Nikon was born in the district of Novogorod, of parents who were simple villagers, and, having learned to read the sacred scriptures, he secretly left his home to commence his novitiate as a monk. On the persuasion, however, of his father, he returned and married, was ordained, and became a parish priest in Moscow. But his desire for a monastic life was so strong, that after ten years of marriage, during which period he lost his children, he induced his wife to enter a convent, while he himself went to seek the strictest kind of seclusion in the ice-bound monastery of Solovetsky. Even this remote and desolate retreat was not austere enough for Nikon: "in a leaky boat he committed himself to the rough waves, and with difficulty escaping from the storm, he landed on the desert island of Kia, where he planted the cross, the sign of a future monastery." After passing several years in one dreary solitude after another, and exciting the astonishment of all by the severity of his life, he was sent by a religious community on church business to Moscow. There he was seen by the czar Alexis, who was "struck by his noble height and bearing, and by his manly eloquence, and, having heard of his holy life, the pious monarch could not bring himself to part with such a man, and gave him the Novospasky monastery, the burying place of his own ancestors." This was Nikon's first step towards worldly greatness, but by no means the termination of his monastic austerities, to which he adhered to his dying hour. The czar found such pleasure and profit in Nikon's conversation, that he soon consulted him on all occasions, made him his counsellor in all state affairs, and advanced him from dignity to dignity until he at last placed his favourite on the patriarchal throne. But not all Nikon's severe self-discipline gave him self-control; for, after being patriarch of Russia, and we may say prime minister also, for many years, he so far lost all command of his temper in consequence of an insult offered to one of his officers, that on a high festival he divested himself of his episcopal robes after performing divine service, put on a common monk's dress, and sitting down in the vestry of the cathedral in which he had officiated, wrote a letter to the czar abdicating the patriarchal throne. The monarch was troubled, the people surrounding the cathedral wept, and the clergy implored him to remain; but the stubborn Nikon went forth from the Kremlin on foot to the monastery of the Resurrection, refusing to make use of

the carriage which the kind czar had sent for his accommodation. For several years he continued in this moody state, wasting his body with prayer and fasting, and working like a common mason in building a church, but he remained stubbornly deaf to the entreaties of czar and clergy to resume his episcopal duties. The church suffered, while this incomprehensible ascetic indulged in his self-willed retirement. Nikon persevered in this capricious course of conduct for many years, until at last he was deposed, on which occasion, after pouring abuse, for their subservience and wandering up and down the world, upon the patriarchs who assisted in that painful business, he "offered to present them with the pearls of his khlobouk (his embroidered cowl), as something towards their maintenance." The rest of Nikon's life was passed in seclusion, and his affecting death scene (Mouravieff, 246-7) moves us to forgive him for much of his stubborn intractable humour. The aged man, feeling his end approach, craved permission to die in a monastery which he had founded. He was conveyed, clothed in the schema (the mantle of death), in a barge towards the desired spot. "The sufferer," says Mouravieff, "was already so exhausted that he could not speak, but only gave his hand to them all. Just then the bells were struck for evening prayers. Nikon was on the point of death. Suddenly he turned and looked about, as if some one had come to call him, and then arranged his hair, beard, and dress for himself, as if in preparation for his last and longest journey. His confessor, together with all the brethren standing round, read the commendatory prayers for the dying; and the patriarch stretching himself out to his full length on the couch, and laying his arms cross-wise upon his breast, gave one sigh, and departed from this world in peace." Nikon was, indeed, an extraordinary character in Russian history, alternately bright and dark, great and feeble; sometimes the benefactor of the church and empire, at other times doing injury to both; now his generous sovereign's most able councillor and devoted subject, and anon insolent, ungracious, and ungrateful. To conclude with the words of the Russian historian:—"Nikon appears at the very commencement of the reign of the mild Alexis as a kind of destiny given him from above, and inseparable from him to the end of his days, from the influence of which proceeded alike all that was glorious and all that was painful during his long reign, and which did not cease to trouble his spirit even when the author of his trouble was himself wasting in confinement." To those who are inclined to dispute the justice of such an eulogium on so wayward a being as the patriarch Nikon, we would suggest that his diocese was not London, and Smolensk, Novogorod, and Moscow in the seventeenth century were very unlike the parish of St. George, Hanover-square, in the nineteenth. To his own master must each servant stand or fall.—*The Church.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 444.—JANUARY 20, 1844.



[Cross and Monastic Remains at Colonsay.]

THE ISLANDS, LAKES, AND RIVERS, OF
GREAT BRITAIN AND IRELAND.

No. VI.

COLONSAY AND ORONSAY.

THE islands of Colonsay and Oronsay, in the Hebrides, divided from each other by a narrow sound, dry, or nearly so, at low water, lie about 13 miles to the south of Mull and 5½ to the north-west of the northern extremity of Jura. They are together about 13 miles in length, and 1½ in breadth. Mr. Wilson thus describes his landing at the small harbour of Scalasaig, in Colonsay, which is formed in a creek by a single pier-head: "The first object which met our view was of a somewhat disconsolate character; the hull of a merchant vessel of 250 tons, lying at this time dry upon the beach. She was found, several years ago, by some Colonsay fishermen, at sea, deserted by her crew, with the exception of one poor fellow

who was lying dead among the shrouds. Either the owners or underwriters have asserted some claim to the hull, which is now a wreck of a forbidding or rather ominous aspect; and this, we presume, prevents her being broken up, although her present position is both ugly and inconvenient. Proceeding onwards towards Killouran (the family dwelling-house, distant nearly three miles from the quay), we passed the church, a small building of plain and simple aspect, but seated, if we remember rightly, at least in part, with cedar wood, probably a *waif* from some unhappy wreck. The inland road winds by a druidical pillar, or other ancient memorial, among craggy knolls; and ere long, from the higher portion of a narrow rock-bound pass, we could command a view backwards of a considerable extent of cultivated land * * *. After clearing the rocky pass, we wound down towards the central portion of the island; which may be described, in a general way, as a lengthened circular hollow, well cultivated in its lower parts, but surrounded by barren, though sheltering hills. The weather," continues Mr. Wilson, "now became more moist and

* For the view of the ruins at Oronsay, from Mr. Wilson's Tour, Messrs. Black, of Edinburgh, have the best thanks of the Proprietors of the Magazine.

dull; but, although we know not the number of long years of mingled joy and sorrow which may have passed away since our last visit, we had no difficulty in recognising, in spite of mist and vapour, many an old, familiar scene. It often happens that a few repeated persevering looks at what were once familiar places, have much the same effect as clearing away the moss and lichens which encrust an ancient tomb-stone, or rubbing the rust off some old time-honoured coin. All that was dim, or even dead in our remembrance, gains gradually increase of strength, till at last the sad waters of oblivion roll slowly backwards, and sunny scenes of youth or early manhood are brought to view in all their original brightness."

The mansion-house is large, and vast improvements have been made by the present laird (M'Neill), whose exertions and liberal policy have proved a vast, and likely to prove a lasting, benefit to the inhabitants. The manufacture of kelp was at one period carried on in these islands to a great extent, but has greatly diminished since the introduction of the Spanish article; which "has proved a most serious disadvantage to the Scottish coasts and isles, although counteracted, it may be, in the present case by great success in rearing cattle. To many others, however, of less skilful capacity and fewer resources, it must have proved little less than ruin."

In an ecclesiastical point of view, Colonsay and Oronsay possess very considerable interest. The islands were named after St. Columba and his companion St. Oran, and were the first insular settlements of Columba within the territory of the Christian Scots, before he converted the Picts, who afterwards assigned to him the island of Iona. A Culdee establishment was founded at this time in Colonsay, called after St. Oran, Killouran, the site of which is still indicated by the mansion-house of the proprietor. Its remains were distinctly visible within the memory of the present generation.

The ruins of the priory at Oronsay are those of an abbey founded by the lords of the isles, subsequent to their connection with the Stewarts in the middle of the fourteenth century. It was one of canons regular, brought from Holyrood, and forms one of the finest monuments of antiquity in the Hebrides. The church is 59 feet by 18 feet, and contains the tombs of many ancient islanders. The cloister, a square of 41 feet, is in a ruinous state. The monument of abbot Macduffie, date 1539, is in a side chapel; with a stone containing sculptured figures of dogs, a stag, and a ship. There are other monuments.

Although there is neither beauty nor grandeur in the ruins of the monastery, they are interesting from their lonely site and remote antiquity; and there is one solitary stone cross, of great height and exquisite workmanship. These, and other remarkable remnants of ancient days, are all within a few yards of the dwelling-house; with which, indeed, they may be said to form a single group. They also, however, unfortunately combine with some neighbouring cottages; and, being unenclosed and open to all intruders, they now exist in a much less sanctified condition than of old. The consequence is a rank, unseemly growth of docks and nettles, which hide the fair, though stony semblance of holy martyrs and renowned knights—

"Returned to lie—
The vow performed, in cross-legged effigy,
Devoutly stretched upon the chancel floor."

Now, were these ruins enclosed by a slight extension of the wall, within the garden-grounds of the private dwelling, and surrounded, as they soon might be, by shrubs and creeping plants, the whole would form a place of pleasure of a most peculiar kind, where such a feature would assuredly be most desirable. But, for want of this precaution, a solemn and picturesque group of ancient buildings—among the most ancient, either actually or by continuous representation, I believe, in the kingdom; which a little careful clearing out, and tasteful planting, would convert into a piece of home scenery of the highest interest, and probably elsewhere unexampled—necessarily goes to waste from year to year; the inscriptions and devices on its antique tomb-stones become obliterated and overgrown with weeds, the sculptured glory of that holy cross itself profaned, and the very foot-paths within and around in such a state that man abhors and "angels fear to tread."

I doubt not that the serfs are to blame for the present condition of affairs; but they are everywhere, in all countries, too often regardless of the glories of antiquity, and should, therefore, either be encouraged by rewards to conduct themselves otherwise, or deterred, by the most condign punishment, from acting as they do.

DESTRUCTION OF THE POPISH INQUISITION AT MADRID*.

THIS interesting but appalling statement is taken from "The Church Intelligencer," and is prefaced by this remark:—

"A Mr. Kellogg, of Illinois, United States, now in this country, and a teacher of some one of the dissenting sects which swarm in the country, in a letter to 'The Western Citizen,' published at Chicago, Illinois, gives the following report of a lecture on the destruction of the Inquisition at Madrid, delivered by colonel Lemanouski, in the cabin of a steam-boat in which they were fellow-passengers.

"Colonel Lemanouski was for many years an officer under Napoleon, and is now a highly-esteemed minister of the Lutheran church in the United States."

In the year 1800, being then at Madrid, my attention was directed to the inquisition in the neighbourhood of that city. Napoleon had previously issued a decree for the suppression of this institution, wherever his victorious troops should extend their arms. I reminded marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to destroy it. I informed him that my regiment, the 9th of the Polish lancers, were insufficient for such a service, but that, if he would give me two additional regiments, I would undertake the work. He accordingly gave me the two required regiments, one of which, the 117th, was under the command of colonel de Lile, who is now, like myself, a minister of the gospel. He is pastor of one of the evangelical churches in Marseilles. With these troops I proceeded forthwith to the Inqui-

* We insert the account as we find it: we should like to have a fuller and more precise authentication. Can any of our readers furnish us with such?—Ed.

sition, which was situated about five miles from the city. The inquisition was surrounded with a wall of great strength, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the inquisition. The sentinel who was standing on the wall appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack, and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. The walls of the inquisition were covered with the soldiers of the holy office; there was also a breast-work upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, regardless of the fire which was poured upon them from the walls. Presently the walls began to tremble, and, under the well-directed and persevering application of the ram, a breach was made, and the imperial troops rushed into the inquisition. Here we met with an incident which nothing but jesuitical effrontery is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the inquisition, and, with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had but just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping, if they could produce in our minds a belief that they were friendly, they should have a better opportunity in the confusion and plunder of the inquisition to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of the soldiers of the inquisition to be secured as prisoners. We then proceeded to examine the prison-house of hell. We passed through room after room, found altars and crucifixes and wax candles in abundance, but could discover no evidences of iniquity being practised there—nothing of those peculiar features which we expected to find in an inquisition. Here was beauty and splendour, and the most perfect order on which my eyes had ever rested. The architecture—the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to

order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us they had been belied—that we had seen all; and I was prepared to give up the search, convinced that this inquisition was different from others of which I had heard.

But colonel de Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander to-day, and as you say so it must be; but, if you will be advised by me, let this marble floor be examined more. Let some water be brought in and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and raise up the slab. Others with the butts of their muskets striking the slab with all their might to break it, whilst the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale, and, as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every bone, joint, and sinew. We looked beneath the marble slab, now partly up, and we saw a staircase. I stepped to the table and took from the candlestick one of the candles, four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well, well," I said, "I want something that is holy to see if it will not shed light on iniquity: I will bear the responsibility." I took the candle and proceeded down the staircase. I now discovered why the water revealed to us this passage. Under the floor was a tight ceiling, except at the trap-door, which could not be rendered close; hence the success of colonel de Lile's experiment. As we reached the foot of the stairs, we entered a large square room, which was called the hall of judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to this seat. On one side of the room was one elevated seat, called the throne of judgment. This the inquisitor-general occupied, and on either side were seats less elevated, for the holy fathers, when engaged in the solemn business of the holy inquisition. From this room we proceeded to

the right, and obtained access to small cells, extending the entire length of the edifice; and here, what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends!

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them of their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour from those decaying bodies. In these cells we found the remains of some who had paid the debt of nature: some of them had been dead apparently but a short time, while of others nothing appeared but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives of their chains, stripped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But, aware of the danger, I insisted on their wants being supplied, and being brought gradually to the light as they could bear it.

When we had explored these cells, and opened the prison-doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture of every kind which the ingenuity of men or devils could invent. At the sight of them the fury of our soldiers refused any longer to be restrained. They declared that every inquisitor, monk, and soldier of the establishment, deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the inquisition could with safety be brought out of their prison to the light of day (news having been spread far and near, that numbers had been rescued from the inquisition), all who had been deprived of friends by the holy office, came to inquire if theirs were among the number*.

O, what a meeting was there! About a hundred who had been buried alive for many years, were now restored to the active world; and many of them found here a son, and there a daughter—here a sister, and there a brother—and some, alas! could recognize no friends. The scene was such that no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I went to Madrid and obtained a large quantity of gun-

powder, which I placed underneath the edifice, and in its vaults; and as we applied the slow match, there was a joyful sight to thousands of admiring eyes. O, it would have done your heart good to see it; the walls and massive turrets of that proud edifice were raised towards the heavens, and the inquisition of Madrid was no more.

URN BURIAL.

No. II.

I WILL now proceed to mention the particulars that attended the opening of a barrow, some years ago, at Deverel, in Wiltshire. But, preparatory to this, it may not be uninteresting just to advert to the form and character of those monuments in which urns of this description are generally found. The late sir R. C. Hoare, has, in his accurate and elegant history of ancient Wilts, given us some interesting plates, descriptive of the different kinds of barrows to be met with in the island.

Not to dwell on the barrows of the Cyclopean and heroic ages, which were raised with huge stones at the base, and the superstructure of earth; nor on the Scythian, of which there are immense numbers in Kuban Tartary, some surrounded with stone walls; to say nothing of the Greek or Roman mounds of this kind, some of which were mere cenotaphs, or honorary tumuli (to form which each soldier brought a helmet full of earth), the British barrows were of the following kinds:—

1. The long barrow. These differ considerably in their structure as well as dimensions: one end is generally broader than the other; and they are ditched on the sides.

2. The bowl barrow; which is the more common form, and is with or without a ditch.

3. The bell barrow; moulded with much accuracy, and supposed by sir R. Hoare to be a refinement of the bowl barrow—perhaps only an enlargement of it for the purpose of a fresh interment. Gough, in his “Sepulchral Monuments,” supposes them to be Anglo-Saxon.

4 and 5. Druid barrows. Sir R. Hoare supposes them to have been devoted to females. The shape of this, he adds, surpasses in elegance of workmanship any of the others. Small cups, amber, jet, and glass beads, are found in them.

6. Pond barrow; circular, and formed with great exactness. Possibly these may be only the foundations of roomy British houses, as sepulchral remains have not been found in them.

7. Twin barrows. These are not very common; and, by their being inclosed within the same circle, seem to denote the interments of two persons nearly connected by the endearing ties of friendship or consanguinity.

8. Cone barrow. Sir Richard Hoare says, that this is the only one of the sort he has ever seen. The tumulus rises immediately from the ditch, and the apex is higher and more pointed.

9. Broad barrow; considerably flatter and wider at the top than bowl barrows.

These are the principal varieties in the form of barrows. The ashes of the deceased were spread over the floor of the barrow. The funeral urn seems to have been the refinement of a later age. It was generally placed in a cist, or trough, with the mouth downward. The song of the bard was

* Nothing could excuse such barbarity on the part of the soldiers, and the conduct of the officers was culpable in the highest degree in not restraining them.

an essential part of the ceremonial; and the favourite maid or youth was the chief mourner, and most active in raising the earth over the remains of the deceased. The most ancient of these tumuli seem, according to the learned author, to be those in the neighbourhood of Abury and Stonehenge. Whitaker is of opinion that the custom of burying under tumuli continued till the departure of the Romans; for their coins (some of the lower empire) have been found in barrows. It was natural that, in ruder times, when veneration was attached to such temples as those I have just mentioned, the Britons should be desirous of seeking their places of interment in the vicinity of the sacred circle.

Barrows are supposed to be very old when no metal, but only stone utensils, are found in them. As to determining to what class of people each barrow was appropriated, antiquarians in general have only used the distinction of Celtic and Romanized Britons: how far correctly, I am not able to pronounce. The Celtic tribes used the kistvaen, containing the skeleton, with the legs drawn up; and, according to the manner of the Gauls, recorded by Cæsar and Pomponius Mela, threw into the fire whatever was valued by the deceased, even the ledger (if we may use so modern a word) of the debts due to him; because the druids pretended that in the other world the debtors would pay him. According to these druids there are no such things as bad debts.

As to the construction and interior of barrows, their miscellaneous contents, and a variety of other information respecting them, I must refer to different antiquarian publications, to the "Archæology;" the "Sepulchral Monuments" of Gough; King's "Monumenta Antiqua," and the learned and interesting works of sir R. C. Hoare, to whose valuable and persevering researches into these subjects, the admirers of antiquarian lore are under the greatest obligations.

It was justly observed by the ingenious and persevering explorer of the Deverel barrow, that "in the absence of history, the spade becomes no mean historian;" and that "barrows may be regarded as one effectual means of throwing a gleam of light upon the more prominent features of those manners, customs, and rites which are obscured by the intervening mist of ages that are passed away."

A small tract of ground presents itself to the traveller, midway between Whitchurch and Milbourne St. Andrew, two villages on the great western road which runs through Dorsetshire—the latter being eight miles east of Dorchester, the former five miles west of Blandford—this is the situation of Deverel-down; and the singular barrow to which our attention is now directed, lies on a sloping piece of this down, to the north of the great western road, from which it is very distinguishable; and there are other barrows on the same hill. The tumulus now under description was uneven and broken on the summit, as if some previous explorer had examined its contents. The base-diameter of this tumulus was fifty-four feet, its height about twelve feet: its shape might be expressed by the term of a mutilated or truncated bowl barrow. On the eastern side is a low, earthen bank; and, as there is a declivity in the ground on the southern side, it would appear that this earth-work was raised in order that the

surrounding spectators might view from all sides the solemn rites attendant on the burial. After opening this extraordinary barrow without success on the northern side, the diggers commenced a section on the south, and found it composed of loose chalk; and, proceeding towards the centre, the spade suddenly struck upon a stone of large dimensions, and of a different nature from those of the neighbourhood. "Here," exclaims the author of the narrative which describes this enterprise, in the true spirit of an antiquarian, "was indeed an anxious moment, such as can only be imagined by those who have ever felt an interest in exploring barrows. The earth was carefully removed—and my emotion was still greater when, on widening the section, the ends of other stones on each side presented themselves."

The labourers were so overcome with joy at the idea of perhaps finding stores of treasure concealed here, that it was with difficulty their employer could make them observe the caution requisite in patiently removing the earth; where every square inch, at such a time, if not minutely examined, might have concealed some curious relic, and, if rudely struck, might have presented only the fragments of a vase, which might otherwise have been extracted perfect. Having patiently and carefully removed the earth, the antiquarian raised with difficulty a stone, and beneath it he found an urn, deposited in a cist made in the natural bed of chalk. It contained a quantity of human bones intermixed with charcoal, but no ornament or weapon of metal—than which there can be no better proof, according to sir R. C. Hoare, of the high antiquity of a barrow.

The antiquarian proceeded to another stone and removed the earth, when, to his still higher gratification, he perceived the ends of other stones appearing through the side of the section. In raising this stone his labourers inserted a crowbar under it; and the end being forced into the cist, the urn was unfortunately destroyed. Its fragments, however, indicated it to have been extremely rude and unornamented. The discovery of these urns led the inquirer to conclude that each stone covered a cist; and in his subsequent proceedings, in order to avoid similar accidents, he removed the bed of native chalk until parallel with the cist; and thereby striking a passage through, he was enabled to extract the urn without displacing the stones, which for so many ages had remained undisturbed.

One stone should be noticed—the largest of the assemblage. It was rough and irregular, and sloping towards the west. It measured four feet from east to west, and three feet across: the height of the eastern side was three feet and a-half, and of the western twenty inches: it rested upon a base of little more than two feet. Beneath this, and likewise beneath another conical stone, no urn was placed; but, on carefully examining the surrounding soil at the bases of these stones, were discovered the teeth of some graminivorous animal, apparently of a sheep or deer. The bearings of these stones, and their position with regard to the rising and setting sun, together with the circumstance of their greater size, the teeth of animals around them, and no urns beneath them, induced the antiquarian inquirer to consider them as altars, where, in all probability, victims were offered to the manes of the deceased. "A tumulus of this

kind," he observes, "and thus constructed with its cists, their protecting stones, and its altars, is certainly novel, and may give rise to many conjectures relative to the race by whom it was constructed." These circumstances, he presumes, must have rendered this tumulus doubly venerable to those who existed in the day of its splendour.

The various forms, ornaments, and materials of the urns indicate advancement from a rude to a more civilized state; and the various modes of interment in this barrow, mark a series of years to have elapsed, which will allow for the improvement of their manufactures. Every method of interment had been followed after cremation had been used, and, although each corpse had been consumed by fire, the ashes were variously deposited. Seventeen urns were found in cists under large stones; four urns on the natural soil, enclosed in a rude kind of arch composed of flints—making twenty-one burials in urns. In the interior of a semicircle were found five cists, which, having been cut in the chalk, contained burnt human bones, without any urn or protecting stone; and in four instances were discovered the bones collected in a heap, with charcoal, and laid on the floor of the barrow—making a total of thirty interments. All the urns, except one, were placed with their mouths upwards.

The singularity of this barrow consisted in the curious assemblage of the stones. They appeared to be a species of compact sandstone: they are not indigenous, nor can it be pointed out from whence it is likely they have been brought, but "it is evident," observes the writer, "that the largest stone must have been moved from its original site by the aid of some mechanical purchase; which argues that this tumulus was not hastily constructed, and that some important rite demanded the labour which was requisite to convey this stone, as well as all those which composed this group."

The greater assemblage of these urns was confined to the eastern extremity, probably as a mark of distinction, or from some religious motive. Some, either for additional security, or as a mark of greater distinction, were protected by three stones.

The general texture and material of the urns was a coarse kind of clay, with a mixture of small white particles, apparently of pounded silice. They were not submitted to any great degree of heat, and appeared to have been chiefly baked in the funeral pile, since in many instances they were scorched, but never to any depth. The various yet simple ornaments bespoke no great advancement in the arts, consisting chiefly of parallel lines, with the occasional addition of the chevron, or zig-zag, which is a favourite ornament of the Britons, and is much more frequently to be found on their urns than any other. Two of the urns were extremely coarse. A bold projecting hoop or band round one of them appeared to be indented with the fleshy part of the thumb, and two lines of ornament in it to have been made with the human nail. Many of these urns mouldered to the touch. In some cases it was only possible to make a sketch of them in the cists, and the preservation of so many of the urns is to be attributed to the black ashes with which they were surrounded. On bringing these *relics to light, there was a degree of dampness*

even in the most perfect which rendered them extremely perishable; and, as some fell to pieces on attempting to remove them from the tumulus the persevering discoverer learnt by experience that the only effectual way to preserve them was to evaporate the moisture from the pottery, and even its contents.

In describing his proceedings on the occasion to which I now refer, the discoverer of these interesting remains informs us that in some cases, when night was coming on, and an urn had been but partially discovered, in order to ensure its preservation, he bivouacked around the fire with his labourers till midnight—no pleasant situation on a bleak and elevated Dorset down in the dreary month of November. He reminds us of the portrait which Vida, in his poetics, has given us of the young poet under the influence of inspiration:—

"Non ille dapum, non ille quietis
Aut somni memor, hanc potis est deponere curam."

It is clear that the investigator of the Devere barrow was an enthusiast in the pursuit which engaged his mind; nor should we think at all the worse of him for being so: in fact, what serious difficulty was ever subdued, what valuable object was ever attained, without enthusiasm? I wish to impress upon the minds of the young persons who read this account, that no excellence can be reached, either in science, in literature, or the fine arts, without an earnest and affectionate devotion of the faculties to these respective objects. Nay, with reference to the highest and worthiest object of man's ambition—religious excellence—there is an enthusiasm which is not only allowable, but indispensable. Who ever attained to eminence in the graces of Christianity that was not an enthusiastic admirer of the divine pattern exhibited by his Lord and Saviour? To which I may add, that that, which has been obtained at the expense of considerable pains and exertion, will be regarded with correspondent care and interest. Accordingly, we find the Devere investigator, at the conclusion of his pamphlet, expressing the pleasure he felt in the consideration that these urns had been safely deposited in the museum of a literary institution in the neighbouring city of Bristol, where he trusts these curious British relics would be carefully preserved and admired. The close of the account of the opening of this barrow is so animated, and, it may be added, so picturesque, that I must be allowed to transcribe it literally:—

"Men were employed in dragging furze from an adjoining spot to feed the fire; and it would have been a fine subject for the talent of an artist to have described the venerable urn smoking the flame, while a red and flickering gleam played upon the countenances of the labourers who stood around the fire, speaking in low and smothered tones, allowing their fears to work upon their imaginations, their eyes fixed upon the flame and dead men's bones, and afraid to look into the surrounding darkness. The swell of the passing breeze as it fanned the fire roused them at intervals from the reverie into which they had been thrown by some direful goblin-story, which was gravely related and as implicitly believed. The narrative of the village thatcher served to aggravate their alarms as he solemnly and circumstantially detailed how his father and his elder

brother had been most cruelly dragged about and beaten by some invisible hand on the very down on which we stood. There was no danger of a deserter from my party: fear kept them together; and our group was augmented by the curiosity of the passing peasants, who, turning from their homeward course, wondered why a fire should blaze upon the unfrequented down—a spot on which it is more than probable no fire had ever gleamed since the last deposit was placed, with religious pomp and circumstance, in the barrow just explored."

I cannot take leave of these notices of ancient sepulchral monuments without recurring (and may the recollection be not unattended with profit!) to that awful occasion when all the varities of burial which the taste of man has at different periods adopted shall find one common issue at the general resurrection; when "the sea" shall "give up the dead which" is "in it; and death and hell shall deliver up the dead which" are "in them; and they" shall be "judged every man according to" his "works" (Rev. xx. 13).

PARAGUAY—ITS RISE AND FALL*.

THE great Jesuit republic, or rather republics, consisted of three different sets of reductions, comprehended within the same Spanish government—namely, the lieutenancy of Buenos Ayres—but at a considerable distance from each other: those of the Guaranis, the Chiquitos, and the Moxos. The first of these were the most ancient and the most famous, and comprehended the most numerous population: they were situated, not within the limits of the modern republic of Paraguay, celebrated in our times as the seat of the singular despotism of Francia, but in a neighbouring district, now forming part of Brazil. The Guaranis were a very numerous people, whom the Jesuits found the means of reconciling to Christianity during the seventeenth century. Unwilling to lose the fruit of their labours by the reckless violence of the Brazilian slave-hunters on the one hand, or through the contaminating society of the Spanish colonists on the other, they obtained by degrees from the crown the privilege of governing these Indians under laws of their own contrivance, arming them for their own defence, and excluding from the limits of their territory all strangers, sojourners, and even all visitors whatever, unless admitted for their own purposes. They contained, at one time, from 100,000 to 150,000 souls. They were divided into missions, each of which held several thousand. The people of each mission were collected into a large village or town. In each there resided two ecclesiastics of the order—namely, one with the title of curate, the other a sub-director, or assistant—to whom the details of the temporal management of the mission were entrusted, and no other white whatever. The Indians of each elected their own municipal officers, after the usage of all Spanish towns; but the nomination was subject to the approval of the curate, and, in point of fact, their authority was titular only: every function of power, from the highest to the lowest, was lodged in the hands of the spiritual governor. All the natives were

armed and officered by Indians of their own nation; being occasionally put under temporary training by Spaniards, under the especial superintendence of the priests. The houses of each town or village were exactly alike, and no distinction admitted in dress or in the enjoyment of domestic comforts and luxuries. The only sumptuous building was the church; its adornment, and the pomp of divine worship, almost the only mode in which the surplus wealth of the community could be expended. The land of the village was divided into two portions; the field of the community, and the field of God. The latter was cultivated by the labour of all, for the purpose of raising articles which were exchanged by the Jesuits for such commodities as were wanted for the purposes of maintaining the splendour of their ritual, and supporting establishments for the sick and orphans, and for such other charitable ends as so simple a society could require. The other field was cultivated for the sustenance of the community, and for obtaining by exchange those manufactured articles which they did not themselves produce.

The principle that every man's labour belongs to the community; that his right of property extends only to his aliquot part of the produce of the co-operating industry of all; the regulated exchange, under fixed laws of value, between the produce of the day's labour of each separate artisan or labourer; the exclusion of the use of money—all these, whether asserted in theory or not, were actually practised by the Jesuit rulers of Paraguay, and that for more than a century, with uninterrupted success; whereas no scheme of socialism, or St. Simonianism, or any other of the philosophical dreams of modern times, has ever endured the test of above a few years' imperfect application. And the reason is obvious: while men are born with different tendencies and unequal powers, no means of maintaining equality among them can be found except of a compulsory nature. Now, not a single one of the various systems to which I allude has ever contained, or, from its very nature, could contain, any provision for enforcing the observance of that equality on which they all insist. The Jesuits had the means at hand: their subjects were bound to them by ties of absolute, unqualified obedience, such as no government but that which controls the spirit of man can command. And it is probably no very adventurous philosophical speculation to foretell, that no scheme of social equality will ever develop itself among mankind, except under a hierarchy.

In these days, when the very idea of freedom of action for the half-instructed man is connected in the eyes of many with those of licence, self-will, and infidelity, I know not whether some may not be tempted to contrast the content and the quiet morality of this theocracy with the turbulent passions and vices which deform human society in every other shape. Were I to combat these views on ethical grounds alone, it would be difficult perhaps to meet, certainly to convince, the adversary; because, were I to say that the minds of men kept in this slavish condition are brutalized and degraded, we should probably not agree in the definition of those words. Apathy and contentment, ignorance and simplicity, obedience and servitude, are terms which often so

* From "Lectures on Colonization and Colonies, delivered before the University of Oxford. By Herman Merivale, M.A., Professor of Political Economy." 2 vols. Longman & Co.

nearly approximate in practical application, that an argument founded on the difference between them could scarcely be conducted to a satisfactory issue. But there is another and a very singular test of the success of the experiment of these religionists. It is this: What was the reason why people, well fed, well cared for, entirely without spirituous liquors, inhabiting the climate to which they were accustomed, exempt for the most part from external hostility, not only did not multiply, but uniformly failed to keep up their numbers? Was it not want of liberty? Is it not the most probable solution of the phenomenon, that, where the mental action is restrained altogether, the physical constitution likewise suffers; that men in a state of complete servitude, like caged animals, will not multiply; that, in the absence of all excitement and care, the faculties become torpid, the bodily strength sinks, and the man dies early of a premature and painless decay: while communities, composed of men thus circumstanced, waste away by that unseen destruction which Hesiod enumerates among the calamities inflicted on guilty nations? Such are the consequences of contravening the laws of nature; of which it is assuredly one, that man shall provide for himself by the sweat of his brow, whatever the suffering with which that condition of life may often be accompanied; and another, that man shall choose his own course of action, and distinguish for himself between the right and the wrong, however dangerous the liberty thus enjoyed, however beset with snares the path of self-guidance may be.

THE BELIEVER'S SECURITY:

A Sermon,

By THE REV. WILLIAM HARKER, M.A.,

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I PETER I. 5.

"Who are kept by the power of God through faith unto salvation."

In the foregoing verse, the apostle has given us an exceedingly animated description of the believer's future and not distant inheritance; styling it "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." He then proceeds to anticipate an objection which he expected would be made against such a glowing description of future happiness, or rather a doubt which might arise in the believer's heart as to the certainty of his being put into possession of such an inestimable inheritance; and assures them, that, while the heavenly inheritance is reserved and secure, they themselves shall most certainly be kept for, and put into possession of, it. Entertain no doubt: cherish no distressing misgivings—the one is certain as the other, and neither can possibly fail. Notwithstanding, the distressing anxiety of many heavenly pilgrims is concerning their final state: they are continually and anxiously *inquiring*—"Shall I be carried through? shall

I at last be put into possession of heaven?" On this one point many a heart has had sad misgivings; doubts are often arising which chase away every ray of hope. The secret of all this is, want of faith. O Christian, will you doubt God's word and power? In the anticipation, or in the possession of all worldly estates, there is much room for doubt: in all worldly enjoyments there is a worm at the very root, working its destruction, leavening corruption within and dangers without. How many costly palaces, the pride of their owners, which perchance have taken many years in their erection, have been in as many moments consumed to very dust by the devouring fire, and swept away by the four winds of heaven! How many merchants, who have had all their hopes of gain in the rich cargo of some vessel, which the fell tempest has swept away and buried in the relentless sea! How many an heir, whose heart has been buoyed up with lively hopes of future prospects, when just on the eve of realizing his most darling hopes, has been disappointed by some trick in law! How many fond parents have been deceived by cruel death, which has snatched away the beloved child at the very moment recovery seemed most certain! There is nothing on earth free from violence and danger. Believer, compare not your heavenly with earthly treasures, or you will lose all joy and peace in believing. Your inheritance is reserved and safe: it is in the hands of the stronger than the strong, who has taken possession of it in the name and behalf of every child of God. As the incorrupted inheritance is kept for them in heaven, so they are kept on earth for it: "Father, I will that they also, whom thou hast given me, be with me where I am." Remember there is one and the same Preserver for both: both are kept by the invincible power of God. So that you may rest assured, if the hand of Christ is sufficient to keep heaven for them, it is sufficient also to keep them for heaven. Yes, the believer's preservation and future inheritance are sure: sealed with the blood of Jesus, they are secure as heaven itself; otherwise the sacrifice of Christ, our anointed high priest, is inefficacious.

I. "Who are kept by the power of God through faith unto salvation." Who are the persons thus kept? The apostle tells us in the second verse: the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus:" they who have fled to Christ, and are justified by his blood and washed in it; and when justified they are also sanctified, as these always accompany one another. Whoever is reconciled unto God must be made holy: otherwise

he could not approach him in glory: without meetness there can be no enjoyment. But we dwell not on this point; suffice it to say, the persons addressed are the children of God—loved by him, and for whom he has provided a rich inheritance; and whom the apostle in our text assures that they shall be kept, and that by the power of God, for it. Do you ask, how are the men of God kept in a world every way against them? The means are twofold—a superior and a subordinate power: 1. The power of God; and 2. The power of faith.

When we consider our own weakness, it is delightful to be assured that the power of God is exercised on our behalf. If left to ourselves we should soon perish; for, even as no city besieged without, and distracted within by civil commotions—cherishing within its walls many ready to betray it to its dire enemies—could be expected long to stand, the sinner is besieged outwardly by enemies neither few nor weak, and within he is cherishing foes ready with a kiss to betray him to his destroyer. How necessary, therefore, to have some other than his own strength to keep him secure! Here is the Lord himself, as a wall of fire around him, keeping him within the strongholds. Where, then, is the arm that can injure, or the power that can subdue? All the power of God is exercised for his defence. When you tremble—as perhaps you often do, for fear you shall come short—do, for your own comfort, remember the power that is engaged for you; for omnipotency supports you, and underneath you are the everlasting arms; and here is power not only to protect, but to hold up. Naturally you have a propensity to go down: surrounded as you are by many dangers, you would soon sink unless supported by the power of God. This alone will do: you must for safety fly to God, and not encounter difficulties and temptations in your own strength. You are only as a sentinel in the watch-tower, who, when he espies an approaching enemy, does not endeavour to keep the place by his own unaided strength, but hastens to apprise his general, whose duty it is to provide the resisting power. When in danger and temptation, go to God in prayer, and he will provide a way either of defence or escape. As certainly as he preserves the sun and the planets in their course, he will preserve you to the end of your journey. The word used in the original (*φρουρουμενοι* here rendered, kept) has a peculiarly expressive signification. It is a military term, signifying those who are defended in fortified garrisons, strongly and successfully resisting the strength and stratagems of the unwearied enemies who besiege them. Thus securely is

the Christian kept by a power which is sufficient for all purposes: he is not left to chance. How distressingly harassed is the mind of that man who is in doubt and uncertainty as to the termination of some transaction, in which his success for life may depend! God has not left it thus with his children. There is neither doubt nor uncertainty as respects their being put into possession of their heavenly inheritance; for God is not only alpha, the beginning, but he is also omega, the end; and, whenever he begins a good work in the heart, he will complete it. It is not they may be kept, or should be kept, but it is they “are kept by the power of God through faith unto salvation.” Notwithstanding the many powers that are against the Christian, he shall finally triumph: “the gates of hell shall not prevail against” him. Troops may overcome him for a time; but we cannot, we dare not say, he shall be overcome. He may, perhaps, lose all his comfort on his way to happiness; but he must, he cannot fail to overcome at last, because the power of God is engaged to put him in possession of his inheritance. The Christian has many powers leagued against him; not one of which, by his own unaided strength, could he ever resist and successfully overcome. The power of temptation, if he were assisted by the whole world, he could never overcome; no power but that of God can overcome it. The power of inward corruptions are too strong for him; no argument, privilege, or promise of the greatest gain, will conquer them; nothing but the invincible power of God can possibly subdue them, and bring the whole heart into subjection to the will of God. The power of association is too strong for the Christian: there is a natural propensity in most persons to imitate others with whom they associate, and assimilate their habits and conduct to theirs: the Christian needs a greater than human power to overcome the example of a wicked world, and to enable him to advance directly contrary to it. We, every way and in every case, need such a defender as God; and in his keeping the Christian is safe—none can make him afraid. There is nothing in the whole world so wonderful as the preservation of God’s people; who in every way resemble a burning bush, all on fire but not consumed. The supreme power of God is that on which depends our stability and perseverance; and, where that is exerted, nothing can keep the Christian from his inheritance.

Notice, in the next place, the subordinate power: “Kept by the power of God through faith:” faith carries us within the stronghold. Faith places us within this safe vessel, in which we are secure from the

storms: faith lays hold upon this power. True faith sees who Christ is, and gives a soul acquaintance with him. It is a mighty magnifying telescope, which brings heavenly things within our grasp, and presents them to us in their proper colours and proportions, while the men of this world, with all their hearts engrossed by the cares of life, are as those looking through the wrong end of this mighty glass; who consequently do not behold heavenly glories, or, if they do, only see them in their diminutive forms. Faith views Christ in all his glorious offices, graces, and perfections: it is a self-denying grace, shewing the Christian that he is nothing in himself, and so leads him to cast all upon Christ. He must do this or perish. Thus viewing himself and the excellences of Christ, the believer sees much reason for confiding in Christ: he knows the ground of his confidence: "Look unto me and be saved. Cast all your care upon me." Faith looks above all difficulties; and, in the midst of trials, can cry out—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Faith is an attractive magnet which draws the power of God to its works and conflicts; and thus the Christian can cry out—"This is the victory, even our faith." And whoever relies upon the word of God is kept by his power. It raises the soul from earth to heaven, from death to life, from weakness to strength. It was this mighty principle that enabled Abraham, in accordance to God's command, to give up his beloved Isaac. It was this mighty principle, too, that upheld Peter upon the waves: for, while faith kept hold of the power of God, he walked upon the waters as upon dry ground; but, when his faith failed, and he looked to second causes, he began to sink—he withdrew his faith, and our Lord withdrew his power. So long as a man looks upon the sun, he sees not his shadow, for it is behind him; but the moment he turns round, he sees not the sun, but his own shadow. Thus if a man by faith look stedfastly upon Christ, the sun of righteousness, he is safe; but the moment he looks to himself, Christ is forgotten and left behind. It is by faith laying hold upon the power of God that the Christian is safe: let him do but this, and nothing can possibly harm him.

II. But we consider, in the next place, the estate: "Kept unto salvation." This is also two-fold: 1. A deliverance from present evils; and 2. Being put into possession of a blessed inheritance.

A salvation from the power of sin and Satan; a deliverance from temptation and affliction: sorrow and grief shall no more ha-

arrass and molest you. We have heard of the emancipation of the negro; but this is an imperfect salvation: it makes him free, and leaves him there. The Christian's is different: it not only delivers him from the oppressive bondage and slavery of this world, but also gives him an everlasting inheritance. This is sure: it will keep you and carry you through. If he has brought you into the way, he will carry you home. Professors may leave Egypt, and perish in the wilderness. The tares very much resemble the wheat: the Christian is often unable to distinguish the nominal from the real professor; but the Judge of all the world will do right in the day of harvest. They who believe truly are beyond death already, having "passed from death unto life." And though no man must presumptuously depend, yet a cheerful confidence the real Christian may exercise in Christ. To such I say, fear not, then, O Christian, "it is your Father's good pleasure to give you the kingdom;" there is no danger—all shall be yours. Christ is yours, and ye are Christ's: nothing can separate you.

In conclusion, we would address two characters. First, those "who are kept by the mighty power of God." Be assured, "he that keepeth Israel shall neither slumber nor sleep:" cast all your cares upon him, for he careth for you." He is faithful, and also will do it: he cannot betray his trust. Be not cast down with your few trials: they will soon be over, and shall be made to subserve your greater happiness. In the midst of all the distracting turmoils and agitations of the world, look up—your redemption draweth nigh. Look at the man who, after years of industry and labour, by which he has amassed a competency, has now retired from business, and can look back upon his past labours with pleasure, knowing that it was by them his present comforts were procured. The child of God, when in possession of his inheritance, will look back upon his life of trials—when he sees how necessary they were to keep him in the way. Commit all to God, and trust him in the dark as well as prosperous day—he will deliver you from many a bitter pang. As far as you trust Christ, so far he puts forth his power to protect. "Be it unto you according to your faith." "If thou canst believe, all things are possible unto him that believeth." Distract yourselves no longer with tears, for there is no such thing as disappointment in trusting God. Whatever defect there may be in the Christian's life, it arises from some defect in his faith. O Christian, shame that you doubt and disbelieve God's word! Do him no such dishonour, but learn to leave all to God: rest on him; he is invincible and unmoveable. Be-

ware of Satan : as a master-general, he uses all stratagems. He cannot rob you of your inheritance ; of your comfort and usefulness, as you pass to it, he may. He is always active and vigilant : you must be so too, or he will get an advantage over you. Beware ! he will be continually representing forbidden things as not injurious but necessary for you—" Take and eat, for thou shalt not surely die ; so far otherwise, thou shalt become as God." At other times he will fill you with fears, saying, " Do what you will, you will never go to heaven." O do not parley with him ; do not listen to him : his object is to induce you to disbelieve and disobey God.

But, lastly, a few words to sinners. Satan adopts a different method with you. He speaks peace to you, assuring you of your safety. O he not so easily deceived—" There is no peace, saith my God, to the wicked ;" nothing but " fearful looking for of judgment." Awake, awake, ye sleepers, and call upon God, from whom you are receiving so many daily mercies. It is in him you live and move and have your being ; from him you receive your life, moment by moment ; he has power to withhold it when and how he pleases. Give him your affections and obedience. Satan is now your keeper ; and how often does this " strong man armed" keep his goods in security ? Consider for what is he keeping you : it is not unto salvation, but that you may partake of his torments. O rend yourselves away from so hard a master, and cry unto God for mercy, and even yet you may be saved.

THEATRES*.

PAIN would we pass by such a branch of our social system as this, this plague-spot of society, the licensed school of every loathsome vice, of blasphemy and corruption ; where iniquity is held up as a pattern for imitation ; where robbers, thieves, and murderers are extolled as heroes ; where obscenity and indecency are applauded as marks of talent and of wit. Well was it said by one, that " the theatre is the devil's own workshop ;" yes, there does he forge his most effective weapons, and form the links of those chains which make those around whom they are cast his own—his own for ever. By every gorgeous illusive art, by music (sacred sometimes) of the most exalted strains, by every appeal to the worst passions and frailties of our nature, does he allure his victims to that awful theatre, where the mask will fall off, the illusion vanish, and the dread realities of that hell, from whence our theatres now draw their supplies, will stand confessed in all their genuine horrors. Where will then be the syren's

song, the strains we once termed heavenly ? Where the melodious organ's swell, which in blasphemous profanation of the " De profundis" we were wont to hear accompanying a sham procession of monks, each lifting up their voices to the mockery of that God who made them ? Where the voluptuous ballet, an exhibition which the most delicate and sensitive of our females will regard with complacency and admiration ? How many thousands are there now in the abode of endless woe who realize the truth of these remarks ! Nay, how many are there even now living among us, who have reason to curse the day on which they were first induced to enter this house of Satan, this gate of hell !

Fathers, they who expect their sons to continue true to their first faith, and to keep it pure and undefiled, take them to the theatre to listen to and applaud obscenity ; to hear the name of their God profaned and blasphemed, and this for the acknowledged purpose of amusement ! Mothers, who tell you that they wish their daughters to be brought up as English maidens should be—modest, retiring, refined and sensitive, full of the knowledge of every Christian virtue and every sentiment of delicacy—you take them to the theatre to hear the broul oath ; to listen to and applaud the obscene " double entendre ;" to be the witnesses of their sex's degradation : and yet you expect the lesson which you teach them will be purified by their youthful minds, and tend to the production of wholesome and nutritious aliment. For shame ! for shame ! if for yourselves you fear not, have pity and compassion upon the souls of those whom you have been instrumental in bringing into this world ; remember that you are responsible for the creation of their immortal souls, for their existence here, and in a great measure for their well-being hereafter. Tell us not that the mind of a young girl can undergo the process of a theatrical exhibition without contamination : one of two events is inevitable ; either she will be so shocked as to refuse ever to enter a theatre again—as we know was the result in a case which came under our own observation—or she will be infected with the contagious atmosphere you persuade her to inhale ; and then farewell to all that we so fondly cherish, as the essential and most valuable attributes of woman. Vain is any attempt you can make to adduce arguments in favour of our present theatrical system : not one can stand the test of reason, philosophy, or religion. You may say the ground you occupy is an elevated position : it is, and the greater will be your downfall. You may affirm that you expose vice by contrasting it with virtue : you do, and you might just as well expect to preclude the possibility of your child's taking an infectious complaint, by bringing it into the very room where lay a patient suffering under the disease, as expect to find that the means, you thus adopt to expose vice, will tend to prevent its growth. Is it by the ridicule of your faith, by blaspheming your Maker's name, by lauding indecency and profanity, that the hydra-headed monster is to be vanquished ? Is it by crowding your people together, to witness scenes which might raise a blush even on the cheek of a fallen spirit, that you hope to instil into the minds of your youth a love of virtue—a respect for chastity and purity of heart ? As well might you expect

* From "Hints and Reflections for Railway Travellers and others; or a Journey to the Phalanx." By Minor Hugo. Three volumes, 8vo. London : Earle, 1843. A very extraordinary work, theoretic and fanciful in the highest degree ; still containing many judicious and excellent remarks.—Ed.

to touch pitch without defilement, or to tread the waters without sinking. Well may it be said of us, that, "when our children asked for bread, we gave them stones; for fish, and we offered them a serpent or a scorpion." They have toyed with our gifts, until the envenomed fang of the one has penetrated their very souls; or, stung to the heart by the scorpion's sting, we have seen the fair form of the daughter of our people become a hideous loathsome mass of corruption; and, shutting our eyes wilfully against the fact of our own misconduct being the sole cause of the disastrous malady, we have presumptuously dared to inquire, "Is there no balm in Gilead, and is there no physician there?" Yes, there is balm in Gilead, but in Gilead we have never been to seek it; there is a Physician there, and he stands ready to receive us: we mock him for a return. He says, "Come and be healed without money and without price;" and we obstinately refuse to accept his invitation, and prefer the poison to the balm.

Christian fathers and Christian mothers, if any of you have followed us thus far on our journey, hear us while we venture to plead in behalf of those who are so justly endeared to you, by every tie divine or of humanity. Think of the anxieties and trials you have undergone for them: think of the unutterable bliss which will await you on meeting them in those regions of untold, unthought of joy, if, through the grace of your Redeemer, your spirits and theirs be purified from the grossness of this earthly state; and think of the sufferings of him who died for you, not that you might sin against and blaspheme his holy name with impunity, but to redeem and purify your souls from all iniquity.

English daughters, you whom we so deservedly regard with pride and fond brotherly affection, aid us in our advocacy of your cause: our admiration of you will not be the less intense, that we see you yielding to the native delicacy of your race, when we witness the honest blush of indignation and of shame mantling on your cheek, at the thought of what your sisters in society, who are exposed to the poison of the theatres, are compelled to undergo.

Sons of Britain, all of you who deserve the appellation, on the behalf of your wives, your sisters, all that you hold most sacred or most dear, we call upon you to arouse from your lethargy, and either purge the theatre, not in part but totally, from the pollution with which it is now on every side environed; or abolish it at once. The theatre now is one of the direct curses of society; a leaven which corrupts the entire mass through which it circulates; a sure and certain passage to that gulf which separates earth from heaven; a road strewn indeed with flowers of gorgeous hue, but foully tainted, and of a deadly poison. Think of the goal to which that road is tending; think of the prize you there will find, if you reach that goal. How will you endure there to meet those with whom you commenced your journey? How will you bear the irrevocable fate to which that road has destined you? and how, through the everlasting ages of eternity, will the thought be borne, that to the theatre—the arena of gaiety, of pleasure, and of mirth—you are indebted for the never-ending pangs of woe, remorse, and anguish.

Cease to support the theatres, and they will

vanish from society: those who are supported by them, will soon find other and more worthy occupation. Is it just that foreigners should prey upon us in times of national distress? Were the voices of those who charm you with their melody given them to be profaned by the theatrical system? is that using the talent to the glory of him who gave it? Far be it from us to be illiberal; but, we ask, when our own people are perishing around us for want of bread and every common necessary of existence, can we sanction the immense outlay of our money which is yearly lavished on the opera and our theatres? As a nation is this reputable? is it in accordance with our character of professing Christians? Most unquestionably the reverse, and why will we say that the evils, the poverty, the crimes of society are irremediable, when they are nourished, produced, and aggravated by our own perverse wills? Why will we travel along the road we know leads only to the impassable gulf, and madly assert that it may "perhaps" lead to heaven?

DR. EDMUND CASTELL.

Dr. Edmund Castell, author of the "Lexicon Heptaglotton," which accompanies the Polyglott Bible of Dr. Bryan Walton, was born in 1606, at Hatley, in Cambridgeshire; and was educated at Emmanuel college, Cambridge, from which he removed to St. John's. He commenced his lexicon while at the university, and it remains a memorable proof of his knowledge and industry. In 1663 he was presented to the rectory of Higham Gobion, Bedfordshire. In 1668 he was appointed king's chaplain and Arabic professor at Cambridge; and, two years afterwards, made a prebendary of Canterbury. He fell a victim to his intense application to study. He was, a short time before his death, deprived of sight. He was buried in the chancel of Higham Gobion church, where there is engraven on a tablet of black marble, placed against the north wall, in a white stone frame, the following inscription—"Edmundus Castell, S.T.D., regis majestatis Caroli II., a sacris ecclesie Christi Cantuariensis canonicus; linguae Arabicæ apud Cantabrigienses professor; Regalis Societatis socius; author "Lexicon Heptaglotti; necnon hujus ecclesie rector. Mortalitatibus quod reliquum est, tam ipsius, quam lectissimæ ejus conjugis Domine Elizabethæ Bettesworth, Petri Bettesworth, milites aurati primo relictæ; deinde Johannis Harris Arm. (cujus filius Willielmus una cum filiâ ejus Elizabetha hic jacent anno ætatis Edmundi 68, Dne Elizabethæ 64, anno Christi 1674, vivus hic legat humandum." Dr. Edmund Castell translated from the Syriac some fragments of Jeremiah, and the first book of Maccabees. He also translated the song of Solomon from the Ethiopic into Latin, and added notes to the Samaritan pentateuch; but the most considerable assistance he gave was by his lexicon in two volumes, a work which is a necessary supplement to the polyglott. This work contains all the Hebrew, Arabic, Persian, Chaldee, Syriac, Samaritan, and Ethiopic words contained in manuscripts as well as in print, particularly all the words in the polyglott bible; to which is added a short grammar of all the preceding languages.

This is probably the greatest and most perfect work of the kind ever published. Dr. Castell expended both his fortune and his life in this immense undertaking, having laboured at this work seventeen years; during which time he maintained in his own house seven Englishmen and seven foreigners, as writers—all of whom died before the work was finished. Besides 12,000*l.* of his own property, which this great man expended in this work, he was obliged to borrow 1,800*l.* more; and, not being able to make up the money, he was constrained to make application to king Charles II., and intreat him not to suffer a prison to be the reward of so many labours and so much expense. During these seventeen years of incredible pains, he devoted sixteen or eighteen hours a day to this work; and laments that it had broken his constitution, and left him blind as well as poor. This produced a letter from the king, in 1680, to all the archbishops and bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting assistance in behalf of its distressed and embarrassed author; which was followed three years after by one from the archbishop of Canterbury, directed to all his clergy; and afterwards by another from twenty-nine English and Irish prelates, earnestly entreating the public not to suffer this great man to sink under his labours and the pecuniary embarrassments brought on him by a work which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. The nation was at this time impoverished, and the exchequer itself empty by the late civil wars, so that the author's embarrassments still continued. At the end of the third page he makes the following complaint, which no scholar can read without pain—"Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes; necelo an dicam immensitate laboris exteritos; perplures annos, jam ætate proventus et una patrimonio satis competenti; exhaustis etiam animi viribus; oculis caligantibus; corporis variis in hoc opere contractis et dislocatis membris; relictus sum solus sine amanuensi aut vel correctore ullo." This work was delivered to the subscribers at forty shillings per volume in sheets. When this invaluable work was published, many copies remained unsold in his hands. He had so completely devoted himself to oriental studies that he totally forgot his own language, and could scarcely spell a single word. It appears that 500 of these lexicons, unsold at the time of his death, were placed by his niece in a room, so little regarded, that scarcely one copy escaped the rats; and the whole load of learned rags sold only for seven pounds; while the work now would find purchasers at forty or fifty pounds*.

J. R. WARDALE.

Higham Gobion Rectory, Nov. 13.

* Our correspondent has a little over-rated the present value of this excellent work. With the Polyglott, it may be purchased at about £25; alone, Castell's Lexicon is worth about six or eight guineas. We may also say that the autograph of our language was by no means settled in Dr. Castell's time; so that the best educated persons frequently spelled the same word in different ways. This will account for what is above remarked, without supposing, which is impossible, that he had forgotten English.—Ed.

MRS. FRY AT NEWGATE*.

BOLTS and bars, and the creaking of sullen hinges, and the clang of massy doors, and the meagre aspect of narrow, grated windows, how repulsive! How the veins chill at passing these dreary thresholds! And yet what mighty pains have we taken to arrive at this prison-house, and to gain admittance to its precincts. Riding through one of the most terrible dense London fogs, swallowing its mephitic atmosphere, saturated with coal, in sickening mouthfuls, to our present annoyance as well as future peril, plunging into black, glutinous mire, and all for what? To be let in where multitudes are longing to be let out—where for so many years such masses of human crime and misery have tossed and fermented, and been cast forth to banishment and to death.

Well, here we are, indeed, at Newgate, seated in the midst of a throng of female convicts. How rude and hardened is the aspect of many of them—what savage and hateful glances do they bend on the unfallen! Ah! here are young faces with curious, searching eyes, taking note of every ornament of dress; others turned away with a mixture of shame; others expressing only stupid indifference. O children! had ye no mothers to warn you of this?

I am told that, in some cases, their mistresses, for the theft of a slight article of dress, have given them up to such ignominy. It was painful to look upon the sin and sorrow thus exhibited by my own sex. "Who maketh thee to differ?" was never before so forcibly impressed, or with such a humbling consciousness of innate infirmity.

The brief pause was broken by the entrance of a lady of commanding height, and of plain garb and countenance. Every eye was fixed on her, and the dignity of her calm benevolence seemed to be felt by all. There was about her the quietude of a soul conversant with high duties, and not to be satisfied with so poor an aliment as the applause of man.

This was Mrs. Fry. With a peculiar melody of voice, and that slow intonation which usually distinguishes the sect to which she belongs, she read from the bible, and, after a few remarks and touching admonitions, knelt in prayer. But neither in her comments, nor in the solemn exercise of devotion, was there a single allusion which could harrow up the feelings of the unfortunate beings who surrounded her. Over the past a veil was drawn: it was to the future that she urged them to look, with "newness of life." She came with all gentleness of speech, as to the "lost sheep of the house of Israel." Like a mother to her erring children, she spoke of the infinite compassions of the Redeemer—of the joy that there was among angels, when one sinner repenteth. Those who, despairing, had said, "no man careth for my soul," laid aside the defiance of guilt, and seemed ready to become as little children.

More than usual feeling was pressed into this interview. It was a parting scene. The class of convicts whom she now addressed were, the next week, to be transported to Botany bay. With increasing earnestness she recapitulated the instructions given during their previous intercourse, which must now never more be renewed. She exhorted them to an exemplary deportment during the long

* From "Pleasant Memories of pleasant Lands." By Mrs. L. H. Sigourney. London: Tilt and Bogue, Fleet-street. 1843.

voyage that was before them, to convince all with whom they should in future associate, that their teaching had not been in vain; to bear with patience the evils, and discharge with fidelity their duties in a foreign land; fortifying their good resolutions by every hope drawn from this life and the next. Surely the spirit of that Master was with her, who wrote with his finger upon the ground, effacing the accuser's threat, and sparing to condemn the sinful soul, abashed at its own guilt. Nor were her appeals in vain. Sobs and moans on every side attested that hardened natures were becoming as wax before the flame. The stony-hearted and the fiery-eyed seemed ready to change, like Niobe, into a fountain of tears. A stronger contrast could scarcely be imagined, than the appearance of the audience at her entrance and her departure. May the hallowed counsels of their benefactress go with them over the far waters, and be to them, in the land of their banishment, as a voice turning many to righteousness!

After our departure from this scene, and during a drive in her own carriage, Mrs. Fry inquired of me much respecting American prisons, and expressed great interest in the results of those systems of discipline among us which have in view the reformation of the offender. A young lady, who seemed to be an active assistant in her plan of benevolence, presented me, at Newgate, with a book detailing the progress of these efforts in behalf of female prisoners. It seems that the first visit of Mrs. Fry to Newgate was in 1813, and that she then found, in an area of less than 200 square yards, 300 incarcerated females. Such were their ferocious manners and abandoned conduct, that it was not thought safe to go in among them. The governor, perceiving that she had determined to venture, deemed it expedient to request that she would leave her watch behind her, acknowledging that even his presence might be insufficient to prevent its being violently torn from her. Almost every discouragement seemed to oppose the outset of the benevolent effort of Mrs. Fry. It was felt necessary to have a guard of soldiers in the prison to prevent outrage; order and discipline were utterly set at defiance. But her presence, and the kind interest she manifested in them, made a great impression. At her second visit, she was, by her own desire, admitted into the wards unaccompanied by any turnkey. She then proposed to them a school for the children and younger prisoners. This was accepted, even by the most hardened, with gratitude and tears of joy. A separate cell was procured, and the school prosperously established. Soon the older prisoners came with entreaties to be taught and employed. A matron was obtained to remain day and night in the prison; and the ordinary, governor, and sheriffs, though they had no confidence in the success of the experiment, manifested every favourable disposition towards it, and lent it all the aid in their power. At the next meeting, the comforts to be derived from industry and sobriety were dwelt upon; the pleasure and profit of doing right and obtaining knowledge; and the happiness of a life devoted to virtue and piety. The prisoners were assured that no regulation would be established among them without their entire concurrence, and that neither Mrs. Fry, nor the ladies with whom she consulted, and who formed a committee, assumed any authority over them, except

by their own consent. Some rules were then proposed, and it was gratifying to see every hand held up in unqualified approval. A chapter in the bible was read to them, and, after a period of silent meditation, the monitors, who had been appointed, withdrew with their respective classes to the cells in the most orderly manner.

The first steps towards training the lion had succeeded beyond all expectation. Guilt had listened, and admitted the superiority of virtue, and had been convinced that it was itself an object neither of indifference nor of hatred. It had seen those who were "rich and increased in goods," condescending to "light a candle, and sweep the house, and seek diligently for the piece that was lost." It wondered, and was subdued.

A great change in the habits of the prisoners was obvious to all who approached them. It had been the practice of those who were sentenced to transportation, on the night before their departure, to pull down and break everything within their reach—to destroy their seats and fire-places, and go off shouting with the most shameless effrontery. Now, to the surprise of the oldest turnkeys, and other officers and inmates of the prison, no noise was heard, no injury done, not a window broken. The departing ones took an affectionate leave of their companions, expressed gratitude to their benefactress and her coadjutors, and entered the conveyances that had been provided for them in the most quiet and orderly manner.

Mrs. Fry, and the benevolent ladies associated with her, visit the convict ships while they remain in the river, and kindly present them with such articles as may conduce to their comfort; giving to each one a bag for holding her clothes, another for her work, another containing a small supply of haberdashery, materials for knitting and for patchwork, combs, scissors, and thimbles; spectacles to such as need them, useful books, religious tracts, and a copy of the New Testament, with the psalms appended. Rules for their observance during the voyage are read to them, and, while they are assembled to receive their gifts, kind words of admonition are addressed to them, mingled with passages from the scriptures. Compressed in the narrow space which, for four or five months, is to be their home, and about to become exiles from their native land, they often pour forth the most fervent feeling to those who sought them out in their low estate, and followed them, to the last moment, with offices of mercy, in the name of a common Saviour.

Most gratifying was it to the persevering originator of this effort, to find that its good results were not confined to the walls of the prison. Superintendents and physicians, on board the convict-ships, gave testimony to the marked improvement in the behaviour of the women from Newgate. On their arrival at the place of their destination, the lady of the governor, who had several of them in her family as servants, asserts that "their conduct was so uniformly correct, as to merit her approbation; a circumstance so uncommon, that she felt it her duty to acquaint Mrs. Fry with the happy change."

One, who had been four years in the penal colony at New South Wales, writes, "It was inside of the walls of Newgate that the rays of divine truth shone into my dark mind; and may the Holy Spirit shine more and more into my

understanding, that I may be enabled so to walk as one whose heart is set to seek a city whose builder and maker is God! I hope the world will see that your labour in Newgate has not been in vain in the Lord."

Another, who had occasionally been employed as a teacher among her fellow-prisoners, writes to Mrs. Fry:—"I sincerely wish to forsake evil and to do good. God is merciful to those who seek him by penitence and prayer. It is my determination, with his assistance, to begin a new life." Afterwards, in her last sickness, she said she was cheered by the "hope of living happily in a better world," and that her sorrowful imprisonment had proved a real blessing.

Another liberated prisoner encloses to Mrs. Fry two pounds, saved from her wages as a servant; which she begs her to accept, and "add to the subscription for defraying the expenses of her most benevolent exertions for the reform and instruction of those unhappy persons confined within that dreary receptacle of woe—the walls of Newgate."

What was commenced so prosperously at Newgate, has been extended to other prisons in Great Britain, and with some degree of the same success. Many have been taught both to read and to work neatly, and thus, after their liberation, have found themselves better qualified to earn an honest livelihood. Some have been received as servants, and maintained an exemplary conduct for years, and even remained with their employers as long as they lived.

Of others it was said that their dutiful and industrious course had been a comfort to parents and friends; and others had died in the faith of the gospel, giving God thanks for the instruction of those who had sought them out in their wretchedness, not being ashamed of their bonds. Some, of course, have exhibited no marks of repentance; but that any are reclaimed calls for fervent gratitude. Not only in England, Scotland, and Ireland, but in different parts of the continent, especially in Russia, Prussia, and Switzerland, a spirit of inquiry and exertion has been aroused by the successful experiment at Newgate.

Mrs. Fry, in the spirit of her benevolence, has visited Paris, and been gratified to find many ladies there disposed to adopt her views, and inquire into the condition of the prisoner. Though the pioneer in this enterprise of charity, she speaks of herself as only the organ of others—the instrument of societies or committees; being, in reality, a disciple of that disclaiming humility which, when there is good to be done, worketh mightily, but, when praise is awarded, hideth itself.

The Cabinet.

THE SUPERSTITIONS OF POPIISH OBSERVANCES.

—A superstitious curiosity hath crept into the church of Rome, inasmuch that it may well vie with the Jewish. Their altar-cloths must not be touched but by a brush (a holy brush) appropriated to that service; their chalices must not be touched by one that is not in orders; no woman or layman may make their host; their missal cushions may not be brought so much as for the bishop to kneel on. Upon the burial of an heretic within the precincts, the church must be renovated and the walls scraped; the grass

of the church-yard may not be used to any pasturage; their *Agnus Dei* may not be touched by a layman, no, not with gloves on. What should I instance more? a just volume would not contain the curious samples of their nice observances; in all which they bring themselves back under the bondage of more than Judaical ceremonies, placing God's worship in the ritual devices of men, and bringing their consciences under servile subjection to human impositions (similar is the attempt of the Tractarians).—*Bishop Hall.*

Poetry.

LINES WRITTEN IN EARLY SPRING*.

I HEARD a thousand blended notes,
While in a grove I sate reclined;
In that sweet mood when pleasant thoughts
Bring sad thoughts to the mind.
To her fair works did nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man.
Through primrose-tufts in that green bower,
The periwinkle trained its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.
The birds around me hopped and played:
Their thoughts I cannot measure;
But the least motion which they made,
It seemed a thrill of pleasure.
The budding twigs spread out their fan,
To catch the breezy air;
And I must think, do all I can,
That then was pleasure there.
If this belief from heaven be sent,
If such be nature's holy plan,
Have I not reason to lament
What man has made of man?

GLIDE, LITTLE BARQUE.

BY MRS. G. B. BLACKLEY.

(For the Church of England Magazine.)

GLIDE, little barque, in safety glide,
The winds are hush'd to sleep;
No billows swell the flowing tide—
No tempests heave the deep.
New slow and graceful swells thy sail;
No angry winds annoy;
Then woo the sweetly breathing gale,
And catch the hour of joy.
Soon shall the blasts and storms arise,
In winter's dreary mood;
Soon clouds and mists obscure the skies,
And stain the silver flood.

* From "Select Pieces from the Poems of William Wordsworth." London: James Burns. We cordially recommend this beautiful volume. It is a perfect gem. It is illustrated by many woodcuts; and each page is surrounded by a border. This would furnish a most appropriate present. It is especially intended for young persons, as a means of both interesting and elevating the expanding mind. And, truly, we think that from none of our poets could a more admirable selection be made for this purpose than from the present Laureate. One very praiseworthy object, we may add, of such a selection appears to be the introducing of the author's entire works in quarters where hitherto they have been too little known; and we doubt not, from the specimen here furnished, that this will be the result.—Ed.

Then must thy rich and joyous store,
 Thy sails' majestic pride,
 Delight the wand'ring eye no more,
 Nor dare the foaming tide.

Then, whilst no storm, no tempest blows,
 O, speed thy gladsome way;
 And reach the harbour's safe repose,
 Ere clouds obscure the day.

Thus happy they who safely steer
 Through summer's paths of peace;
 Nor dream of certain pleasures here,
 But calmly view them cease.

Christ will their pilot's part perform—
 With grace they sweetly glide;
 And, midst the dangers of the storm,
 Secure in harbour ride.

But should the Christian's rising fear
 Impede his progress there,
 The clouds disperse, the way is clear—
 He has the helm of prayer.

Miscellaneous.

THE LITERATURE OF AUSTRIA* in quality as well as quantity, appears to have degenerated during the last fifty years; for, from 1733 to 1790, the period when it flourished most, there were in one year in Vienna upwards of 400 authors. It is stated by Springer that the authors of Austria amount in the present day to 2,500. The severity of the censorship is no doubt one of the chief causes at present acting so injuriously upon all literary labour, literary speculation, and the general spread of knowledge. Natural history, geography, mathematics, law, and the physical, technical, and medical sciences, compose the chief part of the present home-literature of Austria. Philology also has been long cultivated with success; and the oriental languages in particular have received in this country special attention; while dramatic works and lyrical poetry are, when unconnected with politics or religion, rather encouraged by the state, and are well suited to the genius of this imaginative people. The Austrian literature, as may be supposed, consists of the several languages and nations of this great empire; and likewise numbers among its productions works in several of the oriental languages, particularly the Armenian. These latter, which consist partly of translations and partly of original productions, emanate from the Mechitaristen or Armenian catholics, in the cloister of St. Lazarus, near Venice: they are for the most part composed of works of instruction and devotion, and supply those of the Armenian creed throughout the Ottoman empire generally. The Wallachian people, upon the borders of Hungary and Transylvania, although they cannot be said to be possessed of a special literature, have their school-books, and also some religious works printed in their own tongue. Within the last few years several new works have been printed in Latin, Romain, and Hebrew; but the proper national literature of Austria consists of those works published in the German, Italian, Slavonian, and Hungarian

languages; and very lately some few books have appeared in the original Bohemian tongue. The German press is most actively employed in the capital and the country below the Enns, and least so in the Tyrol, Carnythia, and Carniola. Hungary has lately sent forth many valuable publications, chiefly on scientific subjects, [in the Slavonian language; but the upper portion of that country seems latterly to have preferred the German literature to its own. Its literature is said to have arisen during the second half of the last century, in the numerous songs and airs which well suited the chivalrous and enterprising spirit of the magyars; and it has grown so rapidly since that period, that in the space of nine years, from 1817 to 1825 inclusive, there appeared 310 articles in Hungarian, 259 in Latin, 127 in German, and 11 in the Slavonian tongue, in that country.]

MISSIONARY DIFFICULTIES IN INDIA.—In our schools there are several intelligent boys, and particularly a young Brahmin; but it is secular, and not spiritual knowledge, for which they are athirst; and, although they read and intellectually understand the scriptures, they are not sensible of the moral darkness that surrounds them. Indeed, I have been assured by an experienced brother missionary, that he felt a growing conviction, that he was increasing, as it were, the condemnation of his native pupils, because, in so far as head-knowledge was concerned, they were as well acquainted with the truths of Christianity as the children of a Sunday-school in England, while their hearts appeared to be altogether untouched. This remark will, I am afraid, apply, in a measure, to all missionary schools; but we must bear in mind that faithful ministers "are a sweet savour in them that perish," as well as "in them that live;" a reflection which, while it cheers, comes with a pang over the heart. Anglo-Indians are here and there employed in subordinate missionary offices, as teachers, or catechists: but inheriting and imbibing, from early associations, many of the absurd prejudices of the native, and, at the same time, considering themselves as Europeans, they are often difficult to manage. On the Bengal side, I am told, they style themselves the "future regenerators of India." This class, it must be confessed, have been sadly and wrongfully neglected; and they feel it, not without a hankering to retaliate. The Indo-British mission in Bombay, under Mr. Candy, is in a very flourishing condition. Yet it is beset by one great impediment: the government are educating, to the greatest pitch, the minds of the natives, while they decidedly neglect religious instruction, not to say discountenance it. It is true, Hindooism will give way when assailed by science; but, unless science be sanctified by Christian influences, she will become the handmaid to infidelity. Would that our Indian government would look betimes to this lamentable defect in its plans for the social well-being of future India; for intellectual culture, resting not upon the nurture derived from the love and fear of God, can but ensure the most fearful of results.—*From a private letter.*

* "Austria: its Literary, Scientific, and Medical Institutions," &c. By W. R. Wilde, M.R.I.A. Dublin: W. Curry, Jun. and Co. London: Longman and Co.

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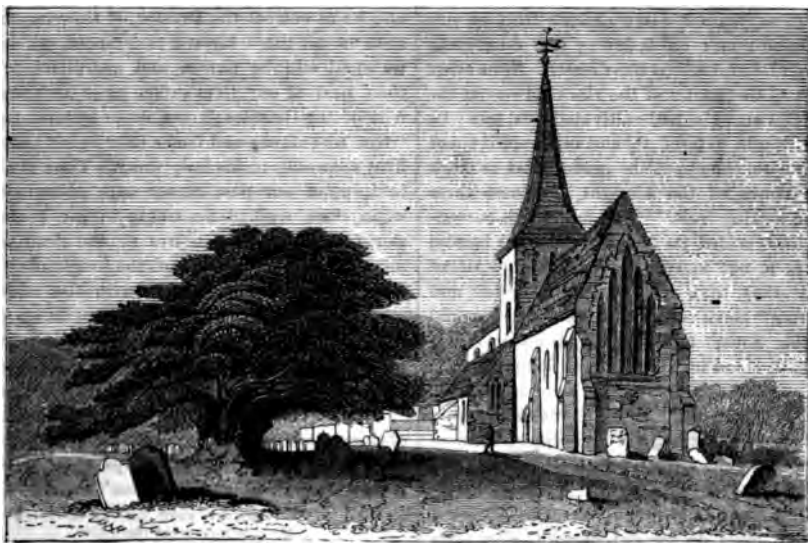
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 445.—JANUARY 27, 1844.



SOUTH HAYLING CHURCH.

Is No. 417 of the Church of England Magazine, August 5, 1843, the attention of the readers was directed to the ecclesiastical structures of Hayling Island, in the county of Southampton. The accompanying view of the South church could not then be given, but is now introduced in further illustration of the account previously inserted. We place this view before our readers the more readily, because it furnishes, we think, a very good model for a village church. The five-light window in the chancel is peculiarly elegant.

THOUGHTS IN SOLITUDE.

By JOSEPH FEARN.

No. XIII.

(For the new year.)

THE MASTER AND THE DRESSER OF THE VINEYARD.

It is new year's day—the day of joyous exultation, and of merry assemblies; the day when happy childhood sings for very gladness; when youth is full of mirth and pleasure, and age sits by and looks complacently upon the cheerful group as they glide before it, just entering upon the path along whose weary

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way the old pilgrim hath long been treading: it is the day of congratulation, of hope, of good wishes; and many a home is lighted up with sunny smiles; many a hearth is surrounded by those whose "eyes look love on those who love again;" while the wish is sweetly reciprocated—"Many happy new years to you!"

From such scenes (lawful and pleasant though they be) I turn aside for a few moments, that I may turn my thoughts inward, and, with my open bible before me, meditate awhile upon such subjects as the dawn of a new year is fitted to suggest.

My mind has fastened upon that parable of our

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blessed Lord, which is recorded in the thirteenth chapter of St. Luke's gospel and the sixth verse: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none." Now there is no difficulty, at once, in giving a spiritual meaning to this passage, and in conveying the sense which our Saviour intended. The owner of this vineyard is none other than our heavenly Father; the vineyard itself is his church; the fig-tree is an individual member of that church, placed there by the holy sacrament of baptism, planted externally in the vineyard. "And he came and sought fruit thereon;" expecting, as indeed he had the right to expect, to find the fruit. He exercised patient industry: he "sought"—he diligently examined every bough, and carefully scrutinized every part of the tree. He "sought fruit thereon, and found none." O, well might it arouse his righteous indignation at being thus disappointed! Had not the tree been planted in his own vineyard? Had not culture been bestowed upon it? and yet it was fruitless. "Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?' And who is this dresser? None other than the Son of the master of the vineyard—even the Lord Jesus Christ. He had cultivated this tree; he had pruned it, and watered it, and nurtured it; and to him, therefore, the appeal is made. Let us mark again the patience of the Almighty: "These three years I come seeking fruit." The first year's barrenness might have sealed its fate. Well might he say, "Behold," is it not matter for wonder and dread astonishment that, after all my long suffering and patience—after "three years" forbearance, I should "come seeking fruit," and still "find none: cut it down;" it hath stood in my vineyard long enough; it is an offensive tree to me! What more could have been done that I have not done to it? "Cut it down; why cumbereth it the ground?" It occupies an useless space in the vineyard; let it be removed, and more fruitful trees be planted in its stead. And very just is the sad and awful direction—"cut it down." What doom do we not deserve, who, after having been admitted at baptism into Christ's church, and having enjoyed the blessed means and privileges of his grace, should prove unfruitful—should be mere "cumberers of the ground." O, had the scythe of divine justice cut us down years ago, we should have been but receiving the due desert of our sins. But, now contemplate the conduct of the divine Saviour, the intercessor, as he appears in the parable. "And he answering said unto him, Lord, let it alone this year also." I have never felt this passage so forcibly as at this moment: there is shut up in the few words of the dresser so much infinite compassion and tender mercy, that harder than the rock must be the heart which feels it not. How beautifully does this represent to us the Saviour's work of intercession! The divine Father saith, "Cut it down;" the Son exclaims, "Let it alone this year also." O, what mercy to stand in the gap, and to arrest the arm of justice as it is about to lift the fearful implement that shall destroy the *fruitless trunk*! But he goes on—"till I shall dig about it and dung it:" O, what infinite patience and

untiring industry! I will still strive with the sinner by my Spirit: I will still work upon him with the means and appliances of my grace: "I will dig about it and dung it;" "and if it bear fruit, well; and if not, then after that thou shalt cut it down." O, what an awful catastrophe! "Then thou shalt cut it down." What a fearful contingency! "If it bear fruit, well; if not, thou shalt cut it down." The day of grace has been prolonged; and still am I desirous that it should be protracted; but it must terminate. If it bear no fruit at the last, then the axe will be laid at its root; and it will be gathered up, and cast into the fire.

It will be well for me and my readers on this, the beginning of a new year, seriously to ponder over this parable. How unfruitful have we been not "for three years" only, but all our life long! Nay, some of us have been bearers of fruit of which we have reason to be ashamed; even the dark, poisonous, corrupt fruit of sin. But let us deeply bewail our transgression: let us implore the Master of the vineyard to listen to the cry of the Intercessor; and let us entreat the Dresser of the vineyard to give unto us all those blessed assistances, without which we shall still be barren and unfruitful. "Let the time past of our lives suffice us to have wrought the will of the Gentiles;" and let us implore the gifts of "true repentance and God's holy Spirit to amend our lives according to his holy word." Thus shall we look back upon our past career with abhorrence of sin, when "we walked according to the course of this world, fulfilling the desires of the flesh and of the mind;" with admiration of the long-suffering of our God for not cutting us down in the midst of our madness; and with holy determination to walk henceforth (by the aid which will be given to us from above, if we seek it by prayer), "in the ways of the Lord and in the works of his commandments."

There is much of simple beauty, as there is much of sincere piety, in the stanza which our best poet for the nursery has put into the lips of childhood; and it is truly applicable on new year's day:—

"But how my years fast run to waste!
My sins how great their sum!
Lord give me pardon for the past,
And strength for days to come."

SHORT READINGS IN FAMILY PRAYERS.

BY THE REV. HENRY WOODWARD,

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No. X.

"And, when they had brought their ships to land, they forsook all, and followed him."—LUKE v. 11.

NOTHING can be more natural than the apparent unwillingness of Simon to undergo new labours, after a fatiguing night of unavailing effort. Nor can we fail to admire how this reluctance was overruled by implicit obedience, and by simple faith. Ver. 5: "And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." How many might these discouraging hours of fruitless pain remind of religious services without felt comfort; of prayers without life, without unction, without wing to rise

to, or answer returned from, heaven! How many could say of the season of devotion, "What a nearness is it!" How many reckon the tedious minutes as they pass; and, when the welcome close draws near, feel relieved by the thought that a necessary duty has been discharged! How many congratulate themselves that conscience will no longer dog them, and whisper in their ears, "Pay me that thou owest:" "remember you have not said your prayers!" Uncomfortable as such a state may be, let us ever shun those evil counsellors whose language is, "These prayers are worse than none: it is better to offer no sacrifice than such a mockery as this." On the contrary, prayer is a command of God; and it is our duty to pray, though the exercise may, for a time, be dry and comfortless and barren. If we cannot call forth the sweet flow of the affections, and love God with the sensible emotions of the heart, let us love him with the mind, with the understanding, and with the strength; and offer to him at least a reasonable service. If we cannot delight ourselves in approaching God, let us resolve on being sincere and in earnest while we do so. Let us aim at calm fixedness of thought; and, in spite of much wandering, let us persevere. Let us pray earnestly, that we may be enabled to pray affectionately; and, though we may be long without the answer we desire, it will come at last, and will not tarry. We may toil all the night, and take nothing; yet, remembering the exhortation of him who taught that "man ought always to pray, and not to faint," let us say, "Nevertheless at thy word I will let down the net." Let us persevere in this spirit of patience and of hope, and we shall, ere long, be abundantly rewarded.

Ver. 6: "And, when they had this done, they enclosed a great multitude of fishes; and their net brake." Alas, there is always some flaw, some want, something to remind us that this is not our rest, in every human blessing. As we find the rich man, when his wealth poured in with unexpected plenty, not filled with joy but harassed with anxiety; saying, "What shall I do, because I have no room where to bestow my fruits?" so these poor fishermen were likely to gain nothing by their unusual success but the spoiling of their net. Without new efforts and new aid all would have been lost. Ver. 7: "And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink." Here again new perils arise, and all proceeding from what would be termed their good fortune. Behold, then, a lively image of those dangers which await the soul when, after long and toilsome waiting, it receives new light and life, and that abundantly, from the fountain of the grace of God. At this happy crisis, we are "like them that dream:" "our mouth" is "filled with laughter, and our tongue with singing." Nevertheless, this bright season is not unattended by its peculiar dangers. By this season, I mean no less than the first conversion of a wandering soul to God; I mean that crisis of its history, and that auspicious moment, when it rises out of darkness into marvellous light; when the veil is thrown aside, and scenes unknown before start into view; when old things are passed away, and all things are become new. The heart is then purged from its dross: the mists of impurity disperse: the drag-

chain is taken from off the soul; and it now runs—nay flies, as upon angels' wings, in the way of God's commandments. Such is the happiness of one who finds out God: such are his "joy and peace in believing;" when the days of his espousals are come, and when he sits down as a bride at the marriage-supper of the Lamb.

Nevertheless, the effervescence of this new wine is fraught with no small danger to the fragile vessel which contains it. The glad surprise at something so wholly unknown before; the novelty of those interests which now occupy the soul; the effect of light for the first time shining into the dark places of the soul—these often produce a kind of spiritual intoxication, far removed from the sobriety and moderation and self-denial which are so essential in the Christian life. We think our hill so strong that it never will be moved. On this mount of transfiguration we forget that we are not yet in heaven. We hug this bright cloud, and dream that sin and sorrow have fled away for ever; till we are sent down again into the vale of tears, to learn those lessons of patience and humility which we had well-nigh forgotten. Thus do we resemble the fishermen of Galilee when "their net brake," or rather when "they began to sink." Thus should we, even when spiritual consolations abound, remember that we have this treasure in earthen vessels. Thus should we watch and pray against those temptations which heaven's best gifts may bring. Thus should he "that thinketh he standeth take heed lest he fall." Thus should the Christian keep in view, that conversion is not salvation; and that he that girdeth on his harness should not boast himself as he that putteth it off.

THE TENDER MERCIES OF THE SEE OF ROME*.

At the commencement of the reign of Charles IXth of France (1560), there was scarcely a large city or a populous town in his kingdom in which the Huguenots, or protestants, had not established their churches. After the defection of Antony, king of Navarre, and his union with the princes of the house of Guise, the most powerful noblemen and the most bigoted catholics in the nation, the protestants were headed by the prince of Condé, distinguished by his frank generosity, his inflexible perseverance, his undaunted and intrepid valour, and by Gaspar de Coligni, admiral of France, one of the most illustrious characters recorded in history, possessed of admirable talents for the cabinet and the field, matured by long experience in the management of public affairs.

The king, being unable from his tender age personally to conduct the national affairs, Catherine de Medici, his mother, assumed the reins of government; and with a vigorous hand and with despotic sway, directed the whole administration of the state. She was well qualified for the charge. To caution and prudence, for which she was peculiarly distinguished, she added considerable energy and address. At the same time she was unprincipled and depraved to an incredible degree. Every consideration of morality, honour,

* From "The Providence of God Illustrated." London: Hamilton. The reader will observe that the word catholic is by mistake used for papist.

humanity, and religion, she sacrificed to her lust of power; and even the feelings of a parent and the ties which bound her to her own offspring, could never interpose an effectual obstacle to the execution of her tyrannical and selfish designs.

It is unnecessary to describe the horrors of the civil war which raged between the catholics and Huguenots, and the sanguinary excesses to which both parties were carried by their ungovernable phrensy. The perseverance and resources of Coligni so disappointed the hopes of the catholics, and the complicated evils under which the kingdom groaned were so insupportable, that hostilities were at length terminated. Peace was concluded on terms not unfavourable to the Huguenots, and public tranquillity was once more enjoyed by the state, convulsed by so many intestine commotions.

But all these flattering appearances concealed the most horrible designs; and Catherine, whom experience had convinced that the Huguenots were too powerful to be subdued by force of arms, had already planned with the chief of the catholics that treacherous massacre which two years afterwards she so perfidiously accomplished. During all the intermediate period, she endeavoured, with consummate dissimulation, to lull to confidence and security the multitudes she had devoted to destruction.

Pleasure and dissipation seemed to occupy the whole court; the nuptials of Henry, prince of Navarre, then a professed protestant, with Margaret of Valois, the sister of the king, and one of the most dissolute women of modern times, were proposed as the connecting tie of union and obliteration; and an earnest invitation, which was incautiously accepted, was presented to Coligni and to the heads of Huguenot party, to be present and to assist at the marriage ceremony.

Amidst the splendid entertainments, the joyful festivities, and the dissipated revelry which immediately succeeded the unfortunate union, the plot of the intended massacre was matured, and its minute and subordinate circumstances were finally arranged. Though the apologists of the king, then in his twenty-fourth year, have laboriously attempted to extenuate his conduct, and to remove the infamy cast upon his name, it is certain that he was a zealous party in the formation of this most atrocious plan; and that by the representations of his mother, of the duke of Guise, and of the mareschal de Tavannes, his heart was steeled against the impressions of pity, and inflamed with a brutal thirst for blood.

Notwithstanding the sacred promises of the king, the infatuation of the Huguenots in delaying their departure from Paris appears most extraordinary. Though the queen of Navarre was poisoned, though repeated warnings of impending danger were transmitted from the city of Rochelle, and though Coligni himself was severely wounded in a perfidious attempt to assassinate him by Mauververt, a creature of the duke of Guise and already notorious as a murderer, yet after many consultations, reluctant to renew the horrors of the war, and again deceived by the dissimulation of the king, they strangely determined to rely upon the prostituted honour of the court, and still to prolong their abode in the capital.

The fatal evening arrived—the arrangements of the catholics were complete; the duke of Guise was constituted chief; the signal bell

tollèd—the murderers rushed into the streets, and the fearful massacre began.

A number of men, provided by Charron the provost of Paris, according to an order of the court, each distinguished by a white sleeve, and a white cross in the hat, together with the retainers of the catholic noblemen about the king, furiously commenced the work of death, and, by the illuminations which blazed in every part of the city, were lighted to their devoted prey.

At the appointed hour, the duke of Guise, his uncle the duke of Aumale, and Henry d'Angoulesme, the king's bastard brother, attended by three hundred soldiers, repaired to the house of Coligni. Being joined by a company of musqueteers, they instantly forced the gates, and slaughtered the domestics without mercy. While the noblemen waited below, La Besme, a native of Lorraine, accompanied by Achille Petrucci, an Italian, colonel Sarlebous, and a party of the soldiers, ascended to the admiral's apartment. Roused by the sound of the confusion, he had just risen from his bed when Cornason, one of his retainers, burst terrified into his room, and, having exclaimed with a loud voice, "My Lord! God calls us to himself," rushed out at another door. The assassins entered immediately afterwards. Coligni, addressing himself to La Besme, who had drawn his sword, said, "Young man, you ought to reverence these grey hairs; but do what you think proper, my life can only be shortened very little." La Besme answered by plunging his weapon into the admiral's bosom, and the others dispatched him with their daggers. When the mangled body was thrown by the murderers into the court, the duke of Guise regarded it in silence, without offering to it any unmanly and disgraceful insult; but Henry d'Angoulesme, with a brutal ferocity, having wiped the face with a handkerchief, and recognized its blood-stained features, struck the body with his foot, adding, with a ferocious joy, "Courage, my friends, we have begun well: let us finish in the same manner."

After this horrible act of cruelty had been perpetrated, a maddened banditti ravaged the whole city of Paris, and ten thousand individuals were rapidly numbered with the dead. The mareschal de Tavannes, like a fiend in a human form, ran through the street, vociferating "Let blood, let blood: bleeding is as wholesome in August as in May." Soubise, a Huguenot nobleman, was cut in pieces under the queen mother's window; and the ladies of her court, forgetting the tenderness and modesty of their sex, went to view the mangled, naked body. The king himself, exulting in the carnage, assisted in the inhuman employ. With a long harquebuss he fired upon his subjects from the windows of his palace, and actually killed some of the defenceless protestants driven in terror from the Fauxbourg St. Germain.

Dreadful was the scene when the streets of an immense metropolis resounded with the shouts of the murderers and the shrieks of the dying—when relentless barbarians emulated each other in deeds of hideous, unutterable crime—when even women, with triumphant cries sported with the agonies of the expiring sufferers—when human blood ran in torrents into the Seine, and stained its waters with a crimson hue—when fathers and mothers, brothers and sisters, women with child, and infants

at the bosom, were all involved in one common and indiscriminating destruction.

The infernal disposition both of the catholic nobles and of the catholic populace, on this memorable occasion, was particularly exemplified in their treatment of Coligni's mutilated remains. His head was severed from his body by an Italian ruffian, and he presented it to Catherine, who received the gory offering with exultation and triumph. The populace then exhausted their fury on his trunk; they cut off the hands, cast the body on a dunghill, resumed their inhuman barbarities: dragged it three days in the dirt of the streets and of the banks of the Seine, then carried it to Mount Faucon, suspended it from a gibbet with an iron chain, lighted under it a slow fire until it was half roasted, and danced like so many demons around the flames. The king himself went with many of his courtiers to gaze upon the shocking spectacle; and, when some of his attendants turned away, sickened by the cadaverous stench issuing from the corrupting mass, this monarchical monster, imitating Vitellius, the Roman emperor on the field of Bedriacum, cried, "The dead body of an enemy always smells well." At last the putrid corpse was removed in the darkness of the night by the mareschal de Montmorency, and was privately interred at Chantilly.

The horrors of the massacre of St. Bartholomew were not confined to Paris. In the city of Meaux, between two and three hundred of the protestants were immured in dungeons by the municipal authorities; and, after the populace, thus roused into fury, had perpetrated upon numbers of defenceless women and children deeds of wanton cruelty and brutal lust, which history cannot describe, all the prisoners were individually led from the places of their confinement, and like beasts in the market were destroyed. The same savage barbarity was displayed at Angers, Troyes, Bourges, and La Charéte. Lyons was for many days a scene of unremitted carnage. Children were torn from the arms of their parents, and parents from the endearments of their children, and were either consumed by the flames or buried beneath the waves. Terror, as in a subsequent period, was the order of the day: the streets resounded with the cries of expiring victims dragged with ropes through the city; and the rapid current of the Rhone for a considerable time continued to cast the mangled bodies of the slaughtered protestants upon its shores.

By this fatal and ever memorable massacre, upwards of sixty thousand protestants were destroyed in the kingdom of France.

It is a remarkable fact in the dispensations of Providence, that divine judgment most palpably pursued the unhappy perpetrators. A martyr to heart-withering anxiety and complicated disease, Catherine de Medicis expired in the castle of Blois, only three weeks after the duke of Guise fell by the daggers of assassins, employed by her son Henry III. Charles himself, on the fatal evening of St. Bartholomew, seems to have bid an eternal farewell to all mental peace. He was terrified and disturbed by the most insignificant events. His previous confidants, and even his own mother, became the objects of his fixed aversion. A rooted melancholy, a black despair, a settled horror and anxiety approaching to insanity, took possession of his soul. He was cut off in the

flower of his age by a nauseous and disgusting disease, accompanied with circumstances which shocked and alarmed his attendants. His debilitated limbs were repeatedly contracted by sudden paroxysms of insupportable agony. His pains were so excruciating, that no effort of skill, no art of his physicians, could obtain for him a moment's repose. He was bathed in his own blood, bursting in prodigious quantities from all the passages of his body, and oozing perpetually from almost every pore. He expired, after a nominal reign of fourteen years, at the early age of twenty-five: and not a single tear of friendship or sorrow was shed upon his untimely grave. His courtiers, and even his menial attendants, abandoned his body when he was dead; and he was thrown into his sepulchre, without mourners, and with the most indecent haste.

Such were the melancholy consequences of treachery, aggravated and directed by religious bigotry. When the intelligence of the massacre was received in Rome, every demonstration of joy was displayed. The pope and the cardinals went in procession to the church of St. Mark; a solemn mass was performed; the cannon of the castle of St. Angelo were fired; the streets of the city were brilliantly illuminated; and the pope sent cardinal Ursin as his nuncio into France, who, as he proceeded to Paris, gave, in the various towns through which he passed to all the perpetrators of the massacre, a plenary absolution from the guilt of their crimes. A jubilee was also proclaimed to Christendom as an expression of gratitude for the destruction of so many heretical and schismatic separatists from the church of Rome.

DEFINITION OF RELIGIOUS TERMS.

NO. II.

BY THE REV. E. STRICKLAND, M.A.,

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6. REMISSION. Remission in law denotes the pardon of a crime, or the withdrawing the punishment due to crime. When used as a theological term, it means the forgiveness of sin by Christ Jesus. In reading over the three forms of absolution in the book of common prayer, we find four words—pardon, absolution*, remission, and forgiveness—which seem to be of the same import. They have different roots, being adopted from different languages, yet in meaning they are the same. Pardon is a French word, absolution and remission are derived from the Latin, and forgiveness from the Saxon. This is certainly the substance of the decision which the bishops made on this subject at the Hampton court conference. Pardon does not occur once in the New Testament, while it is used many times as a verb in the Old Testament. In Luke iv. 18, "to preach deliverance," is to announce liberty or forgiveness, to release the obligations of a debt. Absolution, I believe, is not once found in our authorised version of the bible. It is God's sole prerogative to forgive sins: "I, even I, am he that blot out thy transgressions for mine own sake, and will

* Absolution is from *absolutio*, which is from *absolvo* to absolve, to acquit, discharge, to release in trials and accusations. Remission is from *remissio*, which is from *remitto*, to send back, to let loose, to slack, to pardon, to forgive.

not remember thy sins" (Is. xliii. 25); and he does forgive them when he imputes Christ's righteousness to the penitent soul, and frees it from all charges that can be laid against it: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19). "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. iv. 7). It is through Christ's death, as the meritorious cause, that we have pardon: "This is my blood of the New Testament, which is shed for many for the remission of sins" (Luke xxvi. 28). And to obtain remission Christ has prescribed the means: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). Unbelievers cannot receive, while they so continue, any benefit from Christ's death; for he died for quite another purpose than to save sinners in their sins: he said, "I lay down my life for the sheep" (John x. 15). "If ye believe not that I am he, ye shall die in your sins" (John viii. 24). And the angel said to Mary, "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. i. 21). We see it was necessary for Christ to die for us; for "without shedding of blood is no remission" (Heb. ix. 22). We see that by his death he purchased forgiveness: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i. 7). And it is quite clear from scripture that Christ's death is illimitable as to the number of sins forgiven, for he tasted death for every man (Heb. ii. 9), but limitable as to the number of persons forgiven; and the reason is clearly assigned by our Lord, who said, "Ye will not come to me, that ye might have life" (John v. 40). Forgiveness is spoken of as an act of God, and also as an act of man: "Forgive us our debts, as we forgive our debtors" (Matt. vi. 12). Man cannot forgive sin as it regards God: man can forgive the sins of others only as injuries done to himself. Now every sin is a transgression of God's law, and therefore committed against God (Psalm li. 4); and God only can forgive it as committed against himself, and thus give man a title and meetness for heaven. Christ's ministers remit and retain sins (John xx. 23); and thus they do when they declare God's purposes about the human family. Christ's ministers are empowered to bind and loose (Matt. xviii. 18); and it is on this account that our bishops in their courts can punish, suspend, and deprive offending persons. The chief ministers of the church can exclude from the sacraments and privileges of the church such characters as shew themselves unworthy of them, and they can restore such characters, upon their faith and repentance, to all the privileges of the faithful (see rubrics at the commencement of the communion office). And what they thus bind and loose in their holy ministrations is doubtless confirmed in the courts of heaven. The primitive church had the gift of discerning spirits (1 Cor. xii. 10), and the apostles not less than many other believers; as it is clearly instanced by St. Peter in the case of Ananias and Sapphira, as also in that of Simon Magus, to whom St. Peter said, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts viii. 23). And the ambassadors of Christ, according to his declaration (John xx. 23), are now authorized to

assure all the penitent and believing of forgiveness and peace. They are commissioned to pronounce absolution to the truly penitent. They cannot absolve judicially, as the papists maintain (council of Trent, canon 9, on repentance), irrespectively of a person's state before God, whether real or feigned, but ministerially and conditionally. I know that the canon just referred to holds all the true members of the church of Christ in England accursed for not submitting to the dictation of such an unscriptural dogma, and for maintaining the conditional absolution propounded to us in the book of common prayer. But we must obey God, who only can forgive sins positively and absolutely, rather than man. I would just observe that in Matt. vi. 12, 14, 15; Matt. ix. 2, 5; Matt. xviii. 21; Mark i. 4; Mark iii. 20; and John xx. 23, we find the same word in the original translated either remission or forgiveness, which shows that these words have the same meaning.

And now, my readers, let us ask ourselves one of the most important of questions. Have we a saving interest in Christ? Have we put away the leaven of malice and wickedness, and are we serving God in newness of spirit and in truth, through the merits of our Saviour? If we are, we may conclude that we are justified freely, that our sins are forgiven us, and that we are partakers of the divine nature. And our profession, condition, and hopes afford us motives for perseverance in holiness. What a blessing is the pardon of sin! How it rejoices the heart, and what a rich abundance of peace flows from it! It silences the remonstrances of an accusing conscience, and affords a foretaste and presentiment of those joys and felicities which the redeemed will for ever enjoy in the kingdom of heaven.

7. Discretion. This is literally separation, parting, disjunction. It is derived from *discerno*, to discern, put a difference, judge, determine, appease. Discretion is that which leads a man to act prudently and with good management, and enables him to put a difference between his varied actions according to nature and requirement, that disorder and evil may not be confounded with regularity and virtue. In the mighty and stupendous works of God we behold discretion of the highest order and perfection: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion" (Jer. x. 12). And the man who has set his face Zionward strives to be discreet in all his actions; for we read—"A good man sheweth favour, and lendeth; he will guide his affairs with discretion" (Psalm cxii. 5). One main object which Solomon had in view in writing the book of Proverbs was to give "to the young man knowledge and discretion" (Prov. i. 4); to impart to rash, unobserving, and inexperienced youth discreet lessons, which would tend to the formation of good devices, plans, and purposes for the glory of God, and the benefit of mankind. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee"—yes, shall keep thee from many and fearful evils (Prov. ii. 10-22). Young men especially want a distinct perception of what is right and what is wrong, and a pious resolve to carry into effect every thing that is good; hence is di-

rected to them the command, "Keep sound wisdom and discretion" (Prov. iii. 21); and the exhortation that they would "regard discretion" (Prov. v. 2). And surely of the greatest moment is it to comply with this request; for "the discretion of a man deferreth his anger; and it is his glory to pass over a transgression" (Prov. xix. 11). If we would have discretion we must ask God to give it us: it proceeds, like every other good gift, from him. It is he who giveth knowledge to the ploughman when to plough the earth, break the clods, and scatter the seed on the furrows: "His God doth instruct him to discretion, and doth teach him" (Is. xxviii. 26). If we are void of discretion, we cannot properly fulfil our station in life, as we clearly see from the following words: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. xi. 22). May we, then, be as discreet as Joseph (Gen. xli. 33-39), and in all our replies answer as "discreetly" as the scribe (Mark xii. 34). As discretion is such a goodly ornament in the habits of youth, let all who can do it with strict propriety exhort young women to be discreet, and young men to be sober-minded (Tit. ii. 5, 6).

8. Goodness. This is the state of being good. It is composed of the two Saxon words *good* and *ness*. That which is good is consonant with the mind and will of God, and by whomsoever practised it answers a high and noble end. When creation issued from the hands of its Creator all things were in the most delightful condition, whether considered singly or as a whole. Every thing was good in itself, and in all its varied relations and dependencies (Gen. i.). Goodness in God is the glorious grace and bounty of his nature, by which happiness is every where diffused; and goodness in man is but a participation of the goodness of God, by which he is induced to be kind to his fellow-men, and thus to become estimable in their sight. God's law is an apt illustration of that which is good. "The law is good" (1 Tim. i. 8): it partakes of the divine nature, it is a transcript of the divine mind, and when used lawfully—when not depended on as a ground of justification before God, but as the standard and criterion of Christian proficiency, it highly promotes the glory of God, and the welfare and happiness of all who observe it. Goodness and love cannot be separated from God. Nay, the very name God, that we affix to the Supreme Being, is allowed to be derived from *good*, and to have the same meaning. He is pure, unmixed, unoriginated good; and his title among the ancient heathen was, "The greatest and the best." God is good: "To the Lord our God belong mercies and forgivenesses" (Dan. ix. 9)—yes, "belong;" for they are inseparable from his nature and character. From God comes godly. The adjective termination *ly* means like: hence a godly man is a man like God. So lively means live-like, lovely love-like, and truly true-like*.

May we, my readers, be godly, and then shall we have a grace that proceeds from God, and that is ever acceptable to him; then shall we be employed in imitating, worshipping, and glorifying him who is love (Ps. i. 1). Let us dread ungodliness, which is the sad reverse of this; which is the alienation of the heart and affections from him, and a total aversion to any reverence of him. "From contempt of thy word and commands, good Lord, deliver us."

9. Piety. This word is derived from the Latin word *pietas*, which seems manifestly to be borrowed from the Greek, mild, gentle, *ἡπιος*—kind. Piety expresses our duty to our superiors, the attention that is due to our friends and relatives, and the homage and service which we should constantly render to God. In the *Æneid* of Virgil, Ascanius is called the pious Ascanius, because he manifested much filial affection towards his father. Thus a pious man was one who shewed love to his relatives in a distinguishing manner, entertaining for them a due regard and warm affection. A man was called pious among the Romans who carried himself with due devotion and submission to the gods, with due loyalty and affection to his prince and country. The virtue of all these cases was by them called piety. Now if we are truly God's children, we are his people and the sheep of his pasture; we are his by creation, preservation, and redemption. Let us, then, shew him the greatest and most exalted piety; let us give him our warmest affections; let us love him with all our heart, our soul, and our strength. And, surely, if we shew true piety to God, we shall shew true piety to our parents, who are properly considered to be God's deputies: "If any widow have children or nephews, let them learn first to shew piety (in the margin it is kindness) at home, and to requite their parents; for that is good and acceptable before God" (1 Tim. v. 4). This appears to be the only passage in the bible in which piety is found.

10. Simplicity. Here we have a word from the Latin *simplicitas*, which means plainness, openness, singleness, plain dealing, downright honesty, sincerity, and also silliness. The word simple is from *simplex*, and, like simplicity, it is a compound of *sine*, without, and *plica*, a fold, evidently referring to the art of rope making, and designating but a single string, unconnected with any other. Its radical meaning is single, of one sort, uncompounded, unmixed. To simple is opposed complex, which comes from *cum*, with, and *plica*, a fold, and means folded together, composite, of many parts, not single. To complicate means literally to fold together, to make one cord or rope, as sailors would say, out of many strands, or to twist two or more cords together so as to make them one. Now in man's nature, especially before it is renewed by the Holy Spirit, there is something ever opposed to simplicity; hence it is that honesty and plain dealing are so scarce in the world. None but the truly pious will practise these virtues further than they are constrained by the usages of society and their fear of the laws of the land; so that simplicity (shame on the corruption of mankind!) has been degraded to the meaning of silliness and absolute folly. This kind of caprice in the meaning of words appears to be by no means un-

* I would just observe, when *ly* terminates a substantive it means a field. *Ly* or *ley* is from the Saxon *leag*, a pasture, a meadow, a common. Hence we have in Gloucestershire, Berkley, a common of beech-trees; in Lancashire, Chorley, a common pasture near the Choe; in Derbyshire, Darley, a meadow near the Derwent; in Worcestershire, Dudley, a field of Dudu, or Dado, a Saxon prince; in Warwickshire, Henley, a pasture near the Athe; and in Renfrewshire, Paisley, the moist pasture ground.—See No. 422. p. 143.

common. Our own and different languages have become changed in the same way. Virtue among the warlike Romans meant fortitude, bravery, valour; among us, moral goodness and excellence. Wealth is now applied exclusively to riches, whereas formerly it meant happiness, prosperity, a flourishing condition, the idea we attach to the word *weal*. This appears from the word *commonwealth*, a form of polity in which the welfare of all is said to be sought; and from the prayer in our communion service for our most gracious queen, that she may "preserve her people committed to her charge in wealth, peace, and godliness." Health, which formerly signified the general well-being, is now expressive of bodily soundness and freedom from disease. Here we see something of our individual and national propensity and character. Individuals think too much of self-ease and worldly enjoyments; and nations—surely we may say our own at least—make riches too much the standard and test of every person and every thing, as we learn, from Juvenal and other writers, Rome did in her most corrupt days; so that words which originally signified a real general good, eventually become descriptive of that which is the object of universal attention, however blameworthy. Among the Turks there existed a sect of superstitious enthusiasts who were called Assassini, and, in consequence of their having taken possession of an inaccessible mountain in Syria, in the time of the holy wars, under the command of their prince, called the "Old man of the mountain," and their having made an attempt to destroy king Edward the first of England, we have from them borrowed the word *assassin*, which signifies a private stabber. Nor has the word *simplicity* been less subject to change than any of those just instanced. Its radical meaning, without fold, soon assumed a metaphorical meaning as applied to men, and conveyed the idea of innocent, harmless, without disguise. Then, as men of this character were in a wicked world thoroughly despised, it came to mean homely, homespun, mean, ordinary. And then, since wicked men supposed that wit, wisdom, and understanding were given to be used in reference to the things of this world, the word sunk still lower, and came to signify silly, foolish, not wise, not cunning. And there, to the dishonour of our language and morals, it still stands! (See Dr. A. Clark on Prov. i. 4.) Thus is this word a witness against us, and will be so until honesty and uprightness and plain dealing are once more in repute amongst us.

May we, my readers, not be simple in a bad sense; but may we be "wise unto that which is good and simple (margin, harmless) concerning evil" (Rom. xvi. 19). What pleasure will it afford to be innocent and harmless; what sorrow to be ignorant and wicked! "A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished" (Prov. xxii. 3). May our minds never be "corrupted from the simplicity that is in Christ" (2 Cor. x. 3); but "in simplicity and godly sincerity" may we have our conversation in the world (2 Cor. i. 12). May we be plain and simple, like Jacob (Gen. xxv. 27); and sincere and upright, like Job, fearing God, and eschewing evil (Job i. 8). May we have a single eye—not an eye overgrown with film, and consequently of obstructed vision; may our

motives be free from selfishness and the sordid love of any earthly good, and may our aim be God's glory; then "our whole body shall be full of light" (Matt. vi. 22). Yes, on all our thoughts and words and actions will be stamped simplicity. An evil eye is a diseased eye, an eye that sees objects indistinctly and distortedly, and very aptly illustrates an evil disposition—a spirit that inclines to covetousness, which is idolatry. The apostle strikes at the very root of such evil when he says, "He that giveth, let him do it with simplicity"—margin, liberally (Rom. xii. 8), i. e., with freedom from all sinister designs and views. Wisdom calls on all the simple to follow her; let all hear and obey: "Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you" (Prov. i. 20, 23). "Doth not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom; and ye fools, be of an understanding heart. Hear, for I will speak of excellent things; and the opening of my lips shall be right things" (Prov. viii. 1-6).

11. *Wisdom*. Substantives that end in *wick*, *rich*, and *dom*, denote dominion, jurisdiction, or condition; as *bailiwick*, *bishoprick*, *kingdom*, *dukedom*, *freedom*, and *wisdom*. *Wisdom* is compounded of *wise* and *dom*. *Dom* is a Saxon noun meaning power, dominion, quality, state. Hence a kingdom is the power or dominion of a king, a principedom that of a prince; freedom is the state of being free, wisdom that of being wise. *Wisdom* is that state of mind which sees what ought to be done or not to be done in any matter. It chooses the best time, place, manner, and instruments for accomplishing its glorious purposes, and avoids every thing that would retard or hinder the effect to be produced. Cicero, in the fifth book and the third chapter of his "Tusculan Questions," says that "wisdom is the knowledge of things, human and divine, as well as of the principles and causes of every thing." And again, more clearly, in his first book of "Offices," chapter forty-third, he says, "The wisdom which the Greeks call *sophia*, is the chief of all virtues; for as to prudence, which they call *phronesis*, we understand by it something else, viz., the knowledge of things to be desired and things to be eschewed. But the wisdom, which I have called the chief, is the knowledge of things human and divine—in which is contained the justice of the gods and men, and their mutual communion." *Wisdom* is the power of judging rightly; and hence it is very often put for any known important truth which has been evolved by the exercise of the judgment. Arts and sciences have in every age been properly reckoned among the stores of wisdom. Egypt became celebrated for her knowledge in these matters (1 Kings iv. 30), in which Moses became such a proficient (Acts vii. 22). The Greeks, before the time of Pythagoras, called all by the

name of wise men who were builders of houses, carriers of leather, pilots, and adepts in any art or public work. Ælian calls fishermen who understood their art well, wise sailors; and Lucian calls Perilaus a wise brazier; and Aristotle himself calls Phidias a wise stone-cutter. Those were called "wise-hearted" among the Hebrews who were well skilled in any art, as in making garments and ornaments connected therewith (see bp. Patrick on Ex. xxviii. 3). St. Paul calls himself "a wise master builder" (1 Cor. iii. 10), which is a similar expression to some of the above. We see from the case of Bezaleel and Aholiab (Ex. xxxi. 3), that all really useful knowledge, which is commonly called human knowledge, proceeds from God. Wisdom, in the sacred scriptures, has generally a much higher meaning than in the writers of Greece and Rome (Eccl. ii. 13, 14). It means the knowledge of things supernatural and divine: it gives man a deep insight of himself, and of the relation in which he stands to God; in consequence of which it is said, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Prov. iv. 7). Compared with being wise unto salvation, every thing is worthless and vain. It was this wisdom which Solomon sought, and which God granted him, at his earnest request (1 Kings iii. 9, 12, 28). "The gospel of Christ, which is the power of God unto salvation to every one that believeth" (Rom. i. 16), is called "the wisdom of God in a mystery, even the hidden wisdom" (1 Cor. ii. 7); which is totally different from the wisdom of the gentile philosophers (1 Cor. i. 22, ii. 4); from the wisdom of the Jewish doctors, called "the wisdom of this world" (1 Cor. ii. 8); and from the wisdom of the scribes and pharisees, who were ignorant of true wisdom (1 Cor. ii. 8). The gospel is a wise display of God's purposes and methods about man's salvation. Christ is called "the wisdom of God" (1 Cor. i. 24), "who of God is made unto us wisdom" (1 Cor. i. 30). He is infinitely wise in ordering all the events of providence and grace for our advantage, and imparts such wisdom to his children as neither Jewish nor gentile philosophy could bestow. In Prov. i. 20 and iii. 10, wisdom seems to be the impersonation of wisdom, even the Lord Jesus Christ. But though wisdom has these beautiful meanings, yet it ordinarily signifies the knowledge of any thing good or bad. Pharaoh is said to have dealt "wisely" with the Egyptians when he oppressed them (Ex. i. 10). And Job says, "God taketh the wise"—the crafty, the cunning—"in their own craftiness" (Job v. 13). Wise sometimes means way or manner, as in nowise means in no way.

Let us, my readers, renounce the wisdom of the world, the wisdom of the flesh, and the subtilty of Satan, and seek divine wisdom—the highest grace and ornament—a blessing more precious than rubies, and more durable than monuments of brass. "Wisdom is justified of her children" (Matt. ii. 19).

THE MINISTER'S RECORD :

A Sermon,

BY THE REV. G. KNIGHT, M.A.,

At Harwell.

ACTS xx. 26, 27.

"I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

DEARLY beloved brethren, the day has now arrived in which, after a sojourning amongst you for forty years, the providence of God calls upon me to say to you farewell, as your regular officiating minister. An open door was set before me, to come unto you, by a title for holy orders being offered and given to me by the then vicar of this parish, which was accepted and acted upon by myself and the then bishop of this diocese. The sovereign pleasure of God, which here placed me, has continued me here until this day. In the dissolution of the endearing relationship of pastor and flock, your minister expresses his regrets in reference to all. This is, indeed, the fact in regard to those who have treated him with respect in his ministerial character, and in reference to those who have omitted that attention; as they are, therefore, in a less desirable state to benefit from the labours of future ministrations. Every priest of the Lord, so constituted by episcopal ordination, "with the laying on of the hands of the presbytery," may be considered as one of Christ's ambassadors; or, as our 23rd article expresses it, are "chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." The one object of men clothed with this responsibility is to give themselves wholly to their Lord's work; so as, on occasions most interestingly solemn, in a lower or higher degree, to come to a like point with our apostle, and with him to make an appeal, after this manner: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Though the apostle made this solemn appeal, it is self-evident that it was under the influence of the tenderest affection, and that it was received under a corresponding feeling; as it is stated, that "they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." May every statement now before us this day be made and received with desirable feelings.

I. What is it to declare "all the counsel of God?" and

II. Why should the Christian minister not fail to make that declaration?

I. What is it that the Christian minister, and the minister of the church of England, is required to declare?

"All the counsel of God." The charge given by the bishop of the church of England, when deacons are set apart to the priestly office, is—"Beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for the Holy Spirit. And, seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same scriptures; and, for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies." Thus does our mother church correspond in her instructions with what is enjoined by St. Paul: "Give thyself wholly to" these things, "that thy profiting may appear to all." What are the doctrines and precepts that constitute the most important portions of "all the counsel of God;" and to which the ministers of the church of England, in our thirty-nine articles, are required to sign, with their assent and consent, on becoming members of our neighbouring university? This is done in one step after another in passing through this university, and from one important office to another in our national church. The design of this is to obtain the most valuable men in doing the Lord's work, and to secure the unity of scriptural doctrine and practice in that church.

As the bible is the text-book of all our ministrations, so the articles of our church should be regarded as the text of all our services: hence the sixth is, "of the sufficiency of the holy scriptures for salvation." Thus is it worded: "Holy scripture containeth all things necessary to salvation." This decides that, if there be any portion of our formularies or services contrary to the divine word, it is not to be required as necessary to salvation.

The first article treats of "faith in the Holy Trinity;" and the substance of it is, that in the "unity of the Godhead" there is a Trinity of Persons. Holy writ saith—"God," "by his Son," "made the worlds." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Spirit of God moved upon the" "waters."

Christ commanded his apostles, and through them the church universal, until the completion of the human race, to "teach all nations"—to make disciples of them to the Christian faith. As children, as well as their parents, make a portion of all nations, they are to be baptized in common with adults who have not before been introduced into the Christian church, "in the name of the Father, and of the Son, and of the Holy Ghost." Yet there is but "one God."

The second article declares Christ, the Word of God, to be made "very man," begotten from everlasting of the Father; nevertheless "born of the virgin Mary." This is the foundation for these statements: "God sent forth his Son, made of a woman." "God was manifest in the flesh."

Christ is affirmed, on the authority of God's word and our church, not only to have been crucified and buried, but also to have risen from the dead, and to have ascended into heaven, where he liveth to make intercession for sinners; whence, also, he will come to be Judge of the living and the dead.

The divine nature of the Holy Ghost is maintained in the word of God, and by our church. With reference to all that we witness in the natural world, it is written—"Thou sendest forth thy Spirit, they are created." As God alone can create, and the Holy Ghost is said to create, he also, as well as the Father and the Son, must be God. Peter said to Ananias, respecting his awful equivocation, "Why hath Satan filled thine heart to lie to the Holy Ghost?" "Thou hast not lied unto men but unto God." In the Athanasian creed we read, "The god-head of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal to the majesty co-eternal."

Original or birth-sin is maintained by the word of God, and by our church: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God." And what is the decision on the search? "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Christ also himself, in his own words, establishes the universality of the fall. Thus states our church: "Original sin standeth not in the following of Adam," but is the fault and corruption of every one that naturally is engendered of Adam.

The justification of man is by the blood of Christ. It is written: "The blood of Jesus Christ cleanseth from all sin." "We are justified freely by his grace, through the redemption that is in Christ." "Christ is the end of the law for righteousness to every one that believeth." "He of God is made unto us"

"righteousness," "that we might be made the righteousness of God in him." Our church says, in the eleventh article, "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

The proof that we have taken God at his word, receiving every statement that he has made on his sole authority, and that he is formed in our heart, the present hope of future glory, and that faith which is the divine gift is ours, leads us to hold out the hand to receive the blessing which constrains us to glorify God in that state of life to which he himself hath called us. Thus actuated, it is made plain that to us personal justification by faith only is 'a most wholesome doctrine; and that, while it, as well as every other Christian doctrine, is liable to abuse, this salvation, bringing faith and grace, makes us fruitful in every good word and work.

Thus, while believing alone justifies us before God, faith which worketh by love proves itself to be genuine, and even declares itself to be of divine origin, according to St. James's argument. Thus our church most judiciously maintains, that good works are necessarily the fruits of faith, and follow after justification. While, however, this is the fact, good works cannot put away sin, nor endure the severity of God's judgment; at the same time are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, inasmuch, that by them a lively faith may be as evidently known as the tree discerned by the fruit.

I would hasten to specify one article more of "all the counsel of God," on which the divine word and the church of England are in agreement, viz., that of election and predestination. It does not appear to me that "all the counsel of God" can be declared if these be wholly omitted. Our church most judiciously calls our attention to these from our childhood. In her first instructions we are taught that the Holy Ghost is the sanctifier, and we are given to understand that he maketh all holy who are new created in Christ for he sanctifies "all the elect people of God." At the grave's mouth we pray that God would accomplish the number of his elect, and hasten his kingdom.

I have endeavoured to call your attention to these high and mysterious subjects, for the reasons judiciously assigned in our seventeenth article; and I have not enlarged upon these particulars beyond the proportion of faith, for the no less judicious reasons therein given.

My object has been, if I know my own heart, to call your attention to every scriptural subject and to every church of England subject, according to their proportion in the word of God and in the prayer-book. Upon these principles it is that I, in my priestly office, adopt the apostle's appeal, and "take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

II. This is, secondly, the very reason why the bible and church of England minister can do so with authority. This must not be done in a vain, confident, boasting spirit. Our apostle here is to be our example. In giving the account as to the light in which the ministerial office should be held, he adds: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord." On this declaration he founds this wholesome caution: "Therefore judge nothing before the time, until the Lord come." To guard us against rash judgment, and to encourage sacred self-suspicion, it is written, "In many things we offend all." Still, with all this sound caution, circumstances may admit of the adoption of these words: "Our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward."

His ambition, who is warranted to exercise this joy, bears a resemblance to St. Paul, when, said he, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Then this is his affirmation: "By the grace of God, I am what I am." This grace alone leads ministers and people to fall in with Christ's direction: "When ye shall have done all things which are commanded you:" And who that possesses self-knowledge has the audacity to state, "I am that person?" Yet, admitting the possibility of the attainment, hear the command: "Say, We are unprofitable servants; we have done that which was our duty to do." Christ gives no room here for the blasphemy of the works of supererogation.

Let it be borne in mind that the general holy conduct of the minister is not only enjoined upon him for his own benefit, but also for the people's imitation. St. Paul's words are—"Be followers together of me, and mark them which walk so as ye have us for an example." He should be diligent in every

good word and work, and the people should labour here to outstrip him. This is the way to refresh the spirit of the faithful minister, and for ministers and people to be helpers together in the Lord's work.

In my testimony of divine truth, I have aimed at doing it, not simply in the fulness of the glad tidings of salvation, "by grace," "through faith," but in all its practical bearings. The higher the mysteries, the more decidedly is their tendency towards holiness, when adopted under divine teaching. Is the highest mystery of spiritual blessedness touched upon? It is "according as he hath chosen us" in Christ "before the foundation of the world." For what purpose? "That we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Is election united with the distinct offices of the ever blessed Trinity? It is "according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ."

With a view to your thorough acquaintance with the formularies of our most valuable establishment, the greater part of the homilies have been read to you. The thirty-nine articles have formed a course of lectures. The catechism has been gone through thrice, in from between forty and fifty lectures, in this house of prayer; in addition to the weekly examinations of the children in the schools. The collects formed another course of lectures; and the communion service has been the subject of the afternoon lectures, during the Sundays of the last Lents that we have spent in this sanctuary of the Lord.

It has been your minister's view, in explaining the services of our church, to mark out how thoroughly scriptural they are, in their general bearings; on which account the lovers of the bible ought to be, and will be, as they are understood with a spiritual mind, affectionately attached to our most valuable services. It is for want of comparing them with the scriptures which bear upon the respective points, that their general and particular agreement are not discerned.

I have occasionally told you that I have given you the substance, if not the very words, of living or deceased authors. Occasionally I have done so without specifying the name. My avowed plan has been this, to which I have not always strictly adhered: one week to prepare a written sermon, after I had obtained all the information that time would allow, from authors around me; and

the next to write from my own mental resources. When I began to preach regularly from notes in the afternoon, I adopted a corresponding plan. After this manner I have endeavoured, in my feeble measure, to comply with these words of the Lord Jesus: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

Nor have my labours been confined to public instruction. I have gone from house to house, endeavouring in private to strengthen the instructions given in public. As the population has increased, and years have multiplied, my pastoral visits have been less general, and more particularly confined to those who were unable to get to the house of God.

In bringing our subject to a close, allow me to remind you, my beloved hearers, that, while I have been endeavouring to take a review of my labours among you during the long period of forty years, it becomes you also, personally, to take a review of your line of conduct. It is not the minister alone that must give in his account to God, the hearer also must pass through the same exercise. O, that these ideas were always before the minds both of pastors and their flocks; at least to such an extent as to be at all times influential! They who have at heart the wearing of the crown of glory themselves, from being faithful unto death, are therefore, next to themselves, ambitious that this should be the privilege of their endeared relatives, their households, the sheep of Christ's pasture which they are called to feed, their fellow-countrymen, and universally their fellow-creatures. If your minister be authorized to say, "I am pure from the blood of all," it must then be evident, in regard to those who perish, that their blood shall be on their own head. This is strictly in agreement with the words which the prophet was commissioned to utter—"When I say unto the wicked," affirms the Almighty, "O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

As, in some sense, Christ died for all; his faithful people, in regard to the things of the spirit, have a love towards all in reference to the salvation of their souls. For this we are content daily to take up our cross, knowing full well that they who suffer with Christ and for Christ, shall also reign with him. Are

these the ideas that occupy our minds under all the changing occurrences of the wilderness? The minister who feels himself a dying man, in the midst of a dying people, is above all things ambitious to make the most and the best of time, as well as of every existing occurrence. This may be done through the instrumentality of fellow-labourers as well as by personal efforts. Some of the most eminent divines of the last half century have spoken unto you in the name of the Lord, employing scriptural arguments and persuasive eloquence to rouse the lethargic from their slumbers, and to edify and build up such as had received the truth, in the love of it, in their most holy faith.

Few villages have had Sunday-schools as well as day-schools, where boys have been gratuitously taught, for so lengthened a period. These united facts have rendered the inhabitants of this parish pre-eminently responsible.

Beloved brethren, lay these things to heart before they be for ever hid from your eyes, lest the scriptural testimony, borne by a cloud of witnesses, rise up in judgment against you in the great day; but let it be manifest that it has so entered your ears and been pondered in your hearts and exemplified in your lives, that ye may be found "our joy" or "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

THE CHRISTIAN IN VARIOUS POSITIONS.

No. I.

THE PHYSICIAN.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Interpret this passage as men may, all surely must agree that it inculcates the solemn truth, that the true Christian has undergone not only a partial, but a total change of heart and disposition; that he is a totally different being by grace from what he is by nature; and that, through the mystical union subsisting between his Saviour and himself, he has new views, new principles, new motives, new hopes, new desires. Believing that he only, in the apostle's estimation, is a new creature, in the sense here spoken of, on whose heart a saving change has been wrought by the Spirit of God—a change as momentous as that produced on the heart of Saul of Tarsus—it shall be my object, in this series of papers, to illustrate, as far as I can, the truth that, in whatever situation in life the truly converted may be placed, he will testify the reality of that conversion: that it will be obvious to all, even to gainsayers, that the fear of God is before his eyes; that the love of God is shed abroad in his heart; that he is, in the true sense of the word, just to his Creator, just to his neighbour, just to himself; and that his path through life is that so beautifully described as "shining more and more unto perfect day."

My mind was led to commence this series from the perusal of a volume entitled, "Thoughts and Reflections on Sickness and Affliction," by A. R. Sanderson, M.D.*; a work which I must confess I have been very

* London: Hatchards. 1843. This volume is indeed an excellent one. A portion of it appeared in the Church of Eng-

land Magazine previous to its publication in its present form, the manuscript having been kindly forwarded by the author.—Ed.

deeply interested, and which I would strongly recommend to the notice of my readers. The author is a total stranger to me, and I to him: he has no notion who the individual is who thus would introduce his work to others. I think it well to make this statement, lest it should appear that it was referred to by me from some interested motive. The preface of Dr. Sanderson's work is as follows:—"The following pages may be said, in a great measure, to owe their existence to the encouragement the author met with from a most dearly beloved friend and distinguished minister of God, whom he consulted as to the expediency of a physician engaging in such an undertaking. The author's long acquaintance with the bed of sickness had supplied him with much practical information, and taught him many useful lessons on the subject; but he was not fully satisfied in his own mind how far it became his profession to carry out the precept of our Lord—"Proclaim the gospel to every creature." The kind friend, to whom he submitted the decision of the point in question, observed that he could see no reason whatever why a physician of the present day should not 'speak a word in season,' like as that beloved physician, St. Luke, did in the days of the apostles; especially when God had put it in his heart, and 'given him the tongue of the learned, that he might know how to speak:' but he could see many great advantages to the cause of religion, and much comfort to the sick, in a layman and physician coming forward to bear a clear and unequivocal testimony to the truth of the one, and to exhibit a true Christian sympathy in the everlasting interests of the other." Whoever the friend might be, he was a judicious one.

To myself, I confess, there are very few situations in life or very few professions in which the value of the Christian character is more duly to be appreciated, or where its excellence is more beautifully displayed, than in the medical: for the remark is not to be confined to the physician, strictly so called. I can safely appeal to my brethren in the ministry, whether they have not had their hands wonderfully strengthened by the constant visits of a medical attendant of this character; whether they have not found the sick-room of a parishioner, where they have been privileged to meet such a man, often become a little sanctuary; and whether there has not often been a load taken from their mind, especially in populous localities—too populous for them regularly to visit—in the reflection that the medical man, in constant attendance on some interesting case, is a truly devoted Christian. Take the case, for instance, of a physician of the character of Dr. Mason Good, visiting a patient habitually. He indeed would be unworthy of the name of a Christian minister, who would not rejoice at the fact—rejoice, not so much on account of professional skill, as of deep-toned piety. I exemplify it in the case of Dr. Mason Good, because he has himself entered into his rest; and his name occurs to me probably because I have just been reading some of his interesting works. Many could be mentioned of a similar character: and surely no Christian minister could fail to rejoice to have such a coadjutor. Narrow minded must he be, indeed, who is so jealous of lay interference, that he objects to lay counsel, advice, and consolation, afforded to those spiritually under his charge; and all experience bears its incontrovertible testimony to the fact, that those, who are the most jealous on this point, are themselves the least qualified to administer sound, soul-saving, Christian counsel, and the least energetic in endeavouring to do so.

There is a statement in the introductory remarks of Dr. Sanderson's book, which strikingly illustrates various circumstances which tend to render the phy-

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sician peculiarly qualified, when his mind is governed by sound Christian principle, to become a valuable counsellor to the sick and a valuable coadjutor to the minister; and more especially when that minister is a young, inexperienced man, well read, doubtless, in classical literature, and well versed in physical science; but who enters, it may be, on the cure of a large parish without any efficient guide, and without any devoted and enlightened senior to take him and direct him how to act. Anxious to do good but knowing not how; a stranger to human nature in its wants, its necessities; to such a young man—and many are so circumstanced—how invaluable the co-operation of a truly godly, medical man. "The divine," says Dr. Sanderson truly—"has comparatively but few opportunities of seeing suffering man in the varied phenomena of his physical character. He sees little of him in his closet history, during the several periods and phases of his chequered and eventful life, when struggling amid the many ills which affect his body, and the manifold agencies which influence his mind. How many scenes of human suffering, misery, and wretchedness—how many a tale of human distress and woe is the physician obliged to listen to, which scarcely, if ever, come before the general observer! Into his ear, and into his alone, are confidently poured the hard and deep struggles that are going on in the mind. How often is it his melancholy duty to sit at the dying couch of a fellow-mortal, listening to

'The still sad music of humanity'

falling from the faltering lips of one who had, until that solemn season, never told his grief!"

"It indeed requires no less attention to a variety of circumstances," sir James Stonehouse says (see preface to "Friendly Advice to a Patient"), "in order to restore health and soundness of mind, than to the several symptoms in order to cure the diseases of the body; for it is by no means sufficient to say, 'I will talk to a man in such and such a manner, because he is sick or in pain': the nature of his malady; the course of life which in some instances might contribute towards it; the tenderness or inflexibility of his own nature; any abuse or defect of his reason or education; his presumption or despair; the various approaches towards either extreme; and the sense or disregard which he shews to chastisements or mercies—all these, I say, require very different treatment. So that, whoever can justly hope to succeed, must not only have a distinguishing and well-disposed mind, but be long conversant in these several circumstances: he must also be habitually exercised in the methods, and well furnished with the arguments and texts, proper for conviction, reproof, instruction, exhortation, and comfort."

"The advice of the physician, how judiciously soever given, will in many cases be fruitless, even where our expectations are the most sanguine; and, one time or other, must necessarily become so in all: but, while reason is not wholly extinct, the good offices of the Christian may always be useful. Having, therefore, deliberately weighed the design, I was encouraged to proceed in the execution of it, for these obvious reasons among others: that nothing of this kind had hitherto been published; and that one of my profession might reasonably hope for some particular attention, especially from those who have entertained a favourable opinion of me, and were or have been under my care, as a physician."

To the honour of the medical profession—of course there will be exceptions—the solemn conversations of a sick, and mayhap dying bed, are regarded as wrapt up in eternal silence; and he who would infringe this understood secrecy would be discarded by his profession (of course his practice would be entirely ruined), as much as the lawyer who would reveal the contents of a will which he had drawn up, or the popish priest

the secrets of the confessional—nay, why say popish priest the secrets of the confessional? why not say the sound, protestant minister, into whose ear many a sad tale of guilt and woe has been poured, on a dying bed; and who has not sought to speak peace by the unction of a corrupt church, but by pointing to Jesus in all his freeness and fulness, ready to receive the chief of sinners; and who would not reveal to the wife of his bosom one jot or one tittle of what he has heard? Was there any thing affected—it was uttered at a season when affectation could not avail—in the exclamation of the dying musician—"O no sound to me was ever so melodious as the sound of the footsteps of Dr. —, as he clambers up the narrow stair-case to my garret." Perhaps such a testimony to the value of his character was as valuable, or even far more so, than the highest encomium he could have received from the most eminent scientific institution.

REFORMATION*.

At the time when our blessed Lord came down to earth, and visited his favoured Israel—when the light of heaven had dawned on Palestine, and he, who spake as never man spake, there proclaimed the gospel of redeeming love—what were we? A nation of savages, sunk in the grossest heathenism and idolatry. That that light should have been allowed to spread onwards, till it reached our distant isles; that the glad tidings of redeeming love should have been proclaimed amongst us; that his word should have been clothed with power, and the hearts of our forefathers opened, by the Lord's grace, to receive it; that that holy catholic church, which the Lord himself had planted in the land of Israel, should, through his grace, have extended itself to us, and a pure and healthy branch shoot forth and flourish here till it filled the land, bearing precious fruits, from age to age, of souls redeemed by the blood of the Lamb and invigorated by his Spirit—this surely is a subject for our unceasing national thanksgiving and praise.

But, further still: that, when the pestilential blight of error, which infested the church in other lands during the boisterous period of the middle ages, had smitten our own branch—when those false and deadly doctrines that sprang up, from time to time, in the church of Rome had developed themselves also amongst ourselves—when, after long struggling for the mastery of Christendom, the usurped dominion of the pope, daring to lord it over God's heritage, had enslaved ours, as well as other branches of the western church, under the thralldom of superstition, ignorance, and pernicious dogmas—that our God should have made bare his mighty arm for our deliverance; that he should have raised up holy men, who should know how to distinguish between the precious and the vile; who dared to open for themselves the holy oracles of God's truth, the sacred scriptures; and in their light, guided by the Spirit of truth, learned to discriminate between the poisonous excrescences of popish fictions and the genuine fruits and really primitive doctrines of the catholic church; that through their instrumentality he should have purged this our branch of Christ's holy catholic church, and brought about the blessed reforma-

* From "The Blessings of the Reformation: a sermon, preached in the church of St. Paul, Finsbury, on the fifth of November; by the rev. Nugent Wade, M.A., incumbent." London: B. Wertheim. A reasonable discourse.—Ed.

or this, who shall duly estimate the grateful praise we owe?

surely, well may that feeling deepen, in proportion as we at all enter into the detail of wonderful work" he then performed for us. as we consider the deadly nature of those from which our church was then delivered; the great, central, and fundamental doctrine of Christ—"that we are accounted as before God only for the merit of our ad Saviour Jesus Christ by faith, and not our own works and deservings" (Art. xi.)—as well nigh buried under the rubbish of as superstitions and vain traditions, and are taught to look away from Christ to the union of saints and the merits of their own and penances; that the one grand absorbent had in view by those whom God employed in this work of reformation was to rescue sacred truth, and restore it to that place in the temple of the church which it had had from its origin, directing our eyes to Jesus Christ as crucified, as the one tried foundation of all our hopes, the one unfailing fountain of spiritual life and health and comfort—every man's heart can feel how precious was that how, indeed, "the Lord hath made it to be remembered."

when, further, we reflect on the peculiar ties of such an undertaking; of the many ways to dangerous error to which frail man is liable when he undertakes the work of reformation—how liable he is to forget the nature of his mission; to pull down and attempt to build anew, when he is only called on to repair; when with the axe he should but prune away the rotten wood, with rash hand at the same time to cut down the sound; when he should but remove the root up the wheat also—when we remember how grievously some reformers in other ages wilfully or by force of circumstances), and in our own day, fell into this snare, we find our true cause to praise our God for the discretion which he blessed our own. Boldly and bravely, indeed, did they set their faces against us from, all priestcraft—all attempted usurpation of God's place in the dominion of men's consciences; and, above all, against the presumptuous claims of the arch-usurper, the pope of Rome, who long had lorded it over God's hereditary an arrogated power never ceded for centuries to the bishops of that place. But I need not for a moment forget that, however noble, through however long a period, might be usurped an authority God never gave them, and what they did receive, still a duty there was—a commission derived from bestowed on his apostles, and from them to be ho succeeded to their office; and, accordingly—unlike those engaged in like work of reform in other quarters, they retained for us the best of both worlds, as well as priests and deacons. might take a similar line in considering the circumstances in which the goodness of God, in enabling our reformers to remove error; destroying truth, calls for our especial love and praise.

The Cabinet.

ADHERENCE TO THE ESTABLISHED CHURCH.—Nor is this inclination, if I may be allowed the word, to exteriorate religion, confined to those who would magnify and multiply its forms. Its life and spirituality may be lost, its still small voice be drowned, in the noise of those who would decry all forms and ceremonies, and level its chaste and modest decorations in the dust. For, if the kingdom of heaven does not consist in outward show and brilliant exhibition, neither does it consist in threadbare coarseness, and in contempt of decency and order. If circumcision availeth nothing on the one hand, neither doth uncircumcision avail any thing upon the other hand. If that be not the voice of the Spirit which says, "The temple of the Lord, the temple of the Lord, are we;" neither is that his voice which cries, "Down with it, down with it even to the ground!" "The kingdom of God cometh not with observation: neither shall they say, Lo here, or Lo there! for, behold, the kingdom of God is within you." Wherefore if they shall say unto you, "Behold, he is in the secret chamber—" he is so located in sacraments and enshrined in mysteries that the immortal spirit can find no other channels of access to God, "believe it not." Or "if they shall say unto you, Behold, he is in the desert; go not forth." Leave not the calm enclosures of the church, to turn out upon the waste of endless unsettlement and ceaseless changes; where every man does what is right in his own eyes, and each individual is his own infallible guide, his own church, his own temple, and too often his own idol. But I must hasten to other topics, lest I should incur the charge of falling into the very errors I condemn.
—Rev. H. Woodward.

Poetry.

SCRIPTURAL LYRICS.

(For the Church of England Magazine.)

No. I.

By M. A. STODART.

INTRODUCTORY STANZAS.

1.

ONCE more, sweet harp of Zion, on thy strings
Her feeble hand thy vot'ry would essay—
For sometimes e'en to feeblest hand there rings
From thy deep chords a tuneful, touching lay.

2.

The loftiest, sweetest melodies of earth
I've heard, and with no cold and careless ear;
But earth's best melodies are little worth,
O harp of heavenly tone, when thou art near.

3.

Thy thrilling tones can teach the trembling heart
The glorious message of redeeming love;
Can holy joys and heavenly hopes impart,
And raise affection's eye to things above.

4.

Not mine the poet's high ecstatic power;
But yet, when cares and toils oppress my breast,
Thy soothing tones have calmed my sorrowing hour
And cheered my heart with thoughts of heavenly rest.

5.

And now with reverence deep to thee I'd turn—
Not in a light or in a trifling frame,
But seeking thoughts that breathe, and words that
burn—

To hymn the honours of my Saviour's name.

6.

And who may say but some faint quivering note,
When this right hand is mould'ring in the grave,
May, like a leaflet, down time's current float,
Stamped with the message, "Christ is strong to save!"

7.

And if the strains just rise and die away,
Swift as the meteor's blaze or viewless wind,
Yet, not all perishing, some thought may stay,
And find an echo in some Christian mind.

8.

Therefore, in prayerful and in solemn thought,
Would I address me to the sounding chord;
And, while its music o'er my heart is brought,
Would consecrate its breathings to the Lord.

Miscellaneous.

CREDULITY OF THE PEOPLE OF ROME.—It is scarcely possible for a stranger, much less for a protestant, to form any conception of the superstitious feeling which prevails, not only among the lower classes, but even among the middle ranks of the people in this city; neither is the dexterity with which the clergy turn the popular weakness to account any way less lamentable. There was much talk not many weeks back about the image of the virgin at the church of the "Sancti Apostoli," which had shed tears of blood when carried off by sacrilegious hands. The sensation then excited has of late given way to more recent miracles. The image of the virgin of St. Augustine's, which was daily visited by crowds of devotees, whose lips yearned to press its feet, had begun to decline in popular favour, in consequence of the sensation occasioned by the "madonna," of another fane; whose effulgence, under the shades of night, had proved the means of converting a Hebrew. The rival church, marking the growing diminution of its receipts, now resolved upon resorting to some expedient, with a view to re-establish it in public favour; and accredited statements are now in circulation, that the madonna has paid a visit to a poor woman, under her own roof, and given her wherewith to discharge the long outstanding arrears of her rent. The visitant, upon being asked her name, answered that she was called "Mary," and abided in St. Augustine's church. The ministrants at that church lost no time in possessing themselves of the chair on which the virgin seated herself, as well as the money she gave the poor creature; which wholly consists of five paoli pieces, bearing the impress of the Holy Ghost: they have been hung up among the votive offerings which cover the walls of St. Augustine in profusion. The tables are now turned again; the temple is more resorted to than ever, and the money of the faithful overflow into its treasury. A third madonna, which had evidently been set into an old wall, began to perform miracles a few days ago, after it was removed to the "del Pianto" church: it is said to have wrought the sudden cure of numberless diseases, and is become the daily resort of multitudes, desirous either of being healed or of doing homage to the wonder-working image. It is matter

of notoriety, that the church is not the only gainer by these sad exhibitions: they are not unproductive occasions to the "light-angered."—*Letter from Rome, of the 6th July.*

THE AMETHYST.—The amethyst is a precious stone, mentioned in scripture as the ninth in the breastplate of the high-priest (Exodus xxviii. 19; xxxix. 12); and the twelfth in the foundations of the new Jerusalem (Revelations xxi. 20). The concurrence of various circumstances leave little doubt that the stone anciently known as the amethyst is really denoted by the Hebrew word; and, as the stone so called by the ancients was certainly that which still continues to bear the same name, their identity may be considered as established. The transparent gems to which this name is applied are of a colour which seems composed of a strong blue and deep red; and, according as either of these prevails, exhibit different tinges of purple, sometimes approaching to violet, and sometimes declining even to a rose colour. From these differences of colour the ancients distinguished five species of the amethyst: modern collections afford at least as many varieties, but they are all comprehended under two species—"the oriental amethyst," and the "occidental amethyst." These names, however, are given to stones of essentially different natures; which were, no doubt, anciently confounded in the same manner. The oriental amethyst is very scarce, and of great hardness, lustre, and beauty. It is in fact a rare variety of the adamantine spar, or corundum. Next to the diamond, it is the hardest substance known. It contains about ninety per cent of alumine, a little iron, and a little silica. Of this species, emery, used in cutting and polishing glass, &c., is a granular variety. To this species also belongs the sapphire, the most valuable of gems next to the diamond; and of which the oriental amethyst is merely a violet variety. Like other sapphires, it loses its colour in the fire, and comes out with so much of the lustre and colour of the diamond, that the most experienced jeweller may be deceived by it. The more common, or occidental amethyst, is a variety of quartz, or rock crystal, and is found in various forms in many parts of the world, as India, Siberia, Sweden, Germany, Spain; and even in England very beautiful specimens of tolerable hardness have been discovered. This also loses its colour in the fire. Amethysts were much used by the ancients for rings and cameos; and the reason given by Pliny—because they were easily cut—"sculpturis faciles" (Hist. Nat. xxxvii. 9), shows that the occidental species is to be understood. The ancients believed that the amethyst possessed the power of dispelling drunkenness in those who wore or touched it, and hence its Greek name (*ab a privativo et μεθύω ebrius sum*)—Martini, Excurs. p. 158). In like manner, the rabbins derive its Jewish name from its supposed power of procuring dreams to the wearer, *לִלְמָה* signifying "to dream."

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 446.—JANUARY 31, 1844.



[Notre Dame, South Transept.]

THE PLACE MAUBERT:

A LEAF FROM MY NOTE-BOOK.

VISITED one day a place little known to strangers, situated in a very dirty part of the French metropolis, but furnishing recollections of most thrilling interest. It was a dry August morning: a cloudless sun shined in the deep blue sky, and not a breath of wind was stirring to moderate in some degree the fervour of his beams. I sauntered easily through the narrowest streets I could find, in order to keep, if possible, altogether
VI.

beneath the shadow of the high houses. I had passed through the Ile de la Cité, the cradle of Paris, wherein stands the cathedral church of Notre Dame, and, crossing to the southern bank of the Seine, I entered the Rue St. Jacques. Here a crowd was collected to witness a street-squabble between a man and a fierce old woman; and great delight was manifested by the spectators when the amazon, enraged at finding her hands of little service, through the superior strength of her foe, resorted to that weapon wherein she undoubtedly was superior—I mean her tongue.
F

But, though a traveller, anxious to pick up impressions of foreign life from every scene he can witness, may be excused for stopping a few moments, when in his country he would the more rapidly pass on, I had no mind to mingle with such a mob as I now saw; and therefore I struck off to the left, down the Ruc de Galandre; a narrow, dirty street, filled chiefly with fruiterers' and green-grocers' shops. It speedily conducted me to an open place of no great extent, of somewhat a triangular shape, formed by the meeting of three streets, while some inferior lanes ran off from it. The houses were modern and mean: in the centre was a small, low building, with Tuscan columns in front—a kind of accident hospital, I supposed; for it bore the inscription "Secours aux Blessés." From this place could be seen the southern transept of Notre Dame, rising high with its gorgeous circular window and lofty roof; within which were probably at the moment crowds of superstitious worshippers. The people I saw about me were of the lower class, squalid and uncomfortable; and there was nothing in the whole aspect of the scene likely to catch the eye of him who seeks the grand or the picturesque. Yet in this place my feet long lingered; and again and again did I pace its narrow length, and endeavoured to arouse in my mind the recollections of by-gone years. It was the Place Maubert into which I had strayed.

Does the reader ask why the Place Maubert should call up any interesting thoughts? Let me tell him that here, as in our own Smithfield, the martyrs of Jesus yielded up their bodies to the torturing flame; here, probably, on the ground now covered by the small hospital I have described, they endured excruciating pangs, because they would not deny the Lord that bought them; hence, in a chariot of flame, the spirits of just men passing out of great tribulation ascended to the joy of their Lord. And very meet I thought it was that the proud cathedral should tower over the humble spot, that the stronghold of the papacy should be visible to protestants as they poured forth their heart's blood for a testimony against it. Just so our own St. Paul's is hard by Smithfield; and doubtless the lofty steeple which crowned the ancient structure was in the eye of Philpot and of Bradford and of Barnes, as they stood bound ready for the sacrifice.

How much more happily with us has the blood of the martyrs proved the seed of the church! The fortress, which was beleaguered by men armed not with fleshly weapons, but with the sword of the Spirit, had ere long to yield; and they, who from the metropolitan tower might look, as they thought, triumph-

antly on the dying struggles of the reformers, had soon to resign that sanctuary to a holier worship. In France the fair promise of the reformation was, after many a struggle, quenched in blood. And, alas! religion became so secularized; the nobles who professed it were so frequently influenced by merely political motives, that the candle of the French reformed church grew dimmer and dimmer, till that which persecution had left was well nigh debased into arianism or infidelity. It is to be hoped that the light of gospel truth is now returning to it: it is to be hoped that God is in his mercy again visiting his vine.

But however later events disappointed the early promise of the reformation, there were some of the noblest examples we read of, of courageous martyrdom endured in France. And many names flashed vividly upon my memory as I trod the Place Maubert. I will not tire my reader by a dry list: I will rather cull a single history from the record, to shew him the nature of the scenes enacted here.

In this place it was that the generous Sampaulin suffered. He was a native of Soissons, and had gone with his family—he was but a youth—to reside at Geneva, in order to enjoy there more freely religious truth. In 1551 he returned into France. In his journey through the provinces he boldly rebuked sin where it met his eye; and many dangers he ran by this Christian zeal. But the Lord preserved him for a more conspicuous stage. Arrived in Paris and engaged in his business, he reprov'd, but with much mildness, the profane language of an individual, who, offended at the reproof, immediately declared that he must be a Lutheran. The bloodhounds were immediately upon his track, and, through the means of one André, a bookseller, well known for his hostility to the reformed, he was arrested and placed before the tribunal of the Châtelet. There he was condemned to the fire. But the tormentors were not content with this: he must be tortured first, to make him recant his faith, and betray his friends. And, while on the one hand the fairest promises were made him if he would comply, on the other the most frightful pains were prepared for him. The flesh is weak, and he was moreover now but 18; and his persecutors calculated on bending his spirit. But they had forgotten that there is a divine strength to be perfected in human weakness. Never was the grace of Christ more marvellously displayed. When he was racked worse than the vilest criminal, so that Aubert, one of the examiners, a man grown old among those scenes of horror, burst into a flood of tears at the piteous spectacle, and shrank from any

more beholding it, not one unworthy word would the faithful martyr utter; not a single name would he mention but of those who in other lands were safe from arrest.

Then he was dragged to the Place Maubert; Maillard, a doctor of the Sorbonne, who while Aubert fainted had urged the increase of the torture, attending him. This man plied him with dexterous argument and flattering promises, but in vain: he preached the gospel boldly to the crowd around. And then Sampanlin was put into the fire. But mark the refinement of cruelty. While the flames were circling round him, and in every member he had begun to feel their sharpness, Maillard ordered him to be taken out, and told him he should yet be saved, if only he would apostatize, and appeal to the supreme court. "I was on my road to God," said the sufferer, with a loud voice—"I was on my road to God: put me back thereon, and let me go."

Thus nobly did this good soldier of the cross gain, in his Saviour's strength, the victory: here did he pass from the torturing flame to an eternal crown. May many, I vainly prayed, as I walked from the Place Maubert with my thoughts engrossed on those who with him had witnessed a good confession—may many, cheered with such proofs of the faithfulness of the Saviour, be followers of those who through faith and patience inherit the promises! C.

REMARKABLE ECCLESIASTICS OF THE EARLIER AND MIDDLE AGES.

No. IX.

JOHN OF BEVERLEY.

JOHN, afterwards called St. John of Beverley, was born of a respectable Saxon family, at Harpham, on the wolds of Yorkshire, about A.D. 640; one of the most tumultuous periods of English history, about the middle of the Saxon heptarchy. Northumbria, however, under a succession of able kings, enjoyed a comparative tranquillity.

Oswald, Oswy, Egfrid, Alfred, and Æsred ruled over this division of Britain during the life of John, and maintained it in a peaceful state. Oswy is renowned for ridding the world of the aged Penda, king of Mercia, a bloody and merciless tyrant, in a battle fought near Leeds. Egfrid, his son, led an army into Ireland, where he was defeated; and afterwards against the Picts, in a battle where he lost his life. Alfred*, another son, is described in the warmest terms of praise by Saxon historians. He was enabled to maintain, for a period of nineteen years, his subjects in peace. He went for a season to Ireland, to obtain instruction; where,

to use the language of Bede, he endured a voluntary exile. Æsred died young.

Besides the character of the rulers of his country, other circumstances rendered the time of John's birth a fortunate one. Learning and religion, driven away by the Saxon invasion, were beginning to re-appear. The country was fast emerging from darkness and barbarism. The priests, against whom the animosity of the Saxons had been mainly directed, had fallen victims to their cruelty, or retired before their persecution. An asylum was afforded to them in Ireland and Scotland, where they established schools and monasteries, in which they kept alive the flame of learning and religion, and rendered those countries the universities of the north, to which all who wished for instruction had recourse.

While these things were passing in the north, St. Augustine, with his forty priests, had landed in the isle of Thanet, A.D. 597, about 40 years before the birth of John, and had converted Ethelbert and his subjects. Justus, one of his attendants, and afterwards his successor in the see of Canterbury, sent Paulinus to the court of Edwin, king of Northumbria. The missionary was received with respect and attention; and, after serious examination and consultation with his priests and nobles, the king—who had married Ethelburga, sister of the king of Kent, a Christian—formally renounced paganism, embraced Christianity, and was baptized at York, A.D. 627. The scene of this interesting deliberation is supposed to have been Goodmanham, near Market-Weighton; and the high-priest Coifi led the way to overturn the superstition of his country, by throwing a spear at his favourite idol, saying, "I, who worshipped them in folly, will give an example to others, in destroying them by the wisdom given me from the true God." Paulinus became the first archbishop of York. Not long after St. Augustine, Theodore arrived from Italy, succeeded to the archbishopric of Canterbury, and promoted the cause of learning most effectually by the foundation of schools in his diocese.

Born when means of instruction were accessible, John showed an early disposition to avail himself of them. His youthful days were passed in the monastery of Whitby, then called Streonshalh; a monastery founded by missionaries from the island of Icolmkill, and at that time under the direction of St. Hilda. Having obtained elementary instruction, he put himself under the tuition of Theodore, archbishop of Canterbury, and made himself master of the learning of the age. Returning to his own country, he devoted himself to the instruction of youth; and many pupils flocked to him, who afterwards attained to great eminence, and in particular "the venerable Bede," who was afterwards ordained by John, then, as will be afterwards explained, bishop of Hexham, and invariably speaks of him in terms of admiration and affection. This mutual esteem continued after John was raised to York; and it is probably from him that Bede took his opinions in reference to the strict discipline, subordination, and fervent zeal of the monastic state. Bede dwells particularly upon his piety; and, as in those days all pretensions to eminent piety, unless confirmed by the power of working miracles, would be considered as very apocryphal, he hesitates not to attribute this power to his master, and narrates,

* This, probably, is the Alfred who is buried at Little Driffield. There has been a good deal of controversy on the subject, but the words of Brænton seem to lead almost inevitably to this conclusion—"Este rex Alfridus anno regni sui xx. nondum completo apud Drifield obijt informatus."—*Joh. Brænton, apud x. Scriptores*, p. 794.

with great minuteness, instances in which he exerted it; a sad proof of the darkness of the age, notwithstanding the glimmer of light which then shone. As he advanced in life, he dedicated himself more exclusively to clerical duties; travelling as a missionary, and instructing the ignorant multitude in the truths of the gospel. There was at this period no division into parishes, no resident ministry; the clergy of each diocese resided with the bishop, and were sent out by him to different churches of the diocese, and as the necessities of the people required. In this useful occupation, John laboured with distinguished diligence as well as success. At a subsequent period of his life, he betook himself to solitude, and lived for some time as a hermit in the neighbourhood of Hexham. From this solitude he was, however, called to take a more prominent part in the business of life; and we find him, subsequently, intimately connected with one of the most important events in ecclesiastical history.

The spiritual government of Northumbria, comprehending the northern counties from the Humber to the boundaries of Caledonia, seems to have been intrusted to three bishops, whose sees were at York, Hexham, and Lindisferne, or Holy Island. Wilfrid, the patron of arts and literature, had been appointed in the first instance to the bishopric of Hexham, and afterwards along with it to that of York; together with which he likewise held the monastery of Ripon, founded by himself. Egfrid, who came to the crown of Northumbria A.D. 670, thought the jurisdiction of Wilfrid too extensive to be intrusted to the superintendence of one individual; and, having called a national council, at which Theodore, archbishop of Canterbury, presided, it was determined that the bishoprics of Hexham and York should be held by different persons. Against this, Wilfrid appealed to the pope; and thus introduced the practice of appeals to the pope, and laid the foundation for that enormous spiritual tyranny so long exercised for so many ages over our country by the papal hierarchy. Judgment was given in his favour. The decision, however, was resisted by Egfrid, and it was not till after repeated expulsions and restorations that Wilfrid proved finally victorious. Even then his victory was incomplete, being only effected during a minority after the deaths of Egfrid and Alfred.

John, meanwhile, was raised successively to the sees of Hexham and York. His early connexion with Theodore probably contributed to his promotion: but, at a time when a deposed bishop was prosecuting an appeal at the court of Rome, an undeserving prelate would not have been placed in the contested see: nor did Wilfrid ever lay anything to the charge of his successor, whom he would be disposed to consider as an intruder—a circumstance forming a very strong testimony in favour of John. We have, moreover, the positive evidence of Bede, as to the zeal and diligence of our archbishop, in visiting the different parts of his diocese, and in the performance of all his episcopal duties. In the course of his visitations he came to Beverley, then called "*Silva Deirorum*." Here he found a church and a monastery, to which he afterwards annexed a nunnery; adding seven priests to perform religious services to both communities. After presiding over the see of York for about thirty years, either worn out by age, or dis-

gusted with the contests to which he was exposed, resigned his dignity about the year 717, and retired to this monastery, where he enjoyed till his death (about A.D. 721) that retirement which suited advanced age. He was canonized by the title of St. John of Beverley. In the early part of tenth century, Athelstan, marching against confederated Britons, Scots, and Danes, carried the standard of St. John of Beverley to be carried before his army; and, having returned victorious, conferred various important privileges on town and monastery. The memory of John held in such veneration, that William the Conqueror, having advanced within seven miles of town, gave strict orders to his army that it should not damage the church: the day of death was appointed to be kept holy; and the festival of his translation, Oct. 25, was, in 14th century, ordered to be annually celebrated, in commemoration of the battle of Agincourt, which superstitiously regarded as gained by his intercession.

BEVERLEY MINSTER.

BEVERLEY, in the east riding of Yorkshire, originally called *Deirwalde*, or the forest of *Deiri*, from the woods with which it was covered. Its name was changed by the Saxons to *Bevelga*, or *Beverlac*, from the number of beaver found in the river. It underwent various changes. It was formerly the head of a peculiar and exempt jurisdiction, under the *præpositus* or provost of the college church. This, however, ceased at the dissolution of the monasteries.

The minster, formerly the church of the monastery of St. John, is now the parochial church of the united parishes of St. Martin and St. John. It was nearly rebuilt about 1060, by Kenelm, archbishop of York: he added a tower, and improved its internal decorations. The exact date of the erection of the present church is unknown, though it is usually referred to the reign of Henry III.

King Athelstan, having made a vow at the altar of St. John before he proceeded against the Scots, on his return, A.D. 930, instituted a new college of secular canons, and granted to the town many immunities, particularly exemption from all manner of tolls. There were formerly four churches, but now only two—St. Minster and St. Mary's.

The minster is cruciform, in the early decorated and later styles of English architecture, with two lofty towers at the west end; and is not behind some of the finest of our cathedrals in architectural magnificence and beauty. The west front is a fine specimen of the later style of English architecture, and the nave and transepts of the earlier.

In 1064, some workmen, whilst opening a grave in the chancel, discovered a vault of square free-stone, fifteen feet long, and two broad, and sheet of lead, covering some reliques, with a Latin inscription to the following effect:—"In the year of our Lord's incarnation 1188, in September, the night after the festival of St. Matthew the apostle, this church was consumed by fire and in the year 1197, on the 10th of March search was made for the reliques of St. John

this place; and these bones were found in the eastern part of the sepulchre, and here again deposited: a mixture of dust and mortar was also found in the same place, and again deposited." Over this lay a box of lead, about seven inches long, six broad, and five deep; wherein were several pieces of bones, mixed with a little dust, and yielding a sweet smell. All these things were carefully re-interred in the middle aisle of the body of the minster.

The building being in a very ruinous condition, Mr. Moyver, member of parliament for the town in 1708, was instrumental in obtaining funds for the repair, which was effected in 1720. Of these repairs, perhaps the most extraordinary was the restoring to the perpendicular the end of the northern transept, which hung over four feet; and which was screwed up straight by the contrivance of a joiner—Mr. Thornton, of York.

Unfortunately, the alterations did not add much to the improvement of the building; for every thing was formed on the Grecian model. The galleries were supported by doric pillars, and adorned with doric triglyphs. Before the old altar-screen was placed a wooden one of Grecian work; on which stood eight Corinthian pillars, supporting a triumphal arch, surmounted by a magnificent gilded eagle. The pulpit, the reading-desk, the cover for the font, were all formed in the same taste; and an entrance-screen into the choir was erected, in which the Grecian and pointed styles were mixed together. On this screen, in the year 1760, was placed a very fine organ, by Snetzler; the power of which was afterwards, in 1824, considerably increased by Mr. Ward, of York. From the time of the erection of the screen, no very important alteration was made until A.D. 1813; when it was determined by the corporation, as trustees of a portion of the minster-fund, that a fit person should be appointed to superintend the repairs of the minster. Mr. Comins was selected for the office, by whom the building has been gradually restored to its original state. Soon after Mr. Comins's engagement, the Corinthian columns over the altar-screen were removed; and, in 1822, it was determined to take down the pews and galleries in the nave, and to fit up the choir for divine service. This was vigorously opposed; and a petition, signed by several of the inhabitants, was presented to the archbishop, requesting him to withhold his consent. Further proceedings were suspended till 1824, when the archbishop, the dean, and the members of the chapter of York, visited the church; and, at a meeting with the corporation, it was resolved to fit up the floor of the choir and side-aisles and the south chapel with seats. It was resolved also to have the wooden altar-screen removed, and the original altar-piece restored; which has been done with great skill and taste. The choir is partly in the decorated style. The eastern window was filled with stained glass in 1733; and, about the same time, the two figures, intended to represent St. John of Beverley and king Athelstan, were placed at the entrance of the choir: they are of lead, and the model from which they were cast was made by an artist of the name of Collings. There is another memorial of these personages (one the founder and the other the benefactor of this church), a painting on wood, in which king Athel-

stan is represented, by a slight anachronism of about two hundred years, as offering to St. John a charter of privileges, in the following words:—

"Als fre make I the
As hert may thyke or egh may see."

Near where stood the altar, is the seat of refuge, or "freed stool." It is a rude seat, made of a single stone, and by some said to have been removed from Dunbar. As soon as the criminal, whatever was his offence, reached this chair, he was free from all further danger, and irreclaimable at the suit either of the king or an individual. It must, however, be observed, that there is some reason to doubt whether this chair be the real genuine "freed stool" which it claims to be. Camden, in his concise notice of Beverley, says,—"Here was a stone chair with this inscription: 'Hæc sedes lapidea freed stool dicitur, i.e., pacis cathedra, ad quam reus fugiendo perveniens omnimodam habet securitatem.'" "This stone chair is called freed stool, i.e., the chair of peace, to which what criminal soever flies hath full protection." The natural inference from Camden's expressions seems to be, that there had been a freed stool, but that it had been removed; and, in confirmation of this interpretation, it may be added, that the chair now existing has no inscription upon it.

The monuments are, on the whole, little deserving of attention. There are four exceptions, however, to this remark. There is a tomb in the south aisle of the nave well worthy of notice, and which is said to be to the memory of two maiden sisters, who left some public pastures to the freemen of Beverley. It is an altar tomb, under a groined canopy, adorned with pinnacles, and surmounted with finials. It is of the early decorated character, and is possibly nearly of the same age as that part of the church in which it is placed. There are three tombs belonging to the Percy family: one in the choir, to the north of the altar; another in the east aisle of the north transept; and the third in a chapel built by the same noble family, to the north of the lady chapel. Of these the first-mentioned is the most remarkable as a work of art. It consists of a groined canopy, forming a pediment, which terminates in a rich bouquet; within which is a rich arch, terminating likewise in a bouquet. A vast number of figures in basso-relievo are introduced in the spandrels of the pediment and the arch. The workmanship is of the decorated style, and may be referred to the time of Edward III. The other two Percy tombs are well deserving of notice: the one is in the decorated, the other in the perpendicular style. The former must be considered as belonging to some period not long before or after the reign of Edward III. It is an altar-tomb, with a recumbent figure, distinguished as a priest by the tonsure and the clerical dress. The sides are ornamented in a singular way, with representations of ramified windows. The date of the latter is 1480, the fifth year of Henry VII. It likewise is an altar-tomb, but without any figure upon it. Its sides are divided into compartments, containing niches, in which once have been figures with canopies, and separated by buttresses.

As to the government of the society previous to the reformation: in 1092, Thomas, archbishop of

York, appointed a head, or superintendent, named "prepositus," or "provost," whose power and authority was great and extensive; all the temporal possessions of the church of Beverley being vested in him, together with the advowsons of the several dependent churches, and the patronage of the several subordinate officers in the establishment. He had likewise "spiritual jurisdiction over the subjects of the said provost; and also to exercise and ordain the same in synods, congregation of the priests, and convocation of the clergy."

As the church of Beverley was richly endowed, the situation of provost was one much coveted, and has been held by some of the most eminent and distinguished ecclesiastics. In the list of the thirty-four provosts, we find nine archbishops, five bishops, three lord chancellors, and a cardinal. Of the archbishops, three held likewise the office of lord chancellor: one of them was Thomas à Becket. The canons had separate houses, but seem to have taken their meals in common in what was called the Bedern; they had likewise separate estates assigned to each prebendal stall.

The principal dimensions of the minster are as follow:—

	ft.	in.
Length from east to west	334	4
Breadth of the nave and side-aisles	64	3
Length of the great cross aisle	167	6
Height of the nave, from the pavement to the under side of the vaulted roof. .	67	0
Height of the side-aisles	33	0
Height of the two west towers	200	0

The minster is now a perpetual curacy, in the patronage of Mr. Simeon's trustees. Two assistant curates, paid out of the minster funds, conduct divine service twice a day.

MODERATION*.

THE excellency of moderation consists not merely in its being allied to peace; for, though peace is dear, and its promoters "blessed," yet, when it comes in competition with truth, it is certainly less precious than the latter. That which makes moderation so peculiarly valuable is its nearness to truth. If we are seekers of truth, we really take the course of approaching close to it by following the line of moderation more than by any other method. We have in this matter to beware of ourselves, and to remember our natural infirmity: our own personal bias—a mind that has never been duly disciplined, and that has been led by a perverse one-sided inclination—this may lie at the foundation of the course we take. Opposite methods of action naturally proceed from those the original tendency of whose minds was opposite: whereas, both parties should have had their minds well tempered; and then they might have met, or have been much nearer to meeting, in the centre.

* From editor's preface to "The Moderation of the Church of England: by T. Fuller, D.D. A new edition, thoroughly revised, by the rev. Robert Eden, M.A., F.S.A., &c. London: Pigott, 39, Kennington-gate, Lambeth; Hamilton, Paternoster-row. Oxford: Parker, Cambridge: Deighton, 1843." The object of this excellent work is to show how our church has ever kept "the mean between two extremes." This is pursued through a variety of details with a learning and research which render the performance in the highest degree valuable. The public are much indebted to Mr. Eden for the reproduction of Dr. Fuller's treatise in the present compendious form.—ED.

Nor is it a slight argument in favour of moderation, but rather a very strong one—and which seems to mark it out as the right course—that it conciliates and wins. It is far better to gain men over to great principles and substances of truth by adopting such a method, than hinder them from coming up to the acknowledgment of these great commanding principles by the lengths to which we go on other points; which possibly in themselves are not of the highest moment, and certainly inconsiderable when compared with the grand aim of bringing men upon a great scale to confess and to obey some great master-laws of truth. The motives of such friends to moderation will be misrepresented; but, when we have failed to convince our brethren by protesting the singleness of our aim, we must retire within the consciousness of the purity of our motives.

This inquiry will ever arise in the minds of those who hear moderation spoken of as the praise of any system—whether it is a moderation which sacrifices any of the essential parts of truth. And, should this appear to be the case, our admiration of the system will then be very qualified; since, however we may respect the motives of those who have abstained from the extremes whether of excess or defect, we may be compelled to withhold our approbation from their statements because the proportions of truth may yet not be fully exhibited. The honest-minded lover of truth will feel dissatisfied, at the very outset of his inquiry, if he discovers that the authors of the system before him have made it their paramount object merely to avoid extremes. It must be made clear to him that the chief point kept in view by the authors was to leave out nothing of essential truth; and that then—but only subordinately to that grand constraining rule—the avoidance of extremes of either class was carefully studied.

It is the property of a great mind to regard all things in their just proportions; neither to magnify what is small, nor to depreciate what is important: to assign the first place to that which is of primary necessity, and subordinate places to matters which are of inferior weight. To the praise of such greatness the church of England is entitled. If, when we speak of doctrine, discipline, and rites, we adopt the order of their relative importance, it will appear that our church has been aware of the relation. Of doctrine, that it be purely spiritual, she has been most jealous: of discipline, that it be after an apostolical pattern, she has shewn herself tenacious: of rites, that they be as far as possible uniform, she has not been unmindful. The language she has held respecting each is the best evidence of her views of the relative dignity of each. Hear her speaking of doctrine, as in the sixth article of religion, and she is peremptory; of discipline, as in the preface to the ordination services, and she makes her confident appeal to scripture and ancient testimony; yet in terms less strong than the former; while, in matters of ritual and rubric (as in the prefaces "concerning the services of the church" and "ceremonies"), her intentions are plain, but temperately and considerately propounded. Thus does she deliver her claims to that distinctive title which the author of the following work applies to her. She is a moderator. In this capacity she sat in the

assembly of disputants, from the middle of the sixteenth and nearly to the end of the seventeenth century; during the whole of which period the convulsions of religious difference that shook Europe to its centre made her position no quiet one. Yet, through those agitations, she held her seat, mildly but firmly presiding; and in the chair of the congregation of churches she still is found, remembering her duty and maintaining her character. That which completes the excellence of the church of England is that, amid her determined moderation, nothing has been sacrificed. The framers of any system, civil or religious, whose aims are merely to correct the extravagances that have grown up at any one period and to avoid extremes, will find ere long that they have to do their work again: they have made only a temporary provision; and, when the times have changed their aspect and new forms of evil arise, they have to do their work over again. The house must be enlarged, or, it may be, entirely rebuilt, to suit the altered climate or season or circumstances. Under no such necessity has the church of England ever found herself placed. She assembled all her forces upon the field before she began to marshal them. She encompassed, as it were, the whole ground of truth; surveyed it from a high point of view, and satisfied herself that no essential principle was absent. Then, and not before, she began the work of disposing of each in its proper place. This is the feature in the church of England which crowns and completes her moderation—that it is comprehensive as well as subordinating.

The Cabinet.

THE ROMISH PRIESTHOOD.*—If they say (the Roman catholic priesthood) that they are ordained priests to offer for sins—in which sense they are priests alone, and not the whole Christian people, who have the same faith, and the same baptism with themselves; then let them tell us after what order are they priests—that of Melchisedec, or of Aaron? For there never were, since the days of Moses, more than two orders of priesthood in the world—that of Aaron, which served but unto the ensample and pattern (or type) of heavenly things, until Christ came, when it was to be abolished; and that of Melchisedec, which centres in Christ himself, without either predecessor (for it is from everlasting), or associate, or successor. Now their priesthood cannot be of the former order, for it was abolished 1,000 years ago; neither can it be of the latter, for Christ himself, who abideth for ever, hath it as an unchangeable priesthood (*ἀναπαύσατο*, which admits of neither associate, nor successor). Wherefore the Roman, or any other body of clergy, assuming a priesthood unto themselves to offer for sins, whereunto they are not called of God, and being neither of the order of Aaron nor of Melchisedec, are mere usurpers of another's office, and rebels against the law of priest-

* From a "Friendly Remonstrance addressed to the Roman catholic inhabitants of the parish of Killashee, county Longford" upon the occasion of the desecration of Sunday, the 23rd May 1843, at a large public meeting convened for political purposes I felt, in the town of Longford, on that day," by rev. W. Digby,ctor of that parish. Dublin. P. Dixon Hardy. pp. 76.

hood, as Korah was. For as Korah aimed at the priesthood of Aaron, to offer incense wherewith to make an atonement for the people as Aaron did (see Numbers xvi. 40), and perished in his iniquity; so these men, who are now involved in the same "gainsaying," will thrust themselves into the everlasting priesthood of our Lord Jesus Christ, as sharers with them therein—or rather, in his place, to do again and again what he once did, and once for all; in which gainsaying I fear that not a few of them, as St. Jude has foretold, will persist until they perish.

Poetry.

(For the Church of England Magazine).

By ROBERT WANE RUSSELL,

Trinity College, Dublin.

"What will ye do in the day of your visitation? To whom will ye flee for help?"—ISAIAH x. 3.

MANY sorrows, Lord, oppress me;
Many griefs my head o'erflow;
Feeble, sad, forlorn, dejected,
Crushed beneath a weight of woe.

Save me in thy deep compassion,
Ease my burthen, lest I fall;
Lord, I feel, in deep contrition,
How well I have deserved it all.
Thou, most holy Judge eternal,
Lend thine ear, and hear my prayer;
Look from thy throne with pitying eyes—
In mercy hear, in mercy spare.

Weak corruption's penalties—
Sin and anguish, grief and pain,
Attest thy righteous chastisement;
In pity, Lord, thine hand restrain.
Blessed Jesus! let thy promise
Early be imparted me,
That "thou wilt keep in perfect peace
Whose mind is firmly stayed on thee."

Grant thy succour, give thy grace,
On thy merits I rely;
Haste to help, to guide, to comfort;
Lord, to thee alone I fly.

December 21, 1843.

THE BY-GONE YEAR, 1843.

(For the Church of England Magazine.)

THE by-gone year! O send it not
Without one thought away:
Full freighted for eternity,
It passes hence to-day;
And, like a crystal vase, filled up
With mingled smiles and tears,
Young hopes, false dreams of happiness,
Which gladdened other years;
Bearing memorials of the past,
Records of mercies given,
And all our dark unpardoned sin,
Up to the court of heaven.

Ah! silently as it may pass,
It is not speechless there:
Send it not hence unblessed by praise,
Or unredeemed by prayer.

O, by-gone year! take hence with thee
The mourner's tearful prayer—
For sorrow in our daily lot
Hath still the largest share—
The contrite spirit's bitterness;
The broken heart's deep woe,
When God hath rent some silver cords
Which bound it fast below;
The hour of parting, and the gloom
Laid on the sickening soul!
By sorrow's heavy, smiting hand,
When dark days onward roll:
Bear these away—but let them be
Born on the wings of prayer,
That better hopes and brighter hours
May bless the coming year.

O, by-gone year! as step by step
The lingering heart goes back,
It clings to every sunny spot
Upon the chequered track;
It turns to where the light of love
Fell softly on its way;
Where blessings, like the spring's young flowers,
Unfolded day by day;
And where the hand of God was seen
Weaving our life's dark web,
Through which his own bright providence
Ran like a silvery thread:
O, cold and thankless is the hear,
That, from its backward gaze
Can send thee hence, thou by-gone year!
Unblessed by grateful praise.

LOUISA LANE CLARKE.

Dec. 31.

Miscellaneous.

SEPULTURE.—Few subjects have occupied the minds of living man so much, from the earliest annals of the world which we possess to the present hour, as the consideration of the best mode of disposing of the mortal remains of generations as they pass away. The necessity of the case, under many circumstances, has led to methods at which the sense revolted; though to some of these various nations became reconciled by custom, whilst others continued to look upon them with aversion and disgust. Not to dwell on old or distant funeral customs—on exposure to animals, on floating in rivers, on incremation, and on appliances still more strange—we may advert to the recent efforts and devices which have been directed to overcome the chief evils of sepulture as practised throughout civilized Europe. Against burial under churches where congregations assemble to worship, and in crowded localities amid the swarming population of cities, the voice of the public has been raised, not only in reprehension, but in apprehension: and there can be no doubt of the frequently fatal effects from these *causes on the general health, independently of the abhorrent, criminal, and hardening scenes which are*

the inevitable result. As remedial measures, in France the Gannal process has been invented, and brought into considerable use; and in many places the formation of suburban cemeteries has been carried into beneficial effect. Still there seemed to be something yet better to be done—a device, as it were, to preserve the departed with a filial-affection for their memory, and to deposit their once-loved bodies where they might be for ages secure, and tempt not the violators of the tomb to despoil them for their laden sanctuary, nor the anatomist for their sad lessons in morbid science. And this desideratum has, in our judgment, been most ingeniously and gratefully accomplished by an invention patented by Mr. M. W. Johnson, which we were invited to examine in the New-road; and upon which we, in justice to its simplicity and completeness, offer these remarks. It is indeed, but an improved return to one of the methods of the mediæval ages, and one which ought to have become universal had there not been such wide chasm in the frame of society, immensely filled up by the equalisations that have since taken place. There are still, no doubt, the excessively rich and the miserably poor; but there is also the innumerable and omnipotent middle-class between; and to these do invention like the present appeal. Mr. Johnson's plan may be told in a few words. The corpse, enclosed in an ordinary wooden coffin, is deposited in a case of the same shape, hewn out of solid stone; in the top of which are ledges and grooves: so that, the lid being fastened with cement and rivetted bolts, nothing but brute force and breaking the whole to pieces can disturb the hallowed dead. There is no matter where such sepulchres are put: they will last in the ground for ever: they will lie for centuries in vaults without permitting a particle of carbonic acid, or other deleterious substance, to escape: they will endure the earthen mounds of the humble parish churchyard and in the niches of the beautified and sculptured cemetery. Their conveniency is also deserving notice: the stone can be laid in the last resting place, and the burial ceremony be effected by carrying to it merely the wooden coffin with its enclosure, and fastening it within, the same as if done before removal; inscriptions can be cut on any part; and above all, the material and weight defy the attempt of the midnight robber, however loosely guarded against even by conniving officials. Their appearance also is agreeable to the mourner in distress, for the look as clean as they are durable: and, however slight importance may be attached by some to such particulars, there are thousands whose feelings would sweetly soothed by even such alleviations of the irremediable grief. We have only to add that we believe the stone coffins are not very expensive, but within the means of numbers whose approbation would amply recompense the inventor for his very valuable and very interesting design.—*Lit. Gazette.*

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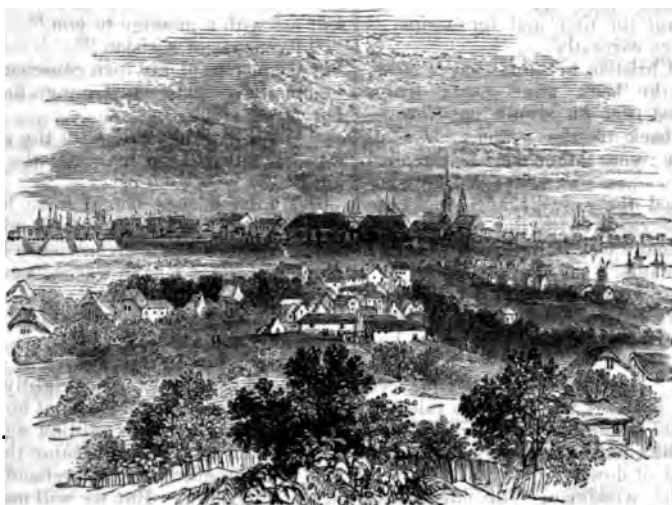
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 447.—FEBRUARY 3, 1844.



[View of Copenhagen.]

THE PRIVY COUNCILLOR

No. II.

SOME time after, there stood before the royal castle of Copenhagen a crowd of respectable people, who waited to see their king, Christian the Fourth, ride out. His beautiful white horse stood already at the gate, held by the brave squire and farrier, Gotthilf; who, since he had cured the noble animal, would give up the care of him to no one. The king rode almost every day at this hour, about ten in the morning; but he was so much beloved that it seldom failed that many persons were assembled, who gladly saw their knightly monarch spring on his horse, and, with a kind greeting to his subjects, ride gaily forth to the fresh bracing sea-coast, or to hunt in the dark forests of the valleys.

And now king Christian passed from the castle-door in a simple but rich dress, and laid his hand on the saddle-bow in right knightly fashion. Just then he looked on the face of the brave farrier,

and said, "What ails thee to-day, my good Gotthilf? thou seemest to me to be much moved."

Gotthilf answered—"Nought but good has happened to me, my royal master: I have just seen my old father, the woodman Klaus, standing there in the crowd, and I looked not to see him here. What brings him from his Schleswig woods I do not yet know; but, as he is ever in a good path, it can be only good that has brought him here."

"Call him hither," said the king; and, at a sign of his son, Klaus drew near.

Gotthilf hastened to tell his father not to greet him before he had done reverence to the king. But there was no need for his caution: it seemed as if in this moment Klaus saw in the whole world but one man—king Christian the Fourth of Denmark. With uncovered head he approached the king very reverently, but with a look and gesture full of trust and confidence. "God is with me," he said: "as I have been so quickly brought to my king, it will be granted me to speak to him

those words which lie nearest my heart. It is very important that which I have to say, my gracious king."

"Does it concern your brave son?" asked the prince.

"One higher than he, sire,"

"You, his father?"

"Higher yet, sire."

"Then it must be me, your ruler."

"Truly it does concern you; but yet I must say, one higher still, sire."

"O," said the king, smiling; "but you must know, woodman Klaus, that even if your message concern either the German emperor or the pope, I acknowledge neither of them to be above me."

"And I too acknowledge neither to be above me," answered Klaus; "for I am the subject of none other but your majesty. I am a free peasant; and you hold your kingdom from our Lord God alone. What have we to do with pope or emperor?"

The king looked well pleased into the woodman's large blue eyes, and asked, "Are you in haste to deliver your message?"

"It may be that on every moment hangs something important for time and for eternity," answered Klaus very earnestly.

Then said king Christian to the farrier, "Now, brave Gotthilf, take back your grey: truly, without your good aid he would not now be mine: take him back to the grooms. I shall not ride him to-day: your father must be attended to first."

He again saluted the crowd kindly, and then went back into the castle with the woodman at his side; whereat many wondering speeches passed between the attendants.

In his innermost apartment the king took his seat on a gilt arm-chair, whose cushions were covered with purple silk. Klaus stood before him reverently.

"How is this?" said the king; "you need rest far more than I do. I was about to ride out for my pleasure and wholesome exercise, but you have hardly ended a toilsome journey. Draw a seat near here, and sit down."

"Sire," said the woodman, "do not so lead your subject into temptation. It is true I have been brought up in villages and woods, but yet I know so much as this, that it would ill befit me to sit down near my lord and master, as equal with equal, comrade with comrade. And had I not known it before, I should have learned it from your kingly presence. You are God's anointed, sire; endowed with a marvellous and heavily pressing power."

"Heavily pressing power!" repeated king Christian, as if to himself; "yes, yes, woodman Klaus, often have I felt that in my heart. You use words very full of thought, as is often the case with people who have grown up in healthful solitude. But you will not refuse, I trust, a cup of noble wine? I will have one brought to me likewise." He touched the little bell that lay beside him, and commanded the page who entered to bring two goblets of Rhenish wine for him and for his guest.

"Sire," said the woodman, as the page left the room, "although, truly, my richest drink at home is only of good strong ale, yet I believe a cup

of noble Rhenish wine will bring me a blessing; especially when I think of the great honour granted me of drinking it in the presence of my sovereign lord. But, if it seems good to you, let me first speak out my errand, and then we may enjoy the rich drink together. When work is over, it is good to feast."

At this moment the page returned, bearing the richly gilt cup on a silver salver. He offered it to the king on bended knee. "Place it on the table by the window, my child," said king Christian, "and leave us."

As they were both alone again, there arose between them the following solemn discourse:—

"Now, good Klaus, what is thine errand with me?"

"Sire, they say in town and village that you mean to carry war into the country of the brave Ditmarsen, and that you have made your preparations already. My son, too, has written me a letter wherein he states that thus it is."

"People have spoken truly, and your son has written truly, friend Klaus. Have the Ditmarsen sent you to me?"

"No, sire: I do not know a man amongst them; but I know the Lord my God, and he has sent me with a message to you."

"By means of a vision?"

"By means of my own conscience, that said—'Klaus, thy king must not go forth against the Ditmarsen.'"

"What has it to do with thy conscience, old man, whether I go against the Ditmarsen or not?"

"My conscience would have had much to do with it, had I let you go forth without warning you. Henceforth my conscience has nothing to do with it, since I have warned you, even should you now go against them."

"I see very well the cause of all this, woodman Klaus."

"I think you in no ways see it, sire."

"Hearken if I have not rightly guessed. You would gladly have your son at home again; and you look upon this expedition against the Ditmarsen with an evil eye, because the brave young man has promised me beforehand to follow me in the campaign. But we will make good terms together. Let me go out against the Ditmarsen without disquieting yourself about it; and I will let your son return with you at once to your home, well rewarded and high in my favour. Why do you shake your head? What is there which is not yet right?"

"Nothing is yet right, my honoured king. That may indeed be called making terms together, but not good terms; and on that good just depends every thing for time and for eternity."

"Well, then, propose some other articles of capitulation between us, friend Klaus; and a better one, if you can."

"To say truth, sire, I do not well know what is meant by articles of capitulation. But what I mean in my conscience is this:—It is now almost sixty years ago that many high and precious rights, which had been before granted to them, were by force of arms torn from the Ditmarsen by your royal predecessor. They defended themselves manfully as a free nation; for only on certain conditions had they in former times placed themselves under the protection of Denmark;

and many drops of good blood were shed in the contest. And now is it to come to pass again that the few remaining rights yet left them are to be violently torn from the Ditmarsen? May this be far from your thoughts, sire!"

"It is very near them—very near indeed, friend Klaus; but do not misunderstand me: I am only about to inflict suffering on the Ditmarsen in order to do them the more good afterwards."

"Sire, that might besem a man who was like the God of heaven. But you, though the anointed of the Lord and appointed to great things, are yet only a man on earth; and the greater your anointing and your power, the greater is your responsibility."

"Friend Klaus, why should the Ditmarsen have greater privileges than the inhabitants of Schleswig and my other subjects?"

"Because they are another people, sire."

"A better people?"

"Another. Every man has his own coat."

"But would it not be better, Klaus, if all coats were after the same pattern? Then in time of need men could help each other, and there would be far less of envyings and idle scruples."

"No, sire, with your permission, it would not be better, but worse; for then all men would look as like one another as so many eggs: and, besides the dulness of this, what confusion we should all be in, if Peter was taken for John, and John for Peter! And although it is true that one man could help another to a coat, yet altogether there would not be more help to give than now, when the tall man can gather fruit from a tree for a short one, the swift can run for the slow, the strong support the weak, and so on with all the numberless good offices which may be exchanged between men. The capital of good offices is a very beautiful capital, and—God be praised!—a very large one also, sire. It is therefore that I have prayed and warned at the same time, in the name of the King of kings. Let the Ditmarsen keep their own coat, and do not cut it without being called to do so. Act so by all of us your subjects: then will things flourish and stand fast in your whole kingdom."

"I want no prophet," said the king in an angry tone.

"And yet," answered Klaus, composedly, "the prophets under the old covenant were often unlearned men, with no other merit than that of simple obedience to him who sent them. It is true that I am not gifted, like them, with wonder-working powers; but yet, sire, a good conscience is a precious gift of God; and my conscience is very sad, my beloved king, on account of this expedition against the Ditmarsen."

"You have done your part, woodman Klaus; and your conscience is clear of my deeds."

"Not quite thoroughly, my lord and master. That great, beautiful, polished sword, which shines yonder on the wall with your other arms—is it the same which you wielded in Germany for the defence and protection of the faith?"

"The same, friend Klaus."

"Now, sire, I think that you would do very well if this time you left that noble comrade behind, and chose another good sword out of your armory to use in this war against the Ditmarsen. For see, now, such a seemingly dead instrument has often as it were a sort of life in it, when a

man has won with it something good and beautiful for his fellow-men, as you did with this sword; or even has had good luck with it, as when I, some years ago, killed with my axe a wolf that was close pursuing my little daughter Agnes, as she was bringing me my dinner in the wood. I have never since used that axe but for some particular and good purpose, such as when I wanted to make some changes in my little house which would add to the comfort of me and mine, or when I made a cradle for my little grandson Hans, and such-like joyful works. Leave your good sword at home, sire, for this time."

"You are a very wonderful man. But, since it is not kingly to say often in one breath 'No' to a suppliant, yes, I will leave that sword behind when I go against the Ditmarsen. And your son, too, shall stay behind; and, although I shall greatly miss him, you may take him home with you. You have not yet asked me this, so the more willingly I prevent your request with my royal yes."

"Let it not displease you, sire, if I interpose an humble, earnest 'no.' And this 'no' you cannot hinder, sire."

"Woodman, I a king, and cannot hinder! Wherefore not?"

"Because you will not, sire. There lies a strong bar for all God-intrusted power on earth. My son is your squire; but, were he only your farrier, he could not so leave you at the beginning of a campaign. When danger draws near, no true man will turn aside, or the fairest fame would be tarnished."

"But, friend Klaus, if I let your son depart richly gifted and in my high favour, who will dare say a word against him?"

"Perhaps no one, sire. But perhaps also evil tongues may wag against him in secret; and that may eat into his fame, as decay eats by degrees into a tree once sound. Alas, alas! not with fire nor with iron can that tree be made again sound. And it gives the solemn warning, 'Beware in time, O man: guard the tree of thy honour against the first speck of decay.' And, even should no man from without say an evil word, something within would say to my son, and to all like him in the same case, 'Farrier, hadst thou not left thy master when he went to that war, perchance he would have escaped such or such an overthrow of his horse, if thou hadst had the shoeing of the animal. Squire, hadst thou, according to thy duty, remained close at thy master's side when he dashed against the enemy, thou mightest have turned from him that cut of a sword, or that thrust of a lance, which now thou wilt sorrowfully hear of far away from him.' And he will seem to himself as a cowardly traitor, and nothing in this world will again bring him joy, and hardly will he be able to think with a true joyful faith on the blessed heaven of God. No, no, sire: you never would decree that your and my Gotthilf should come to this sorrowful pass—it would be poor thanks for his faithful services; and therefore you will not dismiss him till the expedition against the Ditmarsen is over. If Gotthilf then lives, send him back to me honourably, sire: if not, there is in blessed heaven, for all true men, a joyful, endless reunion. Is it not true, sire, you will take my Gotthilf to the war with you?"

"And you can ask that so joyfully, Klaus, and yet blame my war as unjust? It is very strange, very strange!"

"Not at all strange, sire. Each one must give up his own reckoning when, at length, before the throne of the King of kings, the word will be either 'Depart from me!' or 'Come!' My Gotthilf, if he falls honourably in your service, will, I confidently hope, hear the 'Come' and I, too, afterwards; for now I have done my part here, sire, and I go forth from your presence with a quiet conscience."

He bowed with deep reverence, and went towards the door.

The king called to him: "Stop, woodman Klaus! You must first empty that cup of wine in my presence."

Klaus stopped.

"If you command me, sire, truly I must obey. But, if I might ask, do not bid me drink it. Good wine only tastes well after a good work is completed. And we have not so happily finished the business between us."

"Yes, Klaus, we have!" said the king, rising, and stepping quickly and firmly to the table where the two goblets had been placed; and, taking one up, he brought it to the woodman. "There," said the king, "take it and quaff it down. Peace, and joy, and safety to the brave Ditmarsen, so long as king Christian IV. lives; and yet afterwards, so long as his will has influence with his successors!"

A violent emotion shook the strong frame of the woodman. "My king," he said, "my noble king, my good king—I feel as if I must kneel down to you."

"Now, shame upon you, honoured messenger of God. Do you not know the saying, 'Thou shalt kneel to God, and not to man?'"

Then woodman Klaus knelt down, folded his hands together, and said, "Well, then, I kneel to God—that may be done at all times, even in kings' presence—and I thank thee, O my God, that thou hast given to our king such princely thoughts, and such a fatherly heart. I thank thee that he listens to thy word in the mouth even of the meanest of his people. And for that, may he one day hear that most joyful of all words from thy mouth, the blessed 'Enter.' But first leave him with us for a long course of happy years, for we need him much and love him dearly." He rose, and took joyfully the cup out of the king's hand, saying, "You have given me a good toast, sire; and I will give a good toast to you, and I have full assurance that it will be granted: 'Long live our king, Christian the fourth of Denmark!'"

The king and the woodman both emptied their glasses slowly and solemnly, looking the while steadily in one another's face; and each saw that the bright eye of the other was moistened.

"You must take the cup with you, woodman," said the king; and let it go down to son and son's son."

"That will I right readily, sire," answered Klaus; "and, should I drink nothing but beer out of it, it will seem to me to taste like your fragrant Rhenish wine."

"But why not stay with me, friend Klaus, and always have Rhenish wine to drink out of your cup? .. I would not let it fail you; and I would

see to having your whole family carefully brought to you."

"And in what capacity should I stay with you, sire?"

"You should be.... yes; you should be one of my privy councillors."

"Not so, sire. You have already a multitude of such lords; and they are a very different sort of men from me. I saw some of them once when I went to the city of Schleswig, and, if I am not mistaken, here too in your royal city. They are very wise, grave lords and masters; some pale and thin from many night-watching; some round and broad from long sitting at the table—the table where they write, I mean—the talk little and are long silent, and they write heaps of acts. Besides, they are richly dressed and they are obliged to take great care of the costly clothes. No, no, sire"—and the woodman laughed heartily—"old Klaus would never do for a privy councillor."

The king laughed too. But then he said very earnestly, "And yet friend Klaus, you have been my privy councillor. With whom have I ever held such secret council as with you? Whose council ever seemed so mysterious to me at first and yet unravelled and made clear so many deep secrets, as thine?"

"Sire," answered Klaus, "all that I can readily believe. For what I had to say to you and the manner in which I ought to say it—a seemed to me dark and mysterious, like a shaft sunk deep in the mountain. I only knew this much: the conscience of thy king is in danger and the salvation of thy king likewise is in danger. Then I could find no rest by day or by night. Afterwards I heard in church some texts of God's word, full of warning: the preacher truly spoke them with a very different purpose; but they lay hold on my heart, as telling me one particular thing and nothing else, and pricked my conscience and drove me here, over mountain and valley and sea-coast. And here I am now, and have spoken—spoken in a way which seemed, and still seems, very mysterious to me—and the council of a poor woodman has reached to your heart, my beloved king. It was the work of God, not of man."

"Klaus, thou who hast been the chosen messenger of God to me, wilt thou henceforth deprive me of so precious an adviser?"

"Sire; a thing done once is not to be done always. And, 'shoemaker, keep to your last! Your last, sire, is the sceptre together with the sword. My last is the woodman's axe, which will do for a battle-axe when any wild beast crosses my path. Still the last remains a last; and each of us has a very different one. But the privy council—we held it both in common, sire; and it would not be at all according to rule that I should turn privy councillor to you, or you to me. The real privy councillor sits with you there, beneath your gold-embroidered purple mantle; and with me, beneath my dark woodman's jacket: he is called conscience by name; and he is a true and faithful friend, that is, when he is often bathed in those waters of eternal life, which flow freely for us all, rich and poor, high and low, out of the holy scriptures."

"Farewell, faithful woodman!" said the king. "You have left me indeed a true councillor in your stead."

Some days afterwards, king and woodman parted with great affection. The woodman took his dear son Gotthilf with him; and there was great joy in the household when they reached home. The king and the woodman lived many years afterwards—the king, alternately in honourable peace and in just wars; the woodman, in the quiet happiness of his home: but neither of them ever forgot that solemn and happy council. On the days of family rejoicing in the woodman's household (and these, by God's blessing, were not few) he was wont to say, "Now reach me down the king's goblet from the shelf: this day deserves to be ended by a draught out of it." And, when purifying trials came upon the king—as they failed not to do, by God's grace—he would, after he had held council with men of worth, shut himself up, with none but himself and his bible, saying, "Now let no one disturb me: now I am going to hold the true council."

IDOLATRY.

BY THE REV. J. BUDGEN,

Perpetual Curate of Barkingside, Essex.

THE law of the first table divides itself into four clauses, whereof the first respects the object, the second the nature, the third the manner, and the fourth the time of worship. On the second of these, viz., that which respects the nature of worship, I propose offering some observations.

This law is prohibitory, or negatively contains an injunction against a certain mode of worshipping God, or any thing or being which may be called God; but from this law in its negative form by implication may be extracted a positive precept, enjoining the actual nature of the worship which Jehovah wills should be offered to him by mankind. Two distinct commandments, then, may be recognized in the second clause of the law—the first negative, which prohibits the appointing any image for religious worship, and the actual worship of the same; the second, positive, which enjoins that God be worshipped, without any sensible form or representative, only in spirit and in truth.

I observe on the negative or prohibitory part of the commandment; and under this head I shall give a general explanation of the peculiar phraseology of the law—a brief history of the rise and progress of idolatry in the ancient world, illustrated by references to the records of the Jewish nation—a succinct sketch of the birth, increase, and establishment of image worship in the Christian church—and, lastly, I shall suppose some arguments which reason, without the aid of revelation, supplies as conclusive against the practice of idolatry under any pretence or evasion whatever.

The terms of the commandment are em-

phatically clear—"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth." By the words "graven image" we may understand any sort of material form, moulded into any shape, whether of man, bird, beast, reptile, column, or cross; in fact, any device of any substance cast into any figure, symbolical of any thing or being, real or imaginary, and appointed as the representative of that thing or being as an object of worship, directly or indirectly.

The second expression appears to have been added with a view of preventing the possibility of, or temptation to, idolatry; for the term "likeness" in the original signifies any painting, delineation, or sketch on a wall or flat surface, and, therefore, strictly interpreted, prohibits the use of paintings also as objects of worship and adoration.

The terms of the law thus far are severely rigorous, and satisfactorily explicit; but, to prevent the possibility of misconception, God further limits the expressions, though in such wise as to include within the prohibition every being or thing that can be considered to exist in the whole universe, and adds, "in heaven above, or in the earth beneath, or in the water under the earth." By the first, he prohibits the worship of himself under any visible form—of angels, or any spiritual beings that dwell above, and of the sun, the moon, the stars, or any planets or meteors that may appear in the sidereal regions: by the second, he forbids the worship of any man, beast, bird, insect, or reptile, that may exist upon the earth; and, by the third, he censures the adoration of any fish or amphibious creature, whose dwelling is totally or partially in the sea or other waters. And, further, to close up every avenue by which human nature might seek to escape the law by evasion, and indulge its favourite sin of idolatry, God forbids the making of any representations of him, or of any thing with a view to worship, in any sense, or under any pretence; and, in addition, accumulating the force of the prohibition, and expressing it in gradually stronger terms, he forbids the bowing down to them, that is, the offering them any sort of respect, favour, or honour, which human ingenuity might interpret as something short of worship; and further orders that no species of adoration, either by word, posture, genuflection, incense, or sacrifice, should be offered to them, either as representatives of him, or as figures of any deified thing or being, or as symbols of any human or divine attribute or perfection.

The terms of the commandment, then, are strict, clear, comprehensive, and inexorably

prohibitory of idolatry under any form, semblance, or pretence whatever; and, respecting them, the only marvel with us in these Christian times is, that so extensive and rigorous a prohibition was necessary. A brief review, however, of the state of the pagan world previous to, and for centuries after, the giving of the law, will clearly evince the urgency of the case, and the necessity of a strong and binding enactment against idolatry, embracing every conceivable form in which that idolatry might become embodied.

Dating from the flood, the religion of Noah and his family consisted in the worship of the one true and living God. The severely simple and primitive religion of the patriarchs was composed of the adoration of Jehovah, the observance of the sabbath, the use of bloody sacrifice principally as typical of a Saviour; which, together with the great rules of morality, completed the structure of the moral and religious economy of Noah and his immediate descendants.

But the extreme simplicity of this ritual was ill calculated to satisfy the corrupt tendencies of human nature. The easterns dwelt in a climate under which vegetation extravagantly expanded, and nature poured out her inexhaustible riches in a profuse and delicious expenditure. Running his course in the clear ether of an oriental sky, the sun ruled the day in all the majesty of an overwhelming brilliancy, and, tinging nature with every variety of shade and colour, appeared to give life and being to the animal and vegetable world. By night the starry system was developed in resplendent beauty: the moon shone queen of a countless host of lesser lights; and the stars, sparkling unfoiled with the thinnest veil of vapour, looked down in all their brightness on the gross and material planet of earth.

The imaginative easterns contemplated these glories, and, experiencing in their fullest excellence the benefits of light and heat, considered these as the peculiar dwellings, or the chief ministers, or the primary representatives of Deity, and probably conceived that in worshipping towards them they were adoring Deity itself. Thence the transition was easy to a belief that each luminous orb was influenced by a separate and independent spirit, to whom adoration and worship were eminently due. On the heel of this credulity trod the introduction of a grosser service. The stated absence of the sanctified orb suggested the idea of erecting pillars and images as representatives of its presiding spirit, when veiled by the regular succession of the earth's motions, and the highest mountains and loftiest pyramids were selected as the meetest positions for the structure, as elevating the

representative nearer to the luminary represented. Priesthoods, sacrifices, and rituals were then appointed, and suited to the supposed divinity adored; and, though probably at first only worshipping the God through or by the symbol, the collusion of the sacerdotal orders soon made it easy and convenient to persuade men that the representative pillar or image possessed some portion of the spirit and influence of the object worshipped, and therefore was to be adored with the same zeal as if the deity himself were present. Thus man, merging the worship of the first into that of second causes, multiplied to himself gods, and consummated his folly by a brutal worship of stocks and senseless idols.

Nor did this pestilent spirit confine its aspirations to a reverence for the heavenly bodies. On the same principle the four elements received an embodied worship. They seemed to men to be active spirits, by an uncontrolled energy operating throughout all nature—the universal parents, fountains, and sustainers of the rational, animal, and vegetable world. Hence gratitude was induced, then awe, and, finally, worship ensued, and the pristine elements, transformed and personified, had a multitude of adorers, equalled only by their temples, their curiously symbolic images and emblems, and the hosts of their ministering priests.

But, even with these abominations, the morbid appetite of man was not yet sated. The hosts of heaven and the primitive elements of nature could not supply material sufficient to fill to repletion the craving hunger of idolatry. The worship of the beneficent second causes were righteousness compared with the grovelling superstition which followed in its wake. Men saw a mixture of good and evil in the world, and drank deeply from the cup of both. Moral and physical evil infected every relation and state of life, and developed itself in the malignant passions of human nature as well as in the angry conjunctions and wrathful effervescence of the destructive elements. To this was joined a belief in the existence of evil spirits independent of, and uncontrolled by, any superior principle, and which they considered as unceasingly operating to the injury or destruction of mankind. From this creed originated a worship more brutal and debasing than any that had preceded it. Gratitude and admiration had dictated the adoration of those embodied principles by which men felt themselves benefitted; but here terror constrained them to the service of imaginary evil beings and things, in order to avert their wrath and propitiate their visionary displeasure. Hence storm, pestilence, famine, and every varied form of disease, were worshipped

by sacrifice and conciliated by prayer. The fates, the furies, and all the host of hell, were personified and idolized, and received their measure of propitiatory adoration. The foulest vices and most infamous passions of degraded nature were revered and solicited; and the best service rendered them was considered to be that in which the votary imitated and practised the same infamies. As co-operative adjuncts, the powers of witchcraft and magic, the absurdities of astrology, and the influences of the planetary combinations, were introduced, and credulously received. The pagan world teemed with the rabble host of augurs and soothsayers, which sought to open the secrets of futurity by the inspection of the entrails of beasts and the flight of birds; and wretches, intoxicated with vapours exhaled from the earth, or convulsed with the fumes and workings of their own fanaticism, deluded the people with the dicta of ambiguous and juggling oracles.

Nor did the tide of idolatry check its stream at this point of degradation, though its other branches sprang from more amiable causes. The sage legislator, the beneficent discoverer of useful arts, the martial defender of his country, and the active magistrate or king, were had in reverence during life, and were more honoured when dead. Their compatriots idolized their memory and deified their persons, and, believing them to be raised to heaven and yet cognizant of human affairs, their worship was dictated by a gratitude for past, and an expectation of future favours. The abuse of private affection also pursued the beloved object beyond the grave; and, while allowably consecrating the memory of parent or wife, of child or friend, by splendid monuments and sepulchral honours, they ultimately abused the privilege by worshipping them as divine. The same principle operated to the deification of animals and other creatures of the irrational world. The animated though animal beings, which they saw useful in the cultivation of the earth, or active in the destruction of venomous or noxious reptiles—by which their own labours were frustrated, or their lives endangered, were first carefully preserved, then revered, and finally adored as divine; and splendid temples, a various sacrifice, and numerous priesthood, were dedicated to their service, and consecrated to their worship.

Thus was the cycle of idolatry completed, from the adoration of the sun down to the creeping thing. Idolatry drew her subject-matter from every substantial object of “the heaven above, or the earth beneath, or the water under the earth.” The starry firmament, the animal and vegetable world, the fierce con-

junctions of the elements, and the dark brooding passions of human nature, supplied their quota to the pregnant mass of idolatrous corruption; and earth and sea, fire and water, every hill and dale, every grove and thicket, teemed with visionary gods, and were worshipped with the kindling and fervent zeal of the most unholy superstition.

Nor did the evil spend itself in the simple worship of imaginary deities: there was induced with it, as a necessary companion, the most degrading immorality. The festivals of the gods were a signal for the evulsion of the grossest vice. Every hateful passion of human nature was called into activity by religious licence: their orgies were one hateful mass of sin, developed in every conceivable form of vice, and polluted by practices abhorrent from reason and moral affection. Necessarily, also, the stream of corruption poured its venom into the channels of public and private life. The cord of immorality was stretched to extreme tension, so that there seemed no part of the measure of vice unfilled. Every principle of right and wrong was confounded or lost among the great body of idolaters; and, though some few were taught by reason and philosophy to hold and cultivate better precepts, an unlimited laxity of morals leavened the vast mass of the less civilized pagans.

Nor did this base superstition circumscribe itself within any one nation or climate, or confine itself to any one period of time. Differing in form and object, idolatry infected the whole compound of mankind, and, varying itself according to the genius or circumstances of the people, erected its unhallowed fane under every climate and amidst every blood. No epochs of time confined its ravages. History is peopled with the records of idolatry. Polytheism fixes her blot on every page of antiquity, and, save in the case of one little people, during a period of 2000 years, the historian vainly seeks to place his finger on one oasis of pure worship in the vast and barren desert of idolatrous adoration.

The chronicles of the Jews, however, supply a pleasing relief to the wearied eye of the Christian student. The wanderings of their great progenitor among the eastern idolaters brighten the darkness and illuminate the spiritual gloom. His descendants appear to have escaped the surrounding contamination, and, though some suspicion of infection may attach itself to them during their abode in Egypt, on the whole they seem to have effected their transit unscathed. At least no direct or well-authenticated evidence can challenge a verdict against them. Then the law entered, which inexorably forbade the practice of idolatry under any pretext. As a

people, the Israelites were hedged in by every species of rite and ceremony which could prevent the introduction of that heresy amongst them; and the severity of their ritual was intended as a barrier against the admission of heathen proselytes, with a view, by the prevention of contact, to hinder the chance of infection. The Pentateuch abounds with awful denunciations against idolatry. Not only the worship of false gods, but that also of Jehovah, under a material form, is prohibited under the severest penalties. "Take heed, for ye saw no similitude," is the inward warning of the inspired voice; and the primary principle of the Mosaic dispensation is the adoration of Jehovah in spirit and in truth.

The subsequent history of the Israelites illustrates by example this undoubted verity. Idolatry was the scourge of their nation. The period of her dominion was the epoch of national desolation and ruin, and the schism of the kingdom was stigmatized by the worship of the calves. The captivity, at length, like a storm, cleared the atmosphere of its oppressive corruptions. From the period of their exode from Babylon down to the advent of Messiah, no sin was detested by the Jews more than that of idolatry. The political revolutions, which convulsed western Asia, and alternated there under the dominion of one or other idolatrous dynasty, passed over without so much as sprinkling them with their noxious waters. The attempt to force idolatry upon them created an heroic line of chiefs; and not all the power and majesty of the Roman name could overcome their obstinate aversion to the eagles, the predicted abomination of desolation.

The advent of Christ opens a new era in the history of idolatry. Henceforth the war waged with her is aggressive as previously it had been defensive. The doctrine of Christ on this head was an elucidation and amplification of the doctrine of Moses, and inculcates the worship of Jehovah in spirit and truth. The apostles carried the war into the enemies' territory, and bearded the idol worship in its own recesses. Their preaching struck at the very root of idolatry; and Paul, while revealing his sublime theology in polluted Athens, feared not to brand her with reproach in the midst of her sagest counsellors and most subtle champions.

The severe simplicity of the worship of the primitive Christians stands out in bold relief amidst the idolatrous corruptions of their heathen contemporaries. During three hundred years the very semblance of an image was abhorrent from their purer faith. A hallowed band of martyrs sealed with blood their testimony against idolatry, and the pagans could

supply no better test to discover their creed than that of sacrifice to idols. Their faith needed no sensible object to kindle the flame of devotion; for they saw him who is invisible. In the fourth century, however, the love of many waxed cold; and, under the pretext of instruction, idolatry stealthily crept into the Christian sanctuary. The womb of the east produced the first abortion, and in the fourth century the walls of a church were first painted with Christian subjects. The decrees of a council served only as a temporary check to the pregnant mischief, and the leprosy gradually infected the whole church. In the sixth century images of Christ and the apostles were openly set up in churches as helps and guides to devotion; and, at that period, we find a Gallican bishop protesting against the practice, and predicting its consequences. The see of Rome, however, supported the iniquity, and prevailed; and, though images were then used only as the kindlers of devotion and helps of ignorance, the first parallel—to use a military metaphor—was by them completed against the Zion of the catholic church. The scope of the practice undoubtedly was, by a wretched system of expediency and subserviance to heathen prejudice, to proselyte the pagans by offering them objects of worship similar to those to which they had been accustomed; and the same principle, which led the ancient idolaters to transfer their adoration from the thing represented to the representation, induced the Christian also to limit his worship to the symbol, to the exclusion of the being symbolized. The eighth century saw the consummation of the iniquity. A vigorous effort was made in the east during fifty years to root out the noxious plant: consequent rebellions shook that empire to its foundation, and lopped off some of its fairest members: the Roman see, aided by a train of superstitious ascetics, pampered the morbid appetite, and rivetted the chains of a darkened and debased age, and the church saw a Christianized idolatry established in her fanes, in defiance of reason, scripture, and primitive authority.

Henceforth a sullen darkness brooded over the face of the waters. Superstition spread her wings over the ark, and, deluging the earth with evils unnumbered and immeasurable, benumbed the faculties of the Christian world into a spiritual death. While the votaries of the Arabian impostor, free at least from the charge of idolatry, excelled in arts and arms, the Christian communion was sunk in a dull lethargic slumber—save only, when, here and there, some bold spirit burst the bondage of his slavery, or some anchorite evinced a piety which shone out only to show itself bespotted with the evils of his times.

But God's counsels will not be thwarted by the vain imaginations of man. Christianity was his weapon to overthrow the strongholds of idolatry; and no subtle jesuitical distinctions, however they may blind human reason, avail to counteract the force of his truth. Idolatry was again to receive a stunning blow. After six centuries of rule, an orient flame was lighted in the north, and the kindled beacon of the reformation signalled deliverance to the prostrate church. Rome, the prime patroness of idolatry, shook to her foundations under the stroke. The film of error dropped from the eyes of thousands at the touch of the word of God. The blind saw and the deaf heard at the voice of the oracles, and, save that the stake had lent the aid of its unholy fires, the rocking Babylon had never recovered her equipoise. Our own church closed with the first offers of deliverance. Emerging slowly, and cautiously feeling every step she took in the darkness, she flung herself into the arms of scripture as the only sure guide of faith and practice, and modelled her worship after that infallible type. The idols, which polluted our churches, bowed beneath the inexorable sentence of the word of God. Idolatry succumbed under the weighty arms of the apostles of the reformation, and God was once more adored within her sanctuaries in spirit and truth, with the burning yet chastened language of her sublime liturgy, and in the simple and decent ceremonies of her primitive ritual.

Such is a succinct sketch of the origin and progress of idolatry in the old and new world; from which evidence, connected with the testimony of scripture, are established two facts—first, that image worship, under any pretext, or excuse, or subterfuge, or limitation whatever, is absolutely forbidden by Jehovah; and next, that, for upwards of three hundred years after Christ, images or paintings were abhorrently rejected, even as helps to devotion, by the primitive Christians, and that upwards of eight hundred years had elapsed before antichrist could impose their direct worship on the neck of the reluctant church.

A series of arguments, had I space to enter on them, grounded on the attributes and perfections of Deity, might be advanced to evince the impiety of idolatry, even though employed in the worship of Jehovah himself, and its direct tendency to lower and debase the worshipper's ideas of the Godhead, and degrade its glory by capricious and material representations. The unlearned or weak Christian, unable to comprehend the subtle distinctions of jesuitical casuists, draws no line of demarcation, even were such per-

mitted, in the degrees of his worship to the image, and casting himself into the adoration of the sensible object, as the ancient idolater, ultimately centres his service in the representative stock. And the man of better abilities, or more cultivated mind, beholds with equal contempt the tinselled idol and its grovelling votaries; and, if he be not a man strong in faith and mighty in the scriptures, extends a portion of that contumely to our abused religion, and comes out of the fire a scornful and rationalistic infidel.

Reason, however, as regards religion, is a mere ministerial interpreter of the word of God; and arguments, therefore, founded on reason and the nature of things, at best supply but a collateral and supplementary evidence to truth, and are of little weight as compared with the authority of the sacred oracles. The denunciations against image worship are written with characters of fire in God's law, and dealings with idolaters; and recognize as apologies no nice and subtle speculations, by which the unwary may be ensnared, or men's consciences hardened, to hold the truth in unrighteousness. As members of a pure and apostolic communion it will be our parts to take warning from the voice of history and scripture, and, holding fast to the spiritual worship of our church, to check the spread of idolatry, under any cloak or subterfuge, in this our land. Our Cranmers and Riddleys sealed at the stake their testimony against her bondage, and the blood of old Latimer, with that of a numerous band of protestant martyrs, yet cries from the ground against her. The annihilation of idolatry in all its ramifications commenced the era of our political and religious freedom; and God has since highly favoured our protestant land with abundant outpourings of wealth and prosperity. May he again avert from us the stroke. May he preserve our nobles and peasantry from the idolatrous contamination, and, for centuries to come, may he look down upon our posterity the pure and spiritual worshippers of the triune Jehovah.

JESUS THE DESTROYER OF THE WORKS OF THE DEVIL:

A Sermon,

BY THE REV. WILLIAM WILSON, D.D.,

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1 JOHN iii. 8.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."

How long and how extensive has been the reign of evil in the world! Comparatively speaking, Satan has had undiminished sway

over the state of mankind. Sin asserts its influence, and arms itself with all the means and motives which it is so ingenious in finding out. With increasing light and fuller consciousness of their subjection, men are not stirred up to seek a way of escape, or to find another path in which to pursue their short passage through time to eternity: their past thralldom reconciles them to their present subjection and to all future consequences. It is not in the nature of men to learn wisdom by past experience. The world grows no wiser in this respect by age; and all convictions and past impressions are quite thrown away.

To the mere apprehension of nature, the world might seem to go on from bad to worse; all the foundations of good order and happiness to be fast sinking, and yielding to one overwhelming conflict of evil, till nature itself be overspread with the flood of ungodliness, which drowns not only all that is just and true, but reason itself, and all the better feelings of our nature, and reduces the rational creation confessedly and fully below the animal; for there are already too many inferior to the brutes that perish.

Revelation opens its records with the admission that a conquest had been obtained over the moral and spiritual world by a mighty and evil being. Satan has gained a victory over this fallen world, which can only be remedied by the entire destruction of the conqueror. He must be bruised under the feet of the vanquished, before they are finally delivered. But how was this to be accomplished? Man, unaided, could never hope to see this done: all his means and resources are inadequate. Provide him with means and resources, he cannot use them. Give him a captain to lead him to the re-assertion of his liberty, he cannot win the battle. All the armies of heaven, joined with the armies of earth, could not bring the latter triumphant from the field. Man of himself has neither fitness nor sufficiency, with or without aid, to close with his spiritual foe, or to resist the progress of evil. There is in this case a difference from every other kind of warfare. The Captain of our salvation must first gain the victory single-handed. He must triumph over legions of spiritual enemies: he must assert the right of conquest, as the Prince of both worlds, to the acknowledgment of men and angels, confirmed by the testimony of God the Father. Then shall the captives of the mighty be taken away, and the prey of the terrible shall be delivered; and he shall "say to the prisoners, Go forth." "Having spoiled principalities and powers he made a shew of them openly, triumphing over them in" the cross. "He saw that there was no man, and

wondered that there was no intercessor therefore his arm brought salvation unto him and his righteousness, it sustained him. For he put on righteousness as a breastplate, an an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke. And, till this was done in the person of the Redeemer, alone and unaided by man, the hopes of mankind were in suspense: no certain deliverance could be grasped. He might desire and expect it, because it has been promised: he might pursue it, because divine grace upheld him; but he could not take possession and triumph in the certainty. Individuals might embrace the promise, seeing it afar off; but as yet the armies of the living God, in one compact body, did not go forth, claiming the victory promised to them. But now, that the true David has slain the mighty Goliath, the armies of Israel may advance forth: their enemies are fleeing before them, and the God of peace will shortly bruise Satan under their feet. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." He had been long expected, as he had been long promised to them that looked for salvation in Israel; and no sooner was he born into the world, than they sang—"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us;" that we, "being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." But having conquered Satan, and having led captivity captive, Christ has a farther work to perform: he was manifested to destroy the works of the devil—that is, to undo what he had done—and this is the principal end and aim of redemption: without this we sinners are no nearer to eternal life. The discharged prisoner does not, therefore, enter on a life of wealth and happiness and affluence because the Conqueror has said to him, "Go forth. He must be replaced into that which he lost when he was conquered. He must have his wounds healed, and all the evils of his spiritual degradation remedied. Christ has undertaken to undo the works of the devil. It is in this that a great part of the consolation lies of those who are seeking salvation from him: they look to him to have their spiritual thralldom broken: they desire to be free from the service of God; that they may obey him not as slaves, but as his redeemed children.

They are feelingly conscious of the power of sin over their hearts: they wish to have it broken: they know what it is to lie under the burden of guilt, dispirited and disqualified for the holy duties to which they are called; and they long for the blessedness of being without condemnation. They are continually exposed to the machinations and devices of their spiritual foes; and they earnestly desire more strength to resist them, and more vigour to escape out of their snares. Satan, they know, is actively engaged in resisting the interests of true religion, its progress in the world, and its influence over men; and they pray for more determined opposition to the kingdom of darkness. They see and acknowledge a growing conflict between light and darkness in the world—between truth and error, between sin and holiness, between the best interests of mankind and all the powers of hell—and they look to Christ alone to vindicate his own cause, and to give his people an abundant entrance into the kingdom of glory; when all that obey not the gospel shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Then shall all the works of the devil be destroyed, the redeemed shall be for ever delivered from all the consequences of his victory over them, and sin and evil be banished from the presence and experience of his restored creation. The redeemed shall have a new heaven and a new earth, in which dwelleth righteousness; and there shall by no means enter in any thing that defileth.

But the right contemplation of the purpose, for which Christ appeared in the world to destroy the works of the devil, necessarily leads us to the efficacy of his redemption in our salvation. He must destroy the works of the devil in us, and in respect to us; or we shall never be saved. And this is the application we must every one make of the subject; for God, in whose presence we are, expects it of us.

Let me now consider the several conditions of those to whom God would have Christ manifested, or made known, in order that his own purpose may be accomplished. There are those who are still the slaves of sin, being without God and without Christ in the world. It has been the work of Satan to bring them into an entire subjection to the kingdom of darkness and the power of evil, and they are the willing slaves of this state. They love darkness and its works: they live and delight to live under its influence: they have no wish to be set free. The fancied pleasures and gratifications of a world that hath in wickedness are their pursuit and only delight; and it is the work of Satan to blind

the eyes of their understanding, that they cannot see the light of the glory of the gospel while it is preached in the world. So involved are they in an opposite influence—so absorbed in the interests of time and sense, and in the fulfilling of the lusts of the flesh and of their carnal mind that the presence and progress of religion, in any form, is an interference with their pursuit which they cannot forbear from resenting. If it falls much in their way, to be at all a barrier to any of their plans and purposes, they become enraged, and furiously oppose it. It is not at once they become conscious of the contrariety of religion to their principles; but, in proportion as the light and purity of gospel truth shines upon them, or gets admission into their dark minds, they manifest their enmity to it, and become revilers and blasphemers. And, should a single ray of light, in its salutary efficacy, gain access to their conscience, it is then the work of Satan to counteract it with all the influence that he can give to prejudice and self-righteousness, and the fear of the world's scorn and ridicule. The enemy of souls rouses some of his slaves, who have less fear on their minds and less conviction on their hearts, to deal out some of their most bitter taunts, or to cast a scornful look and a malignant rebuke on the effort to be free; and the trembling slave shrinks back into his bondage, and would rather wear the chains that deprive him of all true peace than follow the Saviour that calls to life and liberty. But even such may be set free, and the captivity led captive. Christ can claim his own, and bring them forth, though all the powers of death and hell seek to gainsay his right. And is it not a sight over which angels may well rejoice, when a soul resolutely sets itself to follow out the call of grace and of truth; and, with a fixed faith and firm purpose, keeping his eye and heart steadily directed to the hope of the gospel, faces all the scorn and contradiction of his once fellow-sinners?

It is thus that the Saviour undoes the work of Satan; by taking one or another out of his kingdom of darkness, and from among a multitude that do evil, to find at length the reward of their self-denial in the peace that passeth all understanding, and to be evidences of the power and efficacy of divine grace against all the might of spiritual evil. "When a strong man armed keepeth his palace, his goods are in peace; but, when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." And it is the work of the Saviour to undo the work of Satan, all through the way that leadeth to eternal life, till he has

brought his own work to perfection. The inward as well as outward condition of the true Christian requires this. The power of sin is not at once broken: the mind and conscience are not at once set free: the evil that has been lodged in the soul is not soon rooted out. The sense of guilt and fear of condemnation long linger in the mind, against every assurance of the free forgiveness of God. There is an evil heart of unbelief to be resisted. It is the work of Satan to keep up and encourage such fears and misgivings as he knows will hinder your Christian course. He is skilful enough to know what impediments to throw in your way: and, at one time, to lift you up in an unholy confidence, which makes you walk carelessly and without due regard to your real state, spiritually; at another time, to depress you by various means, well knowing that you are never more open to many subtle temptations than when you have lost the power of the Spirit on your heart, or when your natural spirits are oppressed and seeking relief in things lawful or unlawful. All these works or devices of Satan, Christ alone can undo; and unbind him that is miserably bound in the chains of those sins which he has committed, or in the thralldom of a guilty and troubled mind. Fix this on your belief—that Christ can and will claim the freedom of his people; and that he is too powerful, too mighty to be foiled by his own created beings; that he knew the power and policy of our great adversary when he undertook to work out our deliverance. “Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children” (Is. xlix. 24). “Behold the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young” (Is. xl. 10, 11).

LITERATURE OF THE JEWS*.

WITHOUT inquiring into the origin of the Hebrew language, we may observe that it was spoken both in Mesopotamia and Canaan in the

* From “The History of Palestine from the Patriarchal age to the present Time, with Introductory Chapters on the Geography and natural History of the Country, and on the Customs and Institutions of the Hebrews. By John Kitt, editor of the ‘Pictorial Bible,’ the ‘Pictorial History of Palestine,’ the ‘Cyclopædia of Biblical Literature,’ adapted to the purposes of Tuition by Alexander Reid, M.A., rector of the Circumlocution school, Edinburgh.” Edinburgh: Adam and Charles Black. London: Longmans. 1848. 8vo. pp. 373.—This is a very useful and exceedingly well got up volume, calculated not merely for the instruction of youth, but for that of persons of riper years. The illustrations are beautiful; and the map of Palestine, which is original, is one of the best we have seen.—ED.

time of Abraham; for that patriarch, who came from beyond the Euphrates, conversed freely with the inhabitants of Canaan; and, when Jacob, who had been brought up in the land of Canaan, went into Mesopotamia, his speech was readily understood (Gen. xxiii. 3, &c.; xxix. 4-8)*. A more certain evidence of this is found in the fact, that the names of places and persons, existing in Palestine when Abraham migrated to that country have all a meaning in the language which Abraham spoke. That language is entirely unlike those of Europe; but it has a strong resemblance to the other original languages of Asia, west of the Tigris—the Arabic, the Syriac, and the Chaldean. As it is now known, the Hebrew language is very simple and significant; but it wants flexibility and copiousness. It should be observed, however, that only a part of the language known to us—that which is contained in the Bible; and no one book, however large or various, can ever exemplify all the forms, or embrace the whole vocabulary, of any language.

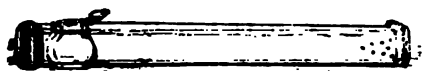
Like all the languages of western Asia Hebrew is read from right to left. The character in which it is written is the Chaldean which the Jews adopted during the captivity and which, although not altogether different from that which they previously employed, is more neat and elegant. The older character is now known as the Samaritan, because it was retained by the Samaritans after it had been abandoned by the Jews. The Hebrew alphabet consists of twenty-one, or, as some count them, twenty-two consonants:—

א	ב	ג	ד	ה	ו	ז	ח
a	b	g	d	h	v	z	ch
ט	י	כ	ל	מ	נ	ס	ע
t	j	k	l	m	n	s	gh
פ	צ	ק	ר	ש	שׁ	ת	th
p.ph.	tz	q.k	r	s	sh	t.th	

There are thirteen vowel sounds, which are not usually expressed by points set above or below the respective consonants with which they are joined. The antiquity of these points is a matter which has been much controverted.

The older alphabet of the Hebrews, as their mode of writing, were, like their language the same as those of the Canaanites and Phœnicians. Their early knowledge of alphabet writing is implied in the fact, that there were public genealogists (Deut. xvii. 18, 19; xxiv. 1, 3); and is evinced by the writings of Moses, on the stone tables of the law, and by the frequent references which Moses makes to books and writings as to things well known (Exod. xvi. 14; xxiv. 4; xxviii. 9, 11; xxxii. 32; xxxiv. 27, 28; Num. xxxiii. 2; Deut. xxvii. 8). In the course of time, many of the Israelites were able to read and write; but the great mass of the people were content with oral instruction in the law of God, which was the only kind of learning generally deemed necessary. When occasion required, those who could write for those who could not; and persons in the habit of thus acting as scribes, who were usually Levites, always went with inkhorns in their girdles, as is still done by the learned in the east. This implement was then, as now, provided not only with a re-

* The author appears, however, to have overlooked the fact that Jacob and Laban spoke a different language. See Gen. xxxi. 47.—ED.



(Egyptian Writing-case).

ceptacle for ink, but with a case for reed pens and a pen-knife (Jer. xxxvi. 23; Ezek. ix. 2, 3, 11). The materials for writing were very various at different times of the long period over which the Hebrew history extends. New inventions were introduced, and the purpose of the writing often dictated the character of the material. The most ancient which we know to have been actually used were the stone tables on which the decalogue was engraved, and the great stones which were set up on mount Ebal (Deut. xxvii. 1, 3). From the latter instance, it would seem that the engraved letters were sometimes filled up with plaster. In the book of Job, which is supposed to be of still earlier date, the practice of writing on rocks and tablets of lead, as well as in books, is mentioned (Job xix. 23, 24). It is presumed that laws, treaties, and the history of great public events, were carved on the rocks and stones, as well as on lead; for which brass, as being more durable, was afterwards substituted (1 Macc. viii. 22; xiv. 20, 27). It is more difficult to determine the early material of books among the Hebrews. As we do not read of books being in use among them till they were in Egypt, it is probable that they would use the materials employed in that country. Now it is known that leather was among the materials on which the Egyptians wrote; and a few leathern rolls of the most remote antiquity have been found. As, therefore, the Hebrews, when they first had books, were a pastoral people, and had the art of preparing the skins of animals, it seems likely that their first books, or rolls, were of this material. Linen, also, was so prepared as to bear writing, and may have been employed to some extent by the Israelites. The invention of paper made from the papyrus reed (*Cyperus papyrus*) was of very ancient date; and hence it also may have been in use among the Jews. But, as it was much dearer than leather, it may be assumed that the latter was the material chiefly used. Josephus affirms that the copies of the sacred books were written on skins (Antiq. xii. 2); and that Jeremiah's roll of prophecy consisted of skin, seems to be indicated by the fact that the king cut it with a knife before throwing it into the fire (Jer. xxxvi. 23). Parchment was not invented until 250 B.C., and it soon came into general use among the Israelites for their sacred writings. For common uses, tablets of wood were employed: these were not in the east, as among the Romans, covered with wax, but with a glazed composition capable of receiving ink. Such tablets were used by the Egyptians long after they had papyrus, and are still used in the common schools of Egypt (Isa. viii. 1; Ezek. xxxvii. 16; Luke i. 63).

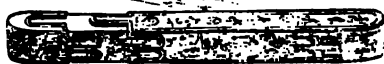
Books of skin and parchment, and even of papyrus, were in the form of rolls, written in small columns, the beginning being at the open end. They were sometimes, but very rarely, written on both sides (Ezek. ii. 9, 10; Zech. v. 1). They were rolled round a stick, or roller, like a map; or, if long, round two rollers, one at each



(Ancient Roll).

end. The reader unrolled the book as he perused it, and rolled it up again when he had done; and hence a book was called a "volume," or a thing rolled up (2 Kings xix. 14; Ezra vi. 2; Isa. xxxiv. 4). Books which were thus rolled up, and tied round with a string, could be easily sealed (Isa. xxix. 11; Dan. xii. 4; Rev. v. 1, 5, 7).

No mention of letters or epistles occurs earlier than the time of David (2 Sam. xi. 14, &c.); but they are frequently spoken of afterwards. In the east, letters are usually sent unsealed; but, when addressed to persons of consequence, they are enclosed in a valuable purse or bag, which is tied, sealed, and stamped with a signet. This seems also to have been the practice of the Jews (Neh. vi. 5; Isa. xxix. 11). It has already been observed, that the common use of the signet in the east is not to seal letters, but to stamp with ink the name engraved thereon, instead of a manual signature.



(Persian Writing-case).

In writing on hard materials, such as tables of stone or metal, use was made of a stylus or bodkin, made of iron, and sometimes tipped with diamond (Jer. xvii. 1). But the ordinary pen for writing with ink was a reed, cut and split much like our pen, but with a more blunt point. The ink used by the orientals is exceedingly black, and much less fluid than ours (Num. v. 23; Jer. xxxvi. 18). The ink-horn, in which it is carried, consists of a small brass vessel at the end of a hollow shaft, which, as already mentioned, also contains the reeds, and a knife for sharpening them (Jer. xxxvi. 23; Ezek. ix. 2, 3, 11).

SHORT READINGS FOR FAMILY PRAYERS. No. XI.

By THE REV. HENRY WOODWARD,
Rector of Fethard, Tipperary.

"And when they had brought their ships to land, they forsook all, and followed him."—LUKE v. 11.

It may be truly said of man, in his unconverted state, that "he fears where no fear is;" while to the dread realities of impending ruin he is as insensible as the sleeping infant. And thus it was

that neither the sinking of the ship into the deep waters, nor the descent of his own soul into the abyss below them, were the apprehensions which then filled the mind of Peter with alarm. No: he dreaded the power of him who alone could save him. He "feared and trembled for all the goodness and all the prosperity" which he had shown him. "When Simon Peter saw it—" not the peril of the ship, but his own miraculous success—"he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken" (Luke v. 8, 9). Strange, that weakness should fly from the shelter of omnipotence; that indigence should turn away from fulness, ever ready to dispense; that sinners should shun the presence of him who came down from heaven to save them, and to bless them. But so it is.

There is (not bound up in the original essence, but) superinduced upon the nature of every soul derived from Adam, a deep instinctive sense that God and all his attributes are against us, and not for us. And thus man—formed for God; fitted, by the finest correspondence of all that he is to all that God is, to repose in him, and him alone; panting after some satisfying good, some pure fountain of unmingled bliss, some good to fill his boundless appetites—all which are but different names for the sufficiency and fulness of the divine nature—thus man flies from his resting place and his home, and refuses to hear that voice which invites him to "take the water of life freely," and to eat of that bread which came down from heaven, without money and without price.

What intelligence, looking down from a better world—what stranger to the history of man's perversion could have witnessed the scene which is here presented, without mingled sentiments of surprise and horror? The blessed Jesus had just performed a miracle of pure beneficence. He had so shaped and associated this miracle as to evince the most amiable, friendly, and familiar interests in the concerns and circumstances of Peter. He had taken a share in the conduct of his daily business, and brought his omnipotence to bear upon the management of his humble traffic. The mighty power thus manifested had been put forth only for his good. The awful display of a superhuman agency was mitigated and softened by the condescension of familiar friendship. At such a moment we find this favoured mortal at Jesus' knees. He was now where angels would think it heaven to be. He was in the presence of him who had just proved himself both willing and able to shower the richest benefits upon him. He was at those knees which had often bent in prayer for him. And what are the accents which we hear? Is it the voice of implicit confidence, of deep-toned gratitude, of heartfelt praise? Is it, "Lord, I will follow thee to prison and to death?" Is it, "Lord, remember me when thou comest into thy kingdom?" No. It is, "Depart from me; for I am a sinful man, O Lord." Strange infatuation! Wondrous delusion! And yet such is the voice of nature, or rather of man's apostacy from the primitive constitution of that nature. For what is madness, if this language *does not speak it?* It is, in a concise and sum-

mary form, to say, "By this miracle I see thee who thou art, the holy One of God." thee only it appertaineth to forgive sins: therefore, because I am a sinner, and because I need thy help, thy pardon, and thy mercy beseech thee to leave me to myself. Leave me my miseries, and to my sins. Leave me a longer to the sensual dreams of nature, to my danger, and to say, 'Peace, peace,' there is no peace. Leave me for one brief moment more to close the windows of this chest of death, to shut out the eternal day, and to that this world, unsatisfying and wretched though I feel it, will last for ever." O, how many known to themselves, virtually and practically offer up this awful mockery of prayer! Their lips go one way and their heart another. They confess God's name, but they hate his holiness and are alien from his nature. They call Master and Lord, but there is an undercurrent to the supplication which they make. It is, but God can hear it. It is hidden from the petitioners themselves, but God can see it. "Depart from us; for we desire not the burden of thy ways."

The glimpse of Godhead, which this day caught in the miracle before us, filled him with sudden amaze and horror. And why? Because he was not yet brought within the bonds of the covenant which reunites the soul to its source, and restores it to a state of filial relationship to the Father of spirits. Let us then through a Saviour's merits, this prime blessing, this high distinction, this glorious elevation rank of "sons and daughters of the Lord mighty." There to draw nigh unto God for God to draw nigh unto us, will be our consolation in the days of sorrow, and our joy of rejoicing in all our happier hours. "God seest me," will be inscribed in living characters on all around us. It will be as a banner upon our hands, and frontlets between our eyes. His presence will be the star that guides through the labyrinth of life: the sun that cheers us on our passage through this world. "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." Will be our song in the land of our pilgrimage till faith is lost in vision, and the scattered light which reaches this world below, merge in the full blaze of glory which fills the courts of the house above.

The Cabinet.

THE SOUL.—That solemn inquiry of our Lord, "What shall it profit a man if he shall have the whole world and lose his own soul?" has been emphatically termed "the important question." How awful then is the charge which we have upon us, even the care of immortal souls, and their education for eternity, their discipline for heaven. Have we ever essayed, however vain the effort, to take the dimensions of a soul, to sound its depths, and explore its vast capacities? Look at the child that appears but little raised above the mere vegetable life. Mark the gigantic growth by which he rises in a few short years to such a height of intelligence, that he dives into the hidden mys-

of nature, calculates the distance of the stars, and by the magic of his telescope sees world ascending above world, and system towering above system, up to the footstool of the throne of God. Into what then may such a soul expand, when, freed from the prison-house of flesh, it is let out to expatiate amidst its native heavens! Or, what may such a nature be in its ruins, in a fall corresponding to such a height! These then are the mighty concerns with which we have professedly engaged to intermeddle. For the perdition or salvation of beings on so immense a scale, we shall have to render an account. And O! if we would know what those souls can feel, let us look into our own breasts, and commune with our own experience. Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above upon your soul. Compare this with "the cloudy and dark days" (and who has not experienced such?) which you can well remember—with those seasons of depression when your soul was vexed and your heart disquieted within you; when, deserted and alone in spirit, you felt "clean forgotten as a dead man out of mind, and like a broken vessel;" when you were tempted, as many saints have been, to say, "My God, my God, why hast thou forsaken me?" Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceive then this happiness shining and brightening more and more into a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness for ever; and then consider what you have taken upon you—you who have volunteered to be the guides of these immortal spirits, to arrest them in their downward, and aid them in their upward flight. Above all, remember at how vast a price these souls were valued by him who made them. To repair the ruins of their fall, no instrument was available but the infinite sacrifice of the Son of God. Nor was that sacrifice withheld. "God spared not his own Son, but delivered him up for us all." "God so loved the world"—so yearned after his own image, though defaced, and marred, and trampled in the dust, "that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And how that brightness of his Father's glory loved and valued souls, each day and hour of his afflicted life on earth gave some new and some affecting proof. To win them to himself, and bring them back to God, with what patience did he bear their provocations! With what meekness did he endure all the insults, the indignities, the cruelties, which they heaped upon that head which he had bared of all defence! How did he pass his days in labours, his nights in prayers and in intercessions for them! And often, when some ear would open to his sweet instructions, would he seem to forget the temperate morsel which formed his simple meal, and forego the scanty fare on which poverty like his was wont to feed!—*Rev. H. Woodward. Sermon at Visitation of Bishop of Cashel. 1843.*

Poetry.

"Thou shalt be blessed," &c.—*LUKE xiv. 14.*

'Tis when we feel our strength is fled—
That health we cannot know again;
Then, then the tears our loved ones shed,
Are seen indeed with heartfelt pain.
We soon must part—we never may
Watch in our turn their suffering hours,
Nor aught of that fond love repay,
Which shed such sweetness over ours.

But not forgotten, or unknown,
The alightest trial we can feel,
By him who left his Father's throne
His people's griefs to know and heal.
Turn to his word, find comfort there,
Nor mourn thine utter helplessness;
Their anxious thought, their tender care,
Will God himself reward and bless.

CHRIST OUR REFUGE†.

"What better can we do than prostrate fall
Before him, reverent, and pardon beg, with tears
Humbly our faults, and pardon beg, with tears
Watering the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?"
MILTON.

With guilt and shame oppress,
Where shall I turn for rest?
Where look for timely shelter from despair?
I try the world in vain,
I court earth's gaudy train,
But find, alas! no hope, no consolation, there.

Now fierce ambition's call,
Now pleasure's festive hall,
Now wealth, now grandeur, ev'ry thought employs;
Vain, weary, wasted hours!
E'en 'midst life's fairest flowers
Fell disappointment lurks, and poisons all our joys.

Then whither shall I fly?
To Christ—to God on high—
To him I'll lift my soul in contrite prayer:
He sees the lowly heart,
He will his grace impart,
And e'en to sinners yield a refuge from despair.

THE COTTAGER'S FLOWERS.

(For the Church of England Magazine.)

How dear and bright that spot of ground,
The cottage home beside;
Where rose and pink and wall-flower seem
Its ornament and pride!

How many hopeful thoughts we blend
With every humble trace
Of pleasure won from simple things
In poverty's low place!

The very sweet-brier, sheltering
The narrow lattice-pane,
Tells of the hearts that dwell within,
And never tells in vain.

* From "Thoughts of Peace for the Christian Sufferer."
† From "Sacred Songs." Hatchard, 1834.

Our truest sympathy we give
 To those who, day by day—
 From childhood to old age—toil on,
 Nor yet neglect the way.
 Of cheerful memories, that cling
 To bird and bee and flower;
 Things loved and nursed, until they seem
 A bless'd and holy dower.
 Ah, lowly minds have oft been taught,
 By the daisy on the sod,
 With deeper faith and steadfastness
 To love and worship God.

EMMA B.

Miscellaneous.

EGYPTIAN REMAINS.—A letter in the Prussian "*Allgemeine Zeitung*," gives some further particulars, though not of so late a date as our own letters, of the proceedings of Dr. Lepsius and his party. The writer speaks of the colossus of Rhamses-Sesostris as one of the noblest specimens of Egyptian sculpture. "The outlines of the face are in good preservation, and so beautiful in execution and finish as to fill us with regret at the thought of the rain which has deprived us of so much in this neighbourhood. Not far distant are the fragments of another colossus of equal size (34 feet), together with a few small granite figures and other remains. This evidently points out the neighbourhood of the temple of Phtha (Vulcan), almost the largest temple of ancient Egypt. Alas, that this should be all that remains to us of Memphis! We could not excavate here; the nature of the soil, and the buildings, which in many places covered it, prevented us. Our field of labour is the desert. On the borders of this desert a magnificent scene presented itself. In the rocks behind us are vast graves, and among them one full of interest, with several chambers; its roof bedizened with stars; its walls covered with hieroglyphics, belonging to the times of Psammetichus. The subterranean graves alone are preserved to us: of the buildings above, scarcely a trace remains. Many pyramids are almost level with the earth. How different a sight from the time when Strabo saw 'the eminence with many pyramids—the graves of kings!' Still the view is wonderful. To the N.E., on a high and steep rock, stand the pyramids of Abu Roasch, of which only the lower portions are preserved; a mile farther south are the three giants of Gizeh; a mile and a half beyond these the group of Abusis, of which three are noticeable; beyond them, and due east, the two sets of pyramids of Sakhara; a half mile farther the remarkable group of Dashour—two gigantic pyramids, in style like those of Gizeh, and in size not inferior to that of Mycerinus; and two others of equal interest, built of tiles. Near the second group at Sakhara is a large, oblong, sepulchral building, 120 steps long and 30 broad, called by the natives Mortabat el Farahan—the throne of Pharaoh. Our discoveries will enable us to add considerably to colonel Wyse's observations. The best-built pyramids and tombs are the most ancient, according to Dr. Lepsius, who has lately busied himself with comparing their style of architecture. *Many of the older memorials were long since plun-*

dered or destroyed, yet we have found mummies undisturbed in more than one grave whose date we must fix in the times of the pyramids. The contents of the tombs at Thebes are far finer than those here, which are chiefly wonderful from their antiquity."—*Lit. Gazette*.

THE STAGE.—There are few dangers so much to be dreaded as those which arise from the opening of a theatre. Were impiety and impurity to appear in all their naked, undisguised, and exceeding sinfulness, they would be less perilous. But the theatre conceals its mischief and its wickedness under specious and imposing mask. It seems to offer nothing but harmless entertainment: it comes with very plausible pretences: it makes very fair professions: it is one of those wiles of the devil, in which he has discovered in a peculiar manner what the bible calls his "subtlety." In these amusements there is much to entice and entrap; much to excite the tenderest feelings; much to interest the cultivated mind: there is every thing of outward decoration, and beauty of language, to catch and gratify the eye and the ear; and, together with all this, moral lessons and virtuous sentiments are interspersed here and there which serve to lull and to pacify the conscience. All these circumstances conspire to spread over the theatre a most dangerous fascination. Under all this show of harmless mirth and innocent gratification, however, are concealed the most destructive evils.—*Rev. T. Best, of Sheffield*.

LIBERTY AND EQUALITY.—Mr. James E., respectable, coloured man, residing in Massachusetts purchased a pew in the church which he attended. As soon as this became known, private meetings were held; which resulted in summoning Mr. E. to give an account of his proceedings. He was accused of a wilful and flagrant outrage upon the church and upon the society. When requested to declare the price he had paid for the pew, he declined answering. A committee was appointed, and the meeting adjourned. This committee called on Mr. E. to "labour with him," as they termed it. The elder attempted to justify their proceedings by talking of gradation in creation, from the highest seraph to the meanest insect. To support this doctrine, he quoted from the fifteenth chapter of the first Epistle to the Corinthians: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." On the third Sunday a cord was observed suspended from the gallery; on examination, it was found that a jug of filthy water was tied to it, and so arranged as to empty itself upon whoever touched the line on entering the pew. The remainder of the seats and walls were soon after torn down, and thrown into an adjoining pasture. A temporary seat answered the purposes of the family for a while; but in a short time this was demolished, and the platform itself torn up, leaving a hole about two feet square.

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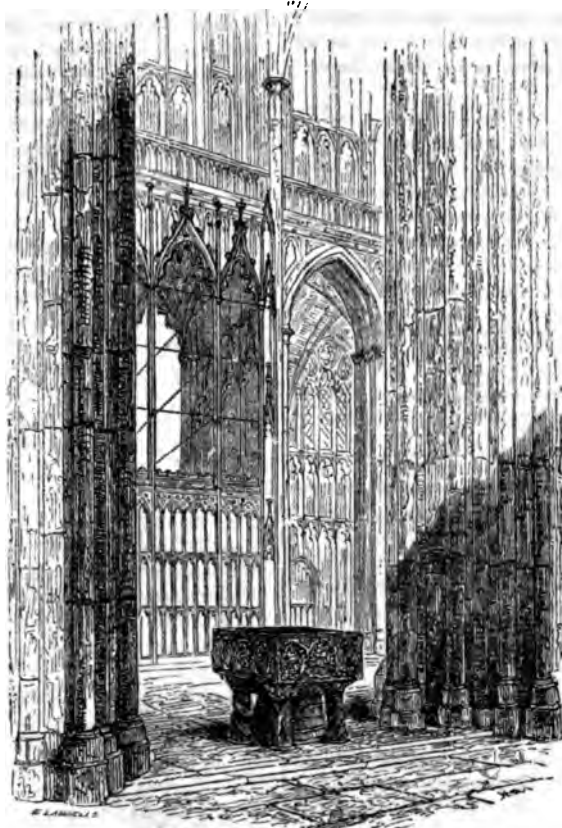
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 448.—FEBRUARY 10, 1844.



[Nave of Winchester Cathedral and Font.]

Biography.

WILLIAM DE WYKEHAM.

No. II.

At Wykeham the cathedral church was indebted to the extensive alterations made in the nave, which in fact was rebuilt by him. The nave and transepts
VOL. XVI.

had been erected by bishop Walkelin more than three hundred years before: it was in the massive Norman style*. Wykeham, however, determined to take it down, and build it up in what is designated the perpendicular gothic, of which he was one of the earliest promoters; and the erection of this massy fabric ex-

* See our views of Winchester cathedral, vol. X., described in No. 285.

gaged his attention during the last ten years of his life.

In adverting to the corruptions which Wykeham strained every nerve to correct, it ought to be borne in mind that he was still strongly attached to the Romish see; and that therefore he animadverted on these not in the spirit of an opponent, but a supporter of the papal system. It has not unfrequently been urged that the accusations brought against the state of the monasteries were the result of selfish motives on the part of those who brought them, who wished to enrich themselves out of the spoils of these institutions: it is quite obvious, however, that in the case of Wykeham no such motive could have led him so seriously to rebuke and to correct.

The time at which Wykeham presided over the see of Winchester is replete with the greatest interest; and the religious opinions of such an individual at the dawn of the reformation may throw some little light on the views entertained at that period by those who were beginning to see through the gross errors of the papal system, and who unquestionably abounded in noble works of charity and mercy. He died on the 27th of Sept., 1404. His funeral was attended by a vast concourse of people, and his body was deposited in a chantry or oratory, erected by him in the nave of the cathedral*.

This beautiful monument has at different periods been much damaged. Nearly thirty statues, as well as the altar, have been destroyed; and the enchased escutcheons, containing the prelate's arms and devices, are rent off. An inscription, however, ingeniously inlaid in brass letters, has been permitted to remain, and surrounds the marble slab on which the effigy rests. It is engraven in the black letter:—

Wilhelmus dictus Wykeham, jacet hic nece victus;
Istius ecclesie presul, reparavit eamque,
Largus erat dapifer, probat hoc cum divite pauper;
Consiliis pariter regni fuerat bene dexter.
Hunc docet esse plium tuadatio collegiorum,
Oxonie primum stat, Wintonieque secundum.
Jacet orietis tumulum quicunque videtis
Pro tantis meritis quod sit sibi vita perennis.

Here, overthrown by death, lies William, surnamed Wykeham. He was bishop of this church, which he repaired. He was unbought in hospitality, as the rich and poor can alike prove.

He was also an able politician, and a counsellor of the state. By the colleges which he founded, his piety is made known; The first of which is at Oxford, and the second at Winchester. You who behold this tomb, cease not to pray That, for such great merits, he may enjoy everlasting life.

"The situation of this chapel seems not at all well chosen, if we consider it with respect to the whole building; in which it has no good effect, but creates an irregularity and an embarrassment which it had been better to have avoided. In this part of the old church there had been an altar dedicated to the blessed virgin, with the image standing above it. At this altar a mass used to be celebrated every morning, which seems to have been a favourite one, and much frequented at the time when Wykeham was a boy, and at school at Winchester; for it had gotten a particular name among the people, and was called *Pekis-masse*, from the name of a monk of the convent, who usually officiated in it. Young Wykeham was constant in his daily attendance, and fervent in his devotions at this mass. He seems even then to have chosen the blessed virgin as his peculiar pa-

troness, to have placed himself under her protection, and in a manner to have dedicated himself to her purpose; and probably he might ever after imagine himself indebted to her especial favour, for the various successes which he was blessed with through his life.

"And this it was that determined the situation of his chantry. He erected his chapel in the very place where he had been used to perform his daily devotions in his younger days—between the two pillars, against one of which stood the altar above mentioned. He dedicated the chapel to the blessed virgin; the altar was continued in the same place as before, and probably the very same image was erected above it; which, with the other ornaments of the same kind, both within the chapel and without, was destroyed in the last century by the zeal of modern enthusiasm, exerting itself with a blind and indiscreet rage against all the venerable and beautiful monuments, whether of ancient piety or superstition*."

Is it not melancholy to think that the mind of Wykeham should still have clung to the notion of the guardianship of saints, the efficacy of prayers for the dead, and the benefit resulting from masses for the repose of the soul? In a covenant made between the prior and a convent of Winchester, on account of the many benefits he conferred upon them, it was amongst other things stipulated that, "in the first place, in the chapel in the nave of the church, where the bishop has chosen to be buried, three masses shall be celebrated daily, for him and his benefactors particularly, by the monks of the convent: the first mass 'De Sancta Maria,' early in the morning throughout the year; the two other masses later in the day.

"After the bishop's decease, instead of 'Rege quæsumus,' shall be said the prayer, 'Deus qui inter Apostolicos,' for the bishop, and for him only. The prior to pay to each of these monks, every day, one penny; the sacrist to provide for them bread, wine, book, chalice, vestments, candles for the altar, pall, and all other necessaries and ornaments: they further engage that the charity boys of the priory shall every night for ever sing at the said chapel, in honour of the blessed virgin Mary, the anthem 'Salve Regina,' or 'Ave Regina'; and, after it, say the psalm 'De profundis,' with the prayer 'Fidelium,' or 'Inclina,' for the souls of the father and mother of the bishop; and for his soul after his decease; and for the souls of all the faithful deceased.

"At his funeral also we are informed that, while many followed from respect to his memory, great numbers of the poorer sort did so to partake of the alms reached out to them on this occasion; for he had ordered in his will that, in whatever place he should happen to die, and through whatever places his body should be carried, between the place of his death and the cathedral church at Winchester, in all these places, to every poor tenant that had held of him there as bishop of Winchester, should be given, to pray for his soul, four-pence; and to every other poor person asking alms, two-pence, or one-penny at least, according to the discretion of his executors; and that, on the day of his burial, to every poor person coming to Winchester, and asking alms for the

* See the views of Winchester cathedral.

* Lowth's Life of Wykeham.

love of God, and for the health of his soul, should be given four-pence*."

And yet the preamble of his will, according to Mr. Chandler, would lead one to suppose that his views of scripture doctrine were very different, and that he had seen more clearly into the superstitious follies of the Romish faith. He makes it in the name and to the glory of the blessed and undivided Trinity. He says, he knows that all things come to an end, and that all the days of his appointed time he must wait till his change come. Under this solemn impression he says, "I, William of Wykeham, by permission of the Most High the humble and unworthy minister of the cathedral church of Winton, not trusting to the shortness of this present life, which is even a vapour that appeareth for a little time, and then vanisheth away; knowing that I must soon depart from this vale of misery, but not knowing the hour of my departure, and wishing to make my last preparations before I go my way to him that sent me, do make my last will in this way. I leave and recommend my soul to the Almighty God, my Maker and Saviour, who created it from nothing; with all humility of heart entreating his clemency, and praying him for his great mercy's sake to be pleased to place my soul in the company of his elect, &c." And, again, we are told that, "taking leave of the world, and looking away from his nearest and dearest friends and kinsfolk, who were standing round him, he lifted his eyes and hands to heaven, and continued with sighs to implore the mercy of his merciful God, and humbly prayed to the most holy Trinity, not as one that was about to die, but as one that was about to pass from exile to his home, from death to life, from bondage to glorious freedom, that he might soon be allowed to depart and be with Christ." What more could have been required to testify that the mind of the departing was in a right frame with God? It is really difficult to reconcile these separate statements, and they are both indubitably correct, or rather to reconcile the state of feeling which could have thus induced Wykeham to throw himself on the sovereign mercy of God in Christ, and at the same time to give way to some of the most unscriptural doctrines of the Romish church. We can only behold in such apparent inconsistency the fearful hold which the delusions of popery exercise over the human mind; and we should be led to thank God most fervently that clearer light has been vouchsafed to us, remembering at the same time the overwhelming responsibility which that inestimable blessing carries with it to us—to improve it to the uttermost.

T.

* Lowth's Life of Wykeham.



WANDERINGS IN THE UPPER ALPS.

THE SCENE OF FELIX NEFF'S LABOURS*.

HAVING reached Brutinel, near St. Bonnet, about five in the evening, I took a guide to St. Lawrence, about two miles further, where I had the pleasure of finding the rev. Mr. Clavel, settled down in the pretty little residence built by lord Monson, his benefactor; who had been struck, some years before, with the wretchedness of the minister's former dwelling. I must not omit to add, that St. Lawrence is indebted for a small but handsome protestant church, which has just been erected on an eminence near the pastor's house, to the same generous patron and other like-minded men. Alas! everything—not only in this excursion of mine, but let the protestant wander where he will in France—everything will serve to prove the oppression under which his brethren in the faith have lived, and, in many parts, are still groaning: he will see them dispersed, possessing neither places of worship nor schools, and continually suffering from the persecution of the Roman priesthood; who take advantage of their isolated condition to baptize, teach, marry, and bury protestants; and, by these means, strive to draw away, year by year, and member after member, and from every parish, some disciples of the reformed church.

The "Upper Alps" consist of a chain of mountains, which separate France from Piedmont, and run in parallel lines from north to south; in width they occupy an area of between thirty to forty miles or upwards. Like every other mountain-chain of any magnitude, this elevated barrier, independently of its more extensive valleys, incloses a host of secondary valleys which sink, with more or less of regularity, into the former, and have, in their turn, minor valleys subsiding into them; in fact, the whole surface is fretted with them. The roots of a large tree, or the arteries and veins of the human body, will afford some idea of the intricate character of this land of mountains. It is another Switzerland, but on a minor scale; intersected by rivers, streams, torrents, rivulets, and brooks innumerable. And the various subdivisions of mountains and valleys ascend higher and higher, in proportion as they become more densely heaped together; so that they constitute a series of ascending stages. * * This scene of Neff's labours, which we at a distance conceive to form one consolidated "whole," is destitute of all unity in a topographical point of view, however homogeneous it may be in a religious one. In this respect, its oneness consists in the scattered groups of protestants located in the valleys; and in nothing more. The one district is otherwise so completely isolated from the other, that, before Neff's arrival, the inhabitants of Veern, for instance, which is not more than fourteen or sixteen miles distant from Fressinière, on the other side of the Durance, were such aliens to intercourse with their near fellow-countrymen, as to have been quite unconscious that they had protestant neighbours beyond the Durance. Our co-religionists are not congregated in flocks; neither do they form distinct parishes in one spot, as in the valleys of Piedmont, with the exception of three or four hamlets in the "Val de Fressinière." In every other quarter, even in that valley, the protestants are intermixed

* Bist, "Visite aux Hautes Alpes."

with the Roman Catholics, who usually compose the majority. A connexion exists between the Upper Alps of France and the Alps of the Waldigenses in Piedmont; the former constituting the western, and the latter the eastern branch of the same chain. Their only line of separation is an elevated crest of glaciers and perpetual snow: and the communication between them is by certain "cols," or defiles; the most accessible being the "Col de la Croix," between mount Viso, at the eastern limit of the French Upper Alps, and mount Genève in Piedmont.

At our breakfast at La Roche, we were, for the first time, treated to some bread, eighteen months old; and I carried a specimen away with me. We had, however, fresher bread placed before us, and there was white in the house; but we much preferred the rye bread, which was excellent. The people here bake for a twelvemonth's consumption and more. Their chief object in this, is to save fuel (at least, such is the case in many places), for wood has to be fetched a distance of fifteen miles and more. And another object may be, that it affords a simple means of preserving their corn. When this bread is to be used (and I did so once myself), it is steeped for five minutes either in water or milk, no matter whether hot or cold; and becomes almost as soft as our own, with the exception of the internal part of the crust, though not very palatable.

The protestants were driven into these parts by the sanguinary persecutions of the Roman see, at the time of the reformation; but, it would appear, that the Lombards were the first who sought refuge here in modern times. This savage race entered the Upper Alps about the year 360, and afterwards traversed them, on several occasions, in their passage from France into Italy, or *vice versa*. About the year 580, after being defeated near Guillestre, a number of them concealed themselves in the depths of the valley of that name, and constructed a stronghold on the summit of a perpendicular rock, six hundred feet high, which they called "Dormilhouse," or Dormil's house. Some time afterwards, certain monks, belonging to the celebrated monastery of Lerins, converted the people to Christianity; for, in that day, they were either pagans or Arians. Near Dormilhouse we observed one of those almost inaccessible caves in which the poor protestants, when set upon by the followers of the "vicar of Jesus Christ," were accustomed to fly for shelter and hide themselves, that they might worship their Maker in peace. And some miles beyond lays the "Val Louise," with a cavern where they were suffocated, by means of a large bonfire, kindled at its mouth.

PROTESTANTISM AND POPERY*.

WE say it not in the spirit of acrimonious accusation, but in deference to the claims of truth,

* From "National Deliverance and National Gratitude:" a Sermon, preached in Christ Church, Cheltenham, on Sunday, Nov. 5, 1843, by the rev. Archibald Boyd, M.A., author of "Episcopacy and Presbytery." London: Seeley and Burnside. An interesting and well-written discourse on Esther ix. 28. The author, in the preface, says—"This sermon was not prepared with any intention of publication. It was preached in the ordinary course of the author's ministrations, and only differs from them in the peculiarity of the topics which the occasion naturally suggested. Perhaps I should go a step further, and say that it also differs from those ministrations in the less full recognition of the peculiar doctrines of the gospel. The line of observation and argument which this commemoration demanded will sufficiently account for this."

that there are two things for which popery can never forgive protestantism: the first, the independence of its spirit; the second, the peculiarity of its opinions. The genius of despotism and of popery have ever gone hand in hand together for it is not of the nature of a system such as that of Rome, that it can endure an equal or a superior. Rome claims to sit as a "queen among th nations," to reduce every kingdom to tributary subjection to herself, and to bend all opinions to a conformity with her own. Planting herself upon the dogma, that her views are infallibly right, she deems it but mercy to compel men to think as she thinks; and, although the operation may be attended with dislocation or distortion, to compress men's minds into the mould of her own form. And, therefore, where Rome rules, or even strongly influences, there freedom of opinion is discountenanced; there liberty of thought is prohibited; there conscience, instead of moving in the grace of unimpeded action, walks about in fetters, or creeps and crouches under the restriction of its heavy trammels.

The reformation was that wonderful even of our national history which rescued man from a state of bondage, and bestowed upon him the rightful liberty of a Christian. The fierce throbbings of the human soul, when once strange and magnificent thoughts began to agitate and exercise it, increased gradually to those violent pulsations which made the superincumbent mass to shake and tremble, and then flung it violently off with the power of an outbursting volcano. And, if the reformation did no more than this; if it brought no religious light, no spiritual comfort to crushed and cheerless hearts; if it brought not out the Saviour to the view of man, and showed the blessed efficacy of his blood; if it opened not out that volume which tells man of his guilt, and then of the remedy—which tell man of his corruption, and then of sanctification—which announces a free pardon to the perishing and a hope of immortality through grace to the disinherited—still, if it brought with it mental independence, it poured out upon man a gift and a dignity whose value can only be fully felt by him who knows something of the liberty wherewith Christ makes his people free. But this gift, the reformation did bring with it; for it gave to man emancipating views, and then boldness and firmness of character. It communicated to the people of this empire a tone of feeling, elevating and new; for it released them from superstitious dread of the priesthood, and bade them "search the scriptures" for themselves. And impossible utterly impossible would it be for man to come into reverential contact with that book which emits from its pages the very air of heaven, and proposes to invest him with the franchise of the eternal city, without imbibing the spirit of a free man. And this is that very spirit which Rome cannot tolerate; for her subjects must be slaves and not men. And, therefore, so long as men refuse to pay to her the homage she demands, and dare to maintain the upright attitude of those who love God too well to call any man master upon earth, so long must they reckon on having her frowns rather than her smiles, and her deep enmity rather than her protection.

But this, though a cause, is not the principal cause of the intolerance which Rome

has ever manifested towards protestantism. If she cannot endure independence of character, still less can she endure peculiarity of opinions. Israel's "laws are diverse" from hers; and therefore must Israel lie under the ban of her condemnation. It was this which created the treason of the seventeenth century. Had England's lords and England's king been content to espouse the dogmas of the mass-book, and to affix their signatures to the decrees of Trent, this blow had not been aimed at their lives and honours. But their crime lay in this; that, after the way which she called heresy, so worshipped they the God of their fathers. They were aliens from the commonwealth of error, and therefore strangers to its kindness or favour. Their offence needed not to be brought to the bar of trial, that its enormity or its unimportance might be tested; for already was the heretic pronounced to be an excommunicated being, and disentitled to merciful consideration. And this "diversity of laws" it is, which must ever form an impassable barrier between us and Rome. The differences are too great, too grave, too tremendous for us to overpass; and the unaccommodating claim of infallibility forbids her to remove them. On this score, therefore, reconciliation is impossible; for it could only be purchased by the sacrifice of truth. It is well, perhaps, for charity to weep over the spectacle of such alienation and discord as subsists in the armies of professed Christianity, and to ponder and calculate over the probabilities or possibilities of union between bodies so widely separated; but the genuine charity of the bible is that heavenly grace which so "rejoiceth in the truth" that, for that or much more than that, it dares not to lower her standard. If we can bring ourselves to believe that the romance of purgatory be a reality; that the absolution of a priest is as availing as the act of Deity for the obliteration of guilt; that the elements of the communion are transmuted, at the will of man, into the very limbs and frame of the Redeemer, physically present here, and in a thousand spots at once; that justification is conferred by the sacraments, and not by faith in Christ; that mortals may be adored, and sinners looked to as mediators—then may we leave at once the high ground on which our ancestors planted themselves, and which their descendants have so long maintained, and, forgetting distinctions which we have found to be unreal, blend ourselves with the ranks from which we never should have separated. But, if all this be otherwise, and that sophistry and dishonesty themselves fail to make opposites identical, and variances agreements; if elaborate ingenuity cannot make our articles to say the very contrary to that they seem to say; if fine-drawn reasoning cannot make it palpable that our martyrs died for a notion, and endured imprisonment for an absurd wrong-headedness—then can we do nought else than cling to the motto of that divine, whose church principles never impaired his evangelical opinions, and whose respect for Rome's ecclesiastical polity never induced him to look with leniency on her doctrinal errors—"No peace with Rome." In other words, we must abide by the "diversity" of our "laws." And, if this draw down upon us dark and menacing looks, where we would fain, for religion's sake, elicit kindness, and provoke hostility instead of liberal respect,

we must only recollect that the same cause subjected the countrymen of Mordecai to the malignity of Haman, and exposed the crown and nobility of England to the fearful designs of the intolerant.

DEFINITION OF RELIGIOUS TERMS.

No. III.

By THE REV. E. STRICKLAND, M.A.,

Of Queens' College, Cambridge, and Curate of Brixton Deverill, Wilts.

12. PRUDENCE. This is from the Latin *prudentia*, a contracted form of *providentia*, providence, foresight, from *pro*, before, and *video*, to see. Prudence is the wise management of affairs; it combines a ready perception of things, and a prompt acting accordingly. It is one of the most useful of the social virtues: it is the conduct of a person's self in the circumstances in which he is engaged. It is that which causes him always seriously and judiciously to consider and reflect what will be the effect of any rash and precipitate behaviour. Wisdom and prudence are intimately connected together as cause and effect. "I wisdom dwell with prudence, and find out knowledge of witty inventions" (Prov. viii. 12). A man "prudent in matters" (1 Sam. xvi. 18) is one who manages matters to the best advantage. "What is there comparable to a prudent mind, which is not crafty to deceive, but so cautious as not to be deceived" (bp. Patrick)? Except a man be endued with wisdom, which is the true knowledge of God, he can neither be prudent nor impart counsel. According to sir William Temple, "Wisdom is that which makes men judge what are the best ends, and what the best means to attain them; and gives a man advantage of counsel and direction. Prudence is wisdom applied to practice; or that discreet apt suiting as well of actions as words in their due place, time, and manner." We read, "Every prudent man dealeth with knowledge" (Prov. xiii. 16); and again, "The prudent man looketh well to his going" (Prov. xiv. 15). It was prophesied of Christ, "Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high" (Is. lii. 13). He did deal prudently, and showed himself to be wisdom itself. "He hath abounded towards us in all wisdom and prudence" (Eph. i. 8). Here we see our matchless Lord most profound in knowledge unattainable by man, and most felicitous in executing what was to be done. Among the sons of men it seldom happens that the wise man is a prudent man, or the prudent man a wise man. To be so richly blessed requires the plenary inspiration of the Holy Spirit. But still how rich and indescribable was the combination in Christ! His abundant mercy was so exercised in all wisdom and prudence, that it encouraged not the sinner in sin, but showed its hatefulness. It exhibited God's justice, holiness, and love; harmonized for our safety the divine attributes; furnished the most effectual motives for obedience; and tended directly to subvert Satan's kingdom of darkness and iniquity. Wisdom saw man's escape, and prudence effected it: this is a most brilliant display of the glorious riches of Christ's

grace. Let us strive in our humble way to copy this most interesting feature in our Lord's character. "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent; and the sweetness of the lips increaseth learning" (Prov. xvi. 20-21).

13. *Reprobate**. It is from *reprobo*, a Latin word, which means to disallow, reject, dislike, and is compounded of *re* negative, and *probo*, to approve. It is used in reference to metallists, and also to combatants at the ancient public games. Jeremiah says, "Reprobate silver shall men call them, because the Lord hath rejected them" (vi. 30). Reprobation is the same as rejection. Men whose composition is base alloy, and whose behaviour is a deceptive counterfeit, reject God, and he, to vindicate his holy law, rejects them. It is for the abuse of advantages and privileges, and a determined perseverance in sin, in spite of God's love and mercy, that men will be cast away. It appears to be as plain in scripture as language can make it, that salvation is solely and entirely of God through Christ, by the operation of the Holy Ghost; and that damnation is solely and entirely of man himself, by his own act and deed. Isaiah, speaking of the declensions of Judah, said, "Thy silver is become dross, thy wine mixed with water" (i. 22). And Solomon, speaking of metallurgy, said, "Take away the dross from the silver; and there shall come forth a vessel for the finer" (Prov. xxiv. 4). In the New Testament the word *reprobate* is found eight times in the original, and evidently has allusion to the mode in which gold was assayed in ancient days. The *Lapis Lydius*, or the Lydian stone, was what was employed as a touch-stone. They drew the metal to be examined along the stone, and judged of its purity by the colour of the metallic streak. On this account the Greeks called it "the trier." This stone was found in the river *Imolus*, in *Lydia*, whence it had its name. We read, "And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. i. 28), i. e., he gave them over to an undiscerning, undistinguishing mind; or, as it is in the margin, a mind void of judgment. "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 27)—a reprobate, as the same word is translated in other places; a rejected one, such as the judges of the games did not reward, and who, consequently, came off without honour or approbation. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates" (2 Cor. xiii. 5, 6, 7). To prove and to reject evidently refer to the mode of assaying metals. Now God's laws and judgments are the touchstone, and are often compared to a refiner's fire (see Prov. xvii. 3; Is. i. 25; Zech. xiii. 9; Mal. iii. 2-3; 1 Pet. i. 7).

* The Greek word is ἀδόκιμος from α negative, and δοκιμος, proved, tried as metals by fire.

Hence in the passage just quoted, not to be reprobates is not to be disapproved of Christ, but owned by him, and proved to be what we ought to be. "That [ground] which beareth thorns and briars is rejected"—is reprobate, is left by the husbandman as unimprovable—"and is nigh unto cursing; whose end is to be burned" (Heb. vi. 8). Here is probably a reference to the original curse pronounced on the earth on account of man's sin; and a covert allusion to the approaching destruction of Jerusalem. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate" (margin—of no judgment), "concerning the faith" (2 Tim. iii. 8). They were unsound, or undistinguishing, as the word means (Rom. i. 28): they were unstamped, unauthorized, not having received the approving mark of the great Searcher of hearts. These men were with respect to faith, precisely what spurious coin is to its quality. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (margin—void of judgment) (Titus i. 16). They were stupid and injudicious, inefficient and adulterate; they were without the refiner's mark, and were not current. They professed God's name, but they were not his servants. We now see from the passages where reprobate occurs, that it is used both actively and passively.

May it be our sincere, earnest, and constant endeavour, my readers, to stand the search, the test. In our Christian course let St. Paul's exhortation to Timothy be adopted as our motto, "Study to show thyself approved unto God" (2 Tim. ii. 15); lest by carelessness and indifference we reprobate ourselves, and proceed even to the highest pitch of impious audacity, and say unto God, "Depart from us, for we desire not the knowledge of thy ways" (Job xxi. 14). Money must be sterling, be purged from dross, and pass the balance, and be proved [unadulterated, to obtain unimpeded circulation. And we, if we would be found weight when we shall be weighed in the balances, must renounce all error, and, in dependence on divine grace, must bring forth all the fruits of righteousness.

14. *Ceremony*. This word is either derived from *Cære*, a town of Etruria, where religious rites were much practised, or from the goddess *Ceres*, who by the heathen is said to have first taught them; or from *cerus*, the same as *cereus*, for *sanctus*, holy. But it is not of much moment what its derivation may be. We know that religious ceremonies or forms are necessary, which should be used as means to an end. The real and essential worship of God, we are well aware, does not consist of genuflexions, or a tedious round of observances, or any self-imposed acts, but of hearty homage offered in sincerity and truth. Ceremonies are necessary as matters of decency and order. Were every one to follow his own inclination in what are often termed unimportant matters, there would be endless diversities of action. The so-deemed little matters would destroy the existence of great and acknowledged excellences, such as gentleness and charity, the very bond of union; and would introduce confusion for order, superstition for goodness, and fancy for law. Of course I am now speaking of

such ceremonies as are prescribed in our own beloved church, which are adapted "to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error and superstition" (see the Book of Common Prayer concerning ceremonies). We see ceremonies were introduced among the Hebrews by God himself to preclude idolatrous practices; and these ceremonies have had no slight tendency to aid in keeping them a distinct people to the present time. While I say this I defend not their observance of them, since Christ has abrogated them, but maintain, and believe that they will soon leave ceremonies which God only intended to be temporary, and will come into the church of Christ, which is perpetual and eternal. The passover had its rites and ceremonies (Numb. ix. 3); and St. Paul says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (Heb. ix. 1). The word rite is from the Latin *ritus*, i. e., *ratus mos*, an established custom. Rites are solemn acts of religion, and ceremonies the outward way or manner in which religious acts are performed. Let us be thankful, my readers, that we are freed from the unbearable yoke of bondage (Acts xv. 10). Let us cleave steadfastly to our church, and strive to render her in every respect as efficient as possible, using all the means of grace with an enlightened spirit of piety. Let us not rest in any means as the end. And, because means are constantly abused, let us not on this account think that we can obtain the end without them.

SABBATH DESECRATION*:

A LETTER ADDRESSED TO THE REV. H. CLISSOLD,
BY A TRADESMAN.

REV. SIR,—Some two months ago you were pleased to leave at my house a sermon, in which you justly animadverted on the evils of the desecration of the sabbath. I not only felt grateful and delighted, but also a desire to avow my sense of gratitude by writing to you and assuring you that I felt (if I know the feeling) a Christian thankfulness. Many things united to prevent my writing—cares, needy circumstances, and a list of *et ceteras*. Among them, I asked, did I know my real motive; and would my real motive be misunderstood? Time passed; my wife—good woman—one day, subsequently, told me you had called, asked some question—I think, about William

* We present to our readers this letter, which has been addressed by a tradesman to his parochial minister, on the subject of the desecration of the sabbath by Sunday trading. Its contents appear to us interesting and important. While the clergyman's exhortation to observe the sabbath is too commonly considered a matter of course and a professional duty, this communication may possibly be well received by many tradesmen, shopkeepers, and labourers, because it comes from one in the same situation of life with themselves, who has had the same difficulties to contend against, and who yet deeply deplores the evils which arise from a desecration of the sabbath. It is made public; the express permission of the writer having been obtained by the clergyman to whom it is addressed, who justly thought it might be useful to others. We the more readily give it insertion, because an opportunity is afforded us, of which we gladly avail ourselves, to invite the parochial clergy to communicate to us whatever information may promote the cause of religion and the welfare of society. In a parish there is much that falls within the range of ministerial experience, which, if made known, would benefit many others in time and eternity. We need not say it should always be done with the express consent of all parties concerned. With this understanding, we invite our clerical readers to favour us with original communications, which may benefit mankind in general.—ED.

Deere—and, as you turned away, remarked how glad you were to see my shop closed on the sabbath of late.

You, rev. sir, have, no doubt, seen much inconsistency in me, not to make use of a harder term. I have been nineteen years in Brixton and Stockwell, and, in principle, have always deplored the practice of Sunday trading in any degree; and have strove, I fancied, all in my power to avoid it—"acts of necessity or acts of mercy" excepted—and every violation has been productive of great grief, I may say, distress of mind. I have urged my customers to obtain their supplies on the Saturday; and, to enable them to do so, I keep open shop till past twelve o'clock on the night before Sunday, and refuse supplying in the morning. The different, endless, and multiplied excuses for some trifling article generally introduce some one; others avail themselves of the chance, and, in spite of my efforts hitherto, seldom can I enjoy the sacred hours of the sabbath morning without being interrupted. I have begged of my customers to spare me the pain; have sent special messengers round to all. The difficulty in my situation has been great. I protest against sabbath trading in principle and in practice, and will go as far as any one to suppress it. A fiftieth part of the difficulties cannot be stated here, therefore I must plead guilty to the charge of inconsistency. A new year has now commenced: may God in sovereign mercy grant me wisdom, and form me fit to be a member of his peculiar people; to show forth his praise, and enable me to live righteously, soberly, and godly in this present evil world the few remaining days or years of my life.

One motive for writing to you, sir, is that you may know your "labour of love" is not despised; and, if I might be permitted, I would say, continue the effort to suppress the demoralizing evil by aggressive measures. If your parishioners will not observe the sabbath, it seems to me an act of extra Christian kindness to try and awaken them at their homes: a practice, doubtless, fraught with hazard; yet much good may arise—many obscure souls may thank you.

Perhaps, sir, you will ask, when was I at church. You would have often seen me, but for the affliction of deafness. I have noticed your consistent zeal, and lament not being able to hear you; yet I am by birth a dissenter, a dissenter too in principle, and have been mixed up with the highest Calvinistic dissenters all my life. I hope, however, I am not tainted with bigotry.

Perhaps, rev. sir, I should not write thus freely but for the circumstance of my being about to leave Stockwell (at least a probable case), the result of a sad calamity; and I should not like to leave without thanking you for your Christian efforts: I hope they will prove successful; and, should I leave, the motive will be less liable to suspicion.

Stockwell, Jan. 2, 1843.

CHRIST THE RESTORER :

A Sermon,

BY THE REV ROBERT HEATH, M.A.,

Rector of Saddington, Leicestershire ; and Chaplain to the Orphan Asylum, Clapton, Middlesex.

PSALM lxi. 4.

"Then I restored that which I took not away."

IT is plain that the author of this psalm is not the only nor the principal subject: he might have regard in it to his personal afflictions; but yet his expressions were so directed by the Holy Ghost as to be more fully verified in Christ—of whom he was an eminent type—than in himself. There are several remarkable passages which have a particular respect to Christ, as they are applied in the New Testament. In ver. 21, a circumstance of suffering is mentioned, which we never met with in the history of David's troubles, but punctually recorded by the evangelists concerning our blessed Lord. Verses 22, 23 are applied not to David's enemies, but to the Jews, upon their rejection by God for crucifying Christ; and so ver. 25 is said to be fulfilled in Judas, for betraying him (Acts i. 20). But we need go no farther for an instance of this kind than the beginning of this 4th verse, which is cited by our Lord himself, as spoken with reference to his case (John xv. 25): "They hated me without a cause." Only what is contracted in the citation is here delivered more at large: "They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty." We have here distinctly set forth concerning the enemies of Christ, their iniquity, malignity, number, and power.

They had no just ground for what they did: they were his adversaries for his good works, which should rather have engaged their affection. They thirsted after his blood—that which was indeed necessary to be shed for accomplishing the holy design of God; so graciously was their wicked rage over-ruled, to effect the divine purpose. The whole multitude of the Jews were for destroying him; and truly every man in the world that is without Christ is against him. He has as many adversaries as there are unconverted men. It was foretold that his enemies would be mighty. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Christ:" and St. Paul says that "none of the princes of this world knew him." But the psalmist adds, "Then I restored that which I took not away."

When he was surrounded by his enemies, who were persecuting him to death; when

the waters were come even unto his soul; when he sunk in the deep mire, and the floods overflowed him; when his throat was dried, and his eyes failed him—which are so many various phrases to denote the extremity of those spiritual troubles that our Lord Jesus endured, by reason of the wrath of God as well as of man—then he restored that which he took not away. He was not constrained to do it; but he did it willingly, of his free consent. The law binds a man, indeed, to make restitution of that which he has taken away; but the Lord of the law could not be bound to restore that which he had not taken, in order to make peace and reconciliation between God and the sinner: this was graciously undertaken and performed by Christ.

I. It was the great and blessed work of our Lord Jesus here upon earth to restore what he took not away.

It is manifestly implied that there was something unjustly taken; or else what need was there of any restitution? As to God, there was glory taken from him; and as to man, there were righteousness, holiness, and happiness taken from him also.

1. There was glory taken from God. Not his essential glory, nor any perfection of his being—for that cannot be taken away—but that glory which shines forth in the moral government of his creatures, and that glory which we are bound to give him.

(1.) It was preserved, indeed, and maintained among the holy angels; but among fallen men it was utterly lost. It was for our Maker's honour to have the man whom he had made after his image, live in perfect subjection to his will; but, when man cast off the yoke of his obedience, though God's authority remained, the exercise of it by actual rule was interrupted: he was a king still, but of disorderly rebels.

(2.) The glory which we are bound to give God was withheld by sin. There is a revenue of glory due from us to God which sin tends to alienate. We ought to glorify him with all we have, with every faculty and member; but the sinner, on the contrary, reproaches him by the abuse of all. Such is the state of mankind without Christ: we not only come short of the glory of God, but we attempt to set him at nought.

2. There were righteousness, holiness, and happiness taken from man also. He was a real loser in all these respects; being once in possession of all, but cast out of it by sin.

(1.) There was a loss of righteousness to the guilty sinner. As God made Adam, he was a perfectly just person—he could stand in the judgment before God; but, when his integrity was removed from him, guilt was immediately contracted, and he fell into con-

damnation under the sentence of the law, which he had broken. And now, till Christ repairs this loss for us, the divine tribunal is very dreadful; for "in God's sight no man living can be justified."

(2.) There was a loss of holiness to the polluted sinner. The image of God in man was defaced, the divine nature destroyed, and all the habits of grace extinguished. The good treasure of the heart was turned into an evil one, filled with the seeds and principles of all manner of corruption. Every one of them is gone back—degenerated from what they originally were when they came out of God's hands—"they are altogether become filthy" (Psalm liii. 3). Men are so void of their primitive purity, that they are insensible of their present defilement: they are so blinded that they think themselves clean, till Christ anoints them with his spirit and washes them in his blood.

(3.) There was a loss of happiness to the miserable sinner. Adam's expulsion out of an earthly paradise was the least part of what sin rendered him obnoxious to: the misery of man was much greater, as he was cut off from all communion with God, made an heir of wrath, not only as to bodily but spiritual evils, and not only in time but to eternity. Upright man was exempt and secure from all this, and placed in as happy a condition as a creature could be out of heaven; but when sin entered, death entered with it—a death which is comprehensive of all the woes of both worlds, till Christ came that we might have more abundant life.

II. It is plain that Christ did not take away any glory from God; for, "I do always those things that please him" (John viii. 29): and, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 5). Several of the prophets for a time refused to go at God's call, and would have plucked their shoulders from the work which he put upon them, as Moses, Jeremiah, and Jonah; but our Lord Jesus showed no reluctance, delighting to do and suffer his Father's will.

It is also clear, as to man, that he took not away any righteousness, holiness, or happiness from him. His conversation was not only blameless, but useful and exemplary. He did no violence, but he went about doing good. When the disciples call for fire from heaven to consume the Samaritans, he tells them that he came not "to destroy men's lives, but to save them."

The scripture, therefore, speaks of Christ's being "cut off, but not for himself:" "Christ hath once suffered for sins, the just for the unjust:" "Surely he hath borne our griefs, and carried our sorrows:" "He was

wounded for our transgressions, he was bruised for our iniquities." He discharged the debts which we contracted: he made reparation for the wrongs which we provoked.

The innocency of Christ was conspicuous in his very suffering. Though they found no cause of death in him, yet desired they Pilate that he should be slain. He that gave sentence against him, pronounced him faultless before he delivered him up to execution. They proceeded against him as a malefactor, and numbered him with the transgressors; but could not prove any article against him by the testimony of their mercenary perjured witnesses. That which they alleged with greatest truth was, that "he made himself the Son of God"—that is, equal with God, as they understood it (however the Socinians would now evade the expression)—but this was far from a warrantable reason why he should die, as they pretended; for, "being in the form of God" (of the same infinite essence), he "thought it not robbery to be equal with God."

III. Christ restored those things which he took not away.

1. Christ's doing the will of God, in such a manner as he did it, was a greater honour to God than ever had been done before. The law of God in his heart, and copied out in his actions, was perfect: the command, though exceeding broad, was not wider than his performance of it. This could never be said of any of the sons of men.

2. Christ's suffering the will of God made a considerable addition to the glory of God, which had been impaired by the sin of man. "Though he were a Son, yet learned he obedience by the things which he suffered." He that teaches us obedience, and requires it of us, learned it himself: it was a harder lesson than in cases where he was only called to act. To this he refers in his last prayer—"I have glorified thee on the earth: I have finished the work which thou gavest me to do." The finishing of his work was by dying: this crowned all that he had done and undergone before; and, therefore, this was the most eminent instance of his glorifying God.

3. Christ has provided for the justification of the sinner. "By the obedience of one shall many be made righteous." One Christ is able to justify many, even all true believers, whether strong or weak.

4. Christ communicates that grace which is necessary for our sanctification also. He finds sinners in their blood, but he does not leave them so: he brings them to God, he plants love in their hearts, and by his own Spirit purifies them to himself, forming himself in them. There are no partakers of Christ but they who partake of God's holi-

ness by him. "They shall call them, The holy people, The redeemed of the Lord" (Isa. lxii. 12). He is the author of their faith and their obedience. We receive grace from him in order to our receiving him, and there is no spiritual good thing in us but what is the effect of Christ's dwelling there.

5. Jesus Christ has merited for us a present blessedness in this world. They that are already justified and sanctified must be in a happy state. When sin is taken away, as to its guilt and ruling power, no affliction can make us miserable. It is a privilege, which we owe to the blood of Jesus Christ, that none of the calamities of this life shall hurt us. God deals with believers as children, when he chastens them; with sinners as enemies, when he shines upon them. Christ hath redeemed us from the whole curse of temporal afflictions, as well as everlasting destruction.

6. Jesus Christ has procured for us a new, full, and perfect blessedness in the world to come. We had forfeited all hopes of this, but by him we have obtained this inheritance again. Believers are made happy now, by the earnest of it: hereafter they will be inconceivably happy in the actual, complete possession. "Whoso eateth my flesh and drinketh my blood hath eternal life:" eternal glory is the full-blown flower of our felicity. To assure us the more comfortably of our attaining this at last, we have the pledges and beginnings of it here; but the way of our receiving them is by faith in the Lamb slain, in our passover sacrificed. The death of Christ we must lay hold of, for life and salvation. The kingdom which he appoints to us is founded here: Christ has purchased by his death all the legacies bequeathed in his testament.

IV. Why did Jesus restore what he took not away?

1. It was a necessary work in order to this being a Saviour. God will have restitution: his injured name and honour must be vindicated. "It became him," "in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." It was agreeable to his wisdom, purity, truth, and righteousness, that Jesus Christ should make compensation by his blood for the iniquity of man. It was not consistent with the perfections of God's nature that such indignities as sinners had offered should be passed by, altogether unpunished, without any penalty inflicted. Divine mercy cannot be exercised to the disparagement of any other attribute. God had said that he would "magnify the law, and make it honourable:" this law had been trampled on by every child of disobedience; and, therefore, to assert and

recover the reputation of it, Christ must be made under it, perform what it enjoined, and suffer what it threatened.

2. It was a work impossible for any mere creature to do. We have encroached upon the rights of heaven, and wronged our own souls, and are utterly incapable of making the least atonement for all these: all can take away, but we cannot restore. When the servant that owed ten thousand talents to his Lord was brought before him, and could not pay his debt, his Lord commanded him to be sold; but, alas! we are not worth so much as our debt amounts to: if justice should seize us, it must detain us for ever.

3. Jesus Christ was ordained of God to this work: "I must work the works of him that sent me." He could not resist the will of the Father, any more than he could cease to love him: "That the world may know that I love the Father;" "as the Father gave me commandment, even so I do." There is such an exact agreement between his and his Father's will, that, when God pleased to require his service, he could not but say, "Lo, I come."

4. Our Lord Jesus had covenanted with the Father, before all time, to do that which, in the fulness of time, he actually performed. It is upon this immovable foundation that the salvation of all believers is built.

5. The infinite love of Christ to sinners constrained him to this work. "His delights (who was the wisdom of God) were with the sons of men." He delighted in mercy: he could not bear to see his whole reasonable creation in this world made a prey to the devil, without interposing for our effectual rescue. Our misery was the motive of his compassion, when our guilt might have provoked him to revenge. This is that "love of Christ which passeth knowledge," and will be the subject of endless adoration.

6. Jesus Christ was willing not only to purchase for us a new title to our forfeited blessings, but to purchase a new title to us for himself. This is expressly said to be one part of his design. "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." He was Lord of all on account of creation; but, as the Lord that bought us, we are now his purchased possession, to his eternal praise.

V. If it was Christ's work to restore what he took not away, we may see a vast difference between him and the best of those who were types of him.

1. Some of the greatest types of Christ were in some things contrary to him, and in all things inferior. There was not a more eminent type of Christ than David,

the person speaking in the text, insomuch that Christ is frequently set forth under his name. Now David was so far from restoring what he took not away, that he confessed the contrary of himself, in the case of his numbering the people, for which seventy thousand of them died by the pestilence. He "spoke unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me." Our Lord might have inverted these words. These sheep have gone astray, indeed, and turned every one to his own way; but what have I done? let not the sword be awakened against me, but them that have deserved to suffer; but wherein have I offended? David's sin was punished upon the people, and the sins of the people upon Christ.

2. The unspotted holiness of our Lord is not in the least impaired by the imputation of our sins to him. We may with sufficient tenderness preserve the honour of our great Redeemer, as one undefiled and separate from sinners, without departing from the important truth of his being made sin for us; for the Holy Ghost affirms both these, and that he knew no sin.

3. This serves to vindicate the righteousness of God in his severe dealing with Christ. His engaging to restore, made the case the same, with respect to the equity of that divine dispensation, as if he had taken away. He undertook as our surety, and so the debt was looked upon as his own; though, if you abstract the consideration of his suretyship, he owed nothing. As Judah said to Jacob, "I will be surety for Benjamin; of my hand shalt thou require him," so Christ undertook for the sinner to God, "At my hand shalt thou require all that is due from him: let my life go for his life, let my blood be accepted as a ransom for him."

4. This shows the reason of Christ's silence, when he was under his trial at the bar of men. Pilate marvelled and was astonished, who knew not the cause. Christ stood in place of us, who were truly guilty, though he was innocent: our mouths were stopped, and therefore he would not open his, as he could have done. Our cause was such as could not be pleaded: it was capable of no defence: we had nothing to say why sentence should not pass upon us; and therefore he, as representing us, silently submitted to condemnation.

5. This also intimates the reason of the unshaken confidence of Christ in the worst part of all his sufferings. He knew that he had not personally deserved them, and could not be always put to undergo them. If he

had taken away what he came to restore, it would have struck a fearful damp upon his spirit, when he entered into those clouds, and was drinking the bitter cup: but our Lord Jesus, having only the chastisement of our peace upon him, and having to make expiation for no faults but ours, had no doubts to make him stagger: his faith held on in the most vigorous exercise to the very last. He could boldly make those challenges which the prophet does in writing of him—"Who will contend with me? let us stand together: who is mine adversary? let him come near to me" (Isa. l. 8). He knew what ground he suffered upon, and what would be the issue of his sufferings; that the prince of this world had nothing in him, and death could not long have dominion over him.

6. If Christ has made restitution, then remission is unquestionably sure. Sin has been condemned in the flesh of Christ; therefore the believer must be certainly absolved. God is as righteous now in forgiving, as he would have been otherwise in punishing: he can do it now without any impeachment of his justice, violation of his truth, or reflection on his holiness: all these attributes urge him to forgive, because there is full satisfaction made: all his demands are answered: payment is accepted, the surety is discharged, and your indemnity infallibly obtained on the most honourable terms.

VI. Let none rest contented without Christ. They, that can be satisfied in the want of him, never consider what he came to effect, and how meritorious is the object. When God claims his dues, and proceeds in a legal manner against you, as he will do—for you are under the law, if not under grace—how will you render them to him? whither can you fly for help? Think what it is for your iniquities to be "before the Lord continually" (Ps. cix. 15); whereas, by coming to Christ, they would be all removed in one day (Zech. iii. 9).

Take heed of detracting from Christ, who did so much for you. He that repairs all our losses for us, will not give us the glory of it; and woe to us if we assume the least part of that glory: it is honour enough to be free receivers. Is our iniquity too little for us, that we must add to it pride of heart? Has the work of faith any virtue in itself to justify? Does our new obedience make any recompence to God for our old sins?

Let all that have Christ be excited to glory in him. The humbling sight of sin should not hinder or lessen our holy rejoicing in his salvation. It becomes every one that believes in Jesus to lift up his face without fear and without confusion: Christ has prayed against it (Ps. lxxix. 6), "Let not them

that wait on thee, O Lord God of hosts, be ashamed for my sake." If there be any cause of shame to a believer as a believer, Christ's work must be imperfect. It is a part of our gratitude to Christ to commend him to the world, as one mighty to save: thus he is daily to be praised. As he did not hide God's righteousness within his heart, so neither must we: our tongues must publish his righteousness, and make honourable mention of it. It is not more our privilege to be invested with it than it is our duty to confess it and magnify him for it.

Remember your increased obligations of faithful subjection to Christ. It would be inexcusably presumptuous to take encouragement from this doctrine to retain every iniquity in the heart: they, that can be guilty of such base disobedience towards Christ, show plainly that they have no part in him: he that hath not the Spirit of Christ is none of his. If we sin through weakness, we have an advocate ready; but, if we sin wilfully, there is no more sacrifice to be offered.

Learn not to repine at any of your deserved chastisings. Wandering sheep have no reason to complain when they pass under the rod, considering how the good Shepherd was smitten. "Know therefore that God exacteth of thee less than thine iniquity deserveth." Your afflictions are moderate, and God deals with you in mercy rather than in judgment, and you have need of these things; but our Lord Jesus Christ was more severely treated, who was worthy of the highest expressions of love, and could never be cast out of the bosom of the Father: therefore, when God deals so favourably with us, real offenders—as he does, indeed, at the worst, if we compare our sufferings with Christ's—we should lay our hands on our mouths, and calmly bear his restrained indignation.

Follow the steps of Christ by being meek and patient, as he was, under the sharpest exercises. The having truth and justice on our side will not warrant clamour and contention: it is much better for a man to give up his right than to behave himself unseemly in the defence of it, so as to break the bond of peace and stain the credit of his Christian profession. It is the glory of Christ's disciples to bear with quietness the worst injuries: in the case of our good name (which is more valuable than great riches), when things are laid to our charge which we know not, there ought to be an asserting of our innocence, indeed, but yet a bearing of reproach: this is to imitate the temper and practice of our blessed Lord, who readily restored what he took not away.

THE CHRISTIAN IN VARIOUS POSITIONS.

No. II.

THE CHRISTIAN IN THE NAVY.

RELIGION in the navy! Vital godliness on board ship! The supposition is absurd—the existence of such a thing impossible. Consider the usual recklessness of our seamen; the incalculable injury they have done to the Christian cause in other lands by their ungodliness. Visit our sea-ports: witness a ship paid off. Observe the licentious misuse of money; the triumph of vice; the hard-gained earnings of months, or even years, squandered in a very few days or hours. How can we look, then, for religion or godliness among men of such habits? (Of course these remarks do not apply to the officers, nor to any class indiscriminately.) And yet wherein consist the absurdity and the impossibility that religion and vital godliness should be found in the navy? Proofs innumerable may be attested of the bravest and most honoured of those who have fought their country's battles, who have been eminent for true piety, who have uniformly conducted themselves, even in an atmosphere confessedly little calculated to foster and cherish Christian feeling and principles, in a manner such as becometh the gospel of Christ. Bad as the state of our navy once was—and it is to be feared it is bad enough still—it has, nevertheless, possessed its seven thousand who have not bowed the knee to Baal; who have been enabled, boldly and unflinchingly, to confront vice, to resist temptation, and to set before others an example of beautiful consistency. And this among all ranks in the service, from a Gambier to the lowest seaman in the fleet. Gambier—the name ever must be regarded as one of the noblest in Britain's peerage. Gambier—the foremost to fight the battles of his country, the foremost to fight the battles of his Lord. Long, long will that name be had in remembrance—and deservedly—in our navy; probably longer still by those who, through his instrumentality, were brought out of darkness into marvellous light.

It has appeared to me that the situation in the ministry which I should the most dislike to fill, would be that of a chaplain in the navy; but this may be an unwarranted prejudice. It certainly may not afford so many comforts as a snug rectory; but it may, and possibly will, afford many more opportunities for usefulness. And if a man is really devoted to his work, and has conscientiously embarked in his Master's cause, for the setting forth of his glory and the good of his fellow-creatures, a naval appointment may be by no means ineligible. A seaman's soul is surely as valuable as a rustic's—the salvation of a commander as the salvation of a squire. If a naval chaplain finds few congenial souls with whom he could delight to hold converse, are not many of the clergy, in country districts especially, compelled with reluctance to admit the fact; for they are too often appointed to situations, which they are necessitated to fill, where the society is of a character with which no right feeling man would for a moment have a desire to mingle. The grand point is to follow the leadings of God's providence, so far as we think we can discover them, and then set about our work, in faith that if we be not weary in well-doing, we shall in due season reap if we faint not.

I have often heard naval chaplains declare that they have uniformly met with the utmost respect to their ministerial office, as well as to themselves personally; that they have rarely witnessed, in their immediate presence, any thing gross or revolting; that, often in conversations with seamen, they have discovered a religious tone of feeling on which they had little calculated; and that they could number many with whom—though in widely different spheres of life—they could take sweet counsel together, and whom they trust at the last to meet in that sure and certain haven, when the din of war will be heard no more, and the raging of the tempest shall have sunk into a calm—quietness and assurance for ever.

There is a very common notion in the world, that, the moment a man becomes seriously religious, he grows lax in the performance of his worldly duties. It is very true such instances may be adduced in vast numbers, but they will not bear the scrutiny of strict investigation. It will be found that erroneous views of religion and of human responsibility have been the cause of this; and that to the individual's weakness, and not to religious principles, his inconsistency is to be attributed. I have known a man, indeed, so fond of attending religious meetings, that he entirely neglected his business, and ruined his family—a man so fond of hunting after popular preachers, that the sabbath domestic arrangements of his family never occupied his thoughts. He would order his carriage to one church and then to another, without ever recollecting that his coachman or footman might, while he was spending the time in seeking to satisfy his itching ears, which an apostle himself would not have satisfied, for he would have grumbled at the sermon preached on Mars hill, be worse than wasting that time in the next wine-vaults or pot-shop. This, however, is not religion. The religious man lives above the world; but he recollects that he lives in the world, that he has worldly duties to perform according to the best of his energies, and that the very fact of the non-performance of these is an incontrovertible evidence that he has as yet learned nothing effectually of the true obligations of the Christian calling.

And is it not so in the navy? Is a man less courageous because he fights taking God for his shield? Is he necessarily a coward in an engagement, because he has entered it with prayer, and not with cursing? Does he fight his foe less resolutely, because he has been warring against the world and the flesh and the devil? Is he the more apt to flinch from the prospect of death, because he has been accustomed to meditate on His almighty power who overcame the sharpness of death? Is he more likely to quail at the stormy wind and tempest, because he has "an anchor of the soul both sure and stedfast;" or that he will be dashed against the rock, because he has found everlasting security in the rock of ages? And yet we know that there is a very prevalent notion that, some how or other, cowardice and religion are allied.

The following narrative, from the pen of a naval officer of unimpeachable veracity, and which I have seen only in manuscript, may here be appropriately added:—

TRUE COURAGE.

"During the winter of 1812, we were cruising in

a frigate off the south coast of Spain, co-operating with the Spanish patriots, whenever we could find an opportunity, by supplying them with arms and ammunition, and occasionally landing and giving more substantial and personal proofs of our alliance by skirmishing with the French convoy guards, and, upon more than one occasion, capturing them. Our second lieutenant, Morton, was a zealous and correct officer, a good seaman, but wanting in what at that time English sailors delighted, and expected to see in their officers—mischief and devilry. Feats of activity and strength he was always the foremost to promote and the most ready to join; but, being of a serious and religious disposition, he was considered a methodist, and although no one dared violate discipline by openly ridiculing him, still he was sneered at as one not likely to do any deed of daring, such as at that time was common in the naval service. It is true that no opportunity had as yet presented itself to give the crew and his brother officers means of judging how far their opinions were correct; but it had been whispered that Morton had upon more than one occasion, when a midshipman, given proof of high courage, in risking his life, not against the enemies of his country, but in rescuing fellow-creatures from situations of imminent and deadly peril. His cool and seamanlike conduct in gales of wind was considered as the result of his experience and force of habit; and Morton himself felt that his religious and conscientious peculiarities (for peculiar they unhappily were at that time in the navy) placed him in an unpleasant point of view with his messmates, who, although men of honour and gentlemen, had, from long neglect, acquired an habitual distaste to any thing serious or religious. Morton was anxious for an opportunity to show that the gentlest courtesy and most serious manners were consistent with the bravest hearts, and that, so far from piety dastardizing the feelings, it only added confidence to courage, and purified the motives of noble actions. It was not long before this opportunity was afforded him. We had experienced a succession of heavy gales, which had obliged us to remain at sea for some weeks, when one morning, at daylight, a vessel was discovered close to leeward of us. She was soon ascertained to be an English brig, waterlogged and partially dismantled: the crew had taken to the rigging, to prolong their lives; for the sea was making a complete breach over the vessel, and throwing the spray far over the poor fellows in the rigging. On seeing us, they made every effort to attract our attention and excite our pity. The moment her perilous situation was discovered and reported, every man of the crew was soon on deck, anxiety and pity portrayed in every weather-beaten countenance. It was still blowing so hard that the frigate was laying to, under her storm stay-sails, and the character of the sea seemed to shut out all hope of being able to save these poor fellows, for it appeared impossible that a boat could live; but Morton, it appears, thought differently, for, having come upon deck with the other officers, he had been carefully examining the vessel with his glass: at length, turning round, he stepped over to the captain, and requested he would allow him to have the whale-boat from the stern, and try and save the poor fellows on the wreck. The captain was astonished, not only at the request, but more so from its being made by Morton.

"Are you serious, Mr. Morton?" said the captain.

"Perfectly so, sir; and, I think, by careful management, the boat will live: at all events, I am ready and willing to make the attempt."

"I admire your courage and humanity, Mr. Morton," said the captain; "but I do not feel justified in desiring any man to accompany you on what appears to me a forlorn hope; and I feel certain the undertaking would only increase the number of victims."

"Without answering the captain's objections, Morton bounded forward upon the fore-castle, and soon returned to the quarter-deck, accompanied by a dozen men.

"These men, sir," said Morton, smiling, "and as many more, have volunteered to join me in my attempt to save those poor wretches from certain destruction."

"Several of the officers, ashamed of their previous unjust opinion of Morton's courage, now joined in his request, and volunteered to join him; but he refused all assistance but six men, and, after some more persuasion on his part and hesitation on the captain's, permission was granted. Placing the frigate as close upon the weather beam of the wreck as consistent with her own safety, and watching a favourable opportunity, the whale boat, with a line attached to her, was rapidly lowered. A few powerful strokes, aided by the sea, carried her a-head and under the lee of the wreck, which was also under the lee of the frigate, and in a few minutes seven men and a boy were safe in the boat. But now came the critical moment of the boat's returning; for, during this short interval of time, the frigate had of course fore-reached and drawn a-head of the wreck, and had drifted so as to bring her right astern: consequently, the frigate could no longer act as a breakwater for the protection of the loaded boat; and, when she cleared herself from the wreck, a heavy sea struck and half filled the boat: but, being prepared with buckets and having spare hands, she was soon baled out; and, after many hairbreadth escapes, she reached the lee quarter of the frigate, and each man was soon securely slung in a rope and hauled on board the frigate. No attempt was made to hoist up the boat, as it would have been perfectly fruitless: she was, therefore, left to her fate; and, as the last man, Morton, reached the frigate's mizen chains, a heavy sea struck the boat and shivered her into a hundred fragments.

"Morton was warmly congratulated by his messmates, and publicly applauded by his captain, who remarked, that, but for his skill and daring, eight fellow-creatures must have perished.

"No, sir," said Morton, modestly; "I was only the humble instrument in the hands and under the protection of a higher power."

"It will readily be believed that this courageous act of his operated in a very beneficial manner upon the feelings and manners of many of the crew, who had considered cowardice as inseparable from a tender conscience; but, having now a superior officer who had distinguished himself so highly for an example, they were no longer ashamed to give up their habits of profane swearing, and become, if not good Christians, at least better men.

NAUTICUS."

THE PRESENT POSITION OF THE ESTABLISHED CHURCH*.

I MUST advert to a few interesting features in the present position of our church from recent improvements. Since the commencement of this century church accommodation and church pastoral superintendence have not kept pace with the necessities of our rapidly increasing population; hence, till within the last few years, dense masses of people were herded together, unreminded by objects around them of the value of Christian ordinances, and disaffected in their natural spirit towards church authority. Happily this evil of spiritual destitution has been materially remedied by recent unprecedented efforts in the erection of new churches, and the appointing district ministers; and, in course of time, unless the stream of Christian benevolence abate in strength and purity the remedy will be complete. Our scattered agricultural poor, and densely-crowded manufacturing poor will be brought under the eyes of a vigilant and faithful and fatherly pastor; and the meral wildernesses fertile in the briars of sin, and barren of the trees of righteousness, will be clothed with the beauty and verdure of paradise. We live, indeed, in days of bright promise, and of unparalleled efforts to promote the extension of the Redeemer's kingdom. English sympathies have been aroused in behalf of the seed of Abraham, and have planted a church of Hebrew brethren on mount Zion; missions to the heathen and our colonial dependencies are liberally supported; the bible is widely circulated in every living tongue; and our church, in the integrity of her discipline and organization, rears her head in the foreign possessions of the crown: whilst, at home, dissent is losing its hold over those who were nursed in its lap through unavoidable want of maternal care on our part, and the church of England, lengthening her cords and strengthening her stakes and pitching her tabernacle in every direction, is attaining her proper position in the affections and confidence of the nation at large. The clergy and laity are coming forward with their worldly substance to stud our land with churches and schools—the mightiest bulwarks of our Zion, and the best preservatives against our national degeneracy. A better provision is made to secure the residence of the shepherd in the midst of his flock, so that every one may feel the wholesome influence of the cognizance and contiguity of his pastor. A fresh impetus is given to national education, so that the young are brought up in a knowledge of the scriptures, in attachment to their church, and in a reverential regard to the institutions of their country; and, under the improved method of training, the character is disciplined as well as the head instructed. The attention of our legislature, too, has been happily called to devise a remedy for the continued want of efficient church ordinances; and, though the remedy devised is not so extensive as could be desired—though it draws out the resources of the church only, and not those of the nation—it promises to give to ministerial labours the character of permanence, by securing an endow-

* From "A Sermon preached in the parish church of Witney, at the visitation of the archdeacon of Oxford, 1843. By the rev. G. C. Rolfe, B.A., perp. curate of Halley."

ment in poor and crowded neighbourhoods, where the local resources would raise an insufficient income. In addition to the efforts made for the augmentation of small livings, and the fixing additional curates in populous parishes, another pleasing feature of the times is that together with the love of church-building has been revived a love of church adorning. In the new houses of prayer, architectural effect is studied, and emblematic decorations are not disregarded. The devotions of the worshippers receive therefrom a sombre and reverential character; and the very peculiarity of the edifice, in its form, its furniture, and its sacred beauties, serves to remind them that they are in the presence-chamber of the Majesty of heaven. We need not, to be sure, the decorations of images and pictures; our church discourages what the scriptures denounce as idolatry; but whatever in the way of sacred ornament is not capable of idolatrous perversion, may be lawfully and advantageously used: the heart may be addressed through the outward senses; the eye may enkindle devotion in the mind. Though I make this remark, however, permit me to observe, the greatest auxiliary to a vigorous piety in ourselves and our people is neither the style of our church, nor our admiration of episcopacy and zeal for the apostolical succession, nor an *opus operatum* view of the sacraments, nor a scrupulous regard to rubrical niceties, but an assigning to each ordinance and each truth its proper relative position, by making the instruction from the pulpit in strict harmony with the instruction from the reading-desk, the font, and the table of the Lord. The prayer-book blows no uncertain sound with its trumpet: in that is no reserve, but a prominent reference to the doctrine of the sacrament; no mention of our own righteousness, but a glorying only in the righteousness of Christ; no allusion to the intercession of saints, but a repeated statement of the sole mediation of Jesus; no avowal that sin after baptism is unpardonable, and that a remission of sins is conveyed only in that sacrament, but an unsealing to the penitent the fountain that is opened for the ablation of every transgression; no intimation that the consecrated elements have undergone a change, but an assurance of the certainty of Christ's spiritual presence, and a direction spiritually to eat his flesh and drink his blood. If, then, we would have our trumpet from the pulpit blow no discordant sound, we must preach according to the interpretation of scripture given in the liturgy, the articles, and the homilies: our minds must be cast in the mould of the venerable and judicious reformers, zealous for revealed not traditionary truth, and hating error though in the garb of antiquity: the sum and substance of our preaching must be salvation by grace, and not salvation by works: we must make the Head of the church, and not the church herself, the sole channel of communication with the Father: we must proclaim him in his authority to rule, in his power to mediate, and in his readiness to teach; in the sufficiency of his death for the atonement of all our sins, ante-baptismal and post-baptismal; in his suitableness to the varied necessities of fallen man; in his untarnished example of a holy life; and in the efficacy of his spirit to enlighten and convert, to comfort and sanctify, conveyed primarily but not exclusively in

the sacraments and ordinances of his church; and, though we are privileged to address none but the baptized in our respective congregations, yet as some have neglected their baptismal vows, and so forfeited their baptismal privileges, our trumpet must, from time to time, distinctly utter this sound—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Poetry.

THE LORD'S PRAYER PARAPHRASED*.

FATHER, who dwell'st above the sun,
To thee be glory given;
Thy kingdom come; thy will be done
On earth, as 'tis in heaven.

The daily bread thy hand bestows,
Grant us, this day, to share;
And, as we spare our guiltiest foes,
Thy guiltier children spare.

In pain's or pleasure's trying hour,
Do thou our paths defend;
For thine's the kingdom—thine the power,
The glory—without end.

(For the Church of England Magazine.)

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 THESS. iv. 13, 14.

'Tis not when first the anguish'd heart
Is call'd with all it loves to part,
That words like these can comfort give,
And bid the drooping spirit live.
How can we feel that "it is well,"
When scarce hath ceas'd the funeral knell?
How be consol'd, when haunted by
The lov'd one's last expiring sigh?
E'en when we muse and weep alone
On those who are for ever gone,
The heart will scarcely dare confess
Its depth of utter loneliness!
'Tis not when first to passion's tide
We yield—forgetting all beside;
Or, to the coldness of despair,
The soul can lift itself in prayer.
No, each rebellious tear must cease
Ere we can feel the dove of peace,
Shedding within its influence mild,
And calming every tumult wild.
Yet "Jesus wept;" we too may weep
In grief for "them which are asleep:"
We, too, with sorrow's flood may lave
That quiet, holy spot—their grave!
Yet let us venture not alone,
To bend o'er that sepulchral stone;
But in our fainting spirit bear
A sympathising Saviour there.

* From "Sacred Songs; being an attempted Paraphrase of some portions of Scripture, with other Poems." By a Layman. A new edition. London: Hatchards. 1834. pp. xii. 108. A most modest, unpretending, & valuable little volume; written in the purest style of piety and song. The version of the Lord's Prayer is as terse as it is elegant.

Had Mary gone without her Lord,
 She might not hear that gracious word,
 Calming her heart's deep throbs of pain—
 "Thy brother, he shall rise again!"
 And though not now our lov'd ones rise
 To glad once more our tear-dimmed eyes,
 Yet still those blessed words abide—
 "If we believe that Jesus died
 And rose again"—e'en so will God
 Gather together from abroad,
 All those for whom we inly weep—
 Those who in Jesus "fell asleep."

H. R. D.

Leves.

Miscellaneous.

CHINESE PAGODAS, &c.—Near the foot of the grassy slope, at about the centre of the hill on the road to Nanking, a large jos-house stands, fronting an avenue of colossal granite figures of men and animals, extending in a semicircular sweep, for about a mile, to two square, brick, Egyptian-shaped buildings, which are hollow, open on each side, and empty. These, we were told, were the tombs of the emperors of the Ming dynasty; but our guide also said, that there was a large excavation in the rock behind the jos-house, containing coffins: so I fancy that it must be the place of general interment, and that the huge figures were merely intended to dignify the approach to the cemetery. We had not time to visit the jos-house, but we trotted our startled horses between these silent guards, and examined with great interest the sculpture of a departed age. They are about three times the size of life. A tablet-gate marks the commencement of the avenue; then in succession appear two upright shafts of granite, in single blocks; four warriors, dressed in long loose shirts of scale armour, leaning with folded hands upon their swords (they front each other, as do all the statues); next to them lions, bears, horses, camels, elephants; and so on to the two buildings, a repetition of the same figures, each alternate pair (with the exception of the men) crouching. Most of them have been hewn into shape from single blocks: they rest upon flat slabs of granite, on unlevelled ground; and, strange to say, although centuries have passed since they were first placed there, no weeds are growing around, nor have they sunk three inches. The elephants are accurately shaped, and fairly sculptured; the rest are all most rudely executed. * * * The porcelain pagoda is an octagonal building of nine stories, rising to the height of 261 feet; bright with many-coloured porcelain, which throws off a glittering light like the reflected rays from gems. It is in perfect preservation. The porcelain is fastened to the tower with mortar, as Dutch tiles are upon a stove, except the projecting cornices and bas-reliefs of grotesque monsters, which are nailed. The various colours are white, yellow, red, and green; the roofing tiles are all of the imperial yellow. It stands in a spacious court, surrounded on three sides by a wall, the fourth open to two extensive flights of granite steps, descending to the jos-house attached to the pagoda facing the town. Another large enclosure, planted with regular rows of trees, extends to the road and suburbs. Th

projecting flanges, if I may so term them, of the separate stories curve upwards at the points; to which are suspended bells, of size proportioned to the tape of the tower. A priest assured me that, when the were first hung up, after the complete repair of the paoută, or pagoda, in the last century, they used to ring forth charming melodies at the command of the mistress of the tower, "the queen of heaven;" until she, wrathful at the indifference and falling off of her followers, in a fit of anger, deprived them of sound. The greater portion are certainly tongueless, and a of them cracked; which is not surprising, for the bell and cast gongs in China (made of the same metal) are very brittle, from the absence of an adequate proportion of alloy. The internal part is square and elaborately ornamented with figures of the Buddh faith, in bas-relief; the whole profusely gilt: each story contained a shrine with the universal idol, the sitting figure of "the queen of heaven." A single door, under the niche in which the principal deity was placed, leads into a square chamber in the shadow of the building occupied by another image. The walls are all lined with square porcelain tiles, each separate one embossed with a small device in the centre: those upon the ground floor are entirely covered with gilding. The others of the eight upper stories differ, by having a black edging round the gilded device, which has a good effect: the concluding step of each story is of stone, the flooring and stairs of wood. The ample view from the summit surpassed our expectations. Facing the south, a little river from the distant hills came winding like the Forth, near Stirling: it passes by the south and western walls, and helps to supply the canal with water. Towards the S.W., as far as the sight could reach, flowed the princely Yang-tze-kiang, leaving between us and it, as it passed Nanking, a richly cultivated flat of paddy land, about three miles in breadth. Facing the north, we looked down upon the walls and roofs of a dense cluster of houses—the Chinese city: through the centre, eastward, ran a canal. The streets seemed very narrow: the buildings principally of two low stories; and, upon every slight rise of ground, public temples, granaries, and government offices, surrounded by spacious yards or courts, were discoverable.—*Capt. G. C. Loch's closing Events of the Campaign in China.*

THE LOFTY GATE.—"He that exalteth his gate seeketh destruction" (Prov. xvii. 19). The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this, the doors of the houses in which the French merchants lived, at Ramah, are not three feet high; and all the doors of that town are equally low. Agreeably to this account, the Abbé Mariti, in speaking of his admission into a monastery near Jerusalem, says, "The passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron; a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs." To exalt the gate would, consequently, be to court destruction.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE HOUSE OF GOD NO LONGER DULY
ESTIMATED AS THE HOUSE OF PRAYER
—WITH SOME OF THE CONSEQUENCES
OF SETTING PREACHING ABOVE PRAYING.

No. I.

BY THE REV. F. W. FOWLE,

Perpetual Curate of Amesbury, Wiltshire.

"MINE house shall be called an house of prayer for all people" (Isa. lvi. 7) is the language of the Lord, by his prophet Isaiah, to the Jews. The words first had respect to their own temple; and then to all his consecrated houses, in which his worshippers should assemble to offer him praise and adoration, among all kindreds and people. The expression is very marked and emphatic, and defines in the clearest manner what is the principal purpose for which we are to go to the Lord's house. "Mine house shall be called an house of prayer for all people." There it is that they shall humble themselves before me, confess their sins, pray for the pardon of them, render thanks for the benefits they have received at my hands, set forth my praise, hear my holy word, and supplicate all things necessary, whether for the soul or the body. Solomon, in his dedication of the magnificent temple, which it had been his permitted privilege to build, sets forth, in the most sublime manner and language, the great duties of prayer, to which it should be devoted. "Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth in this place" (for so the margin ex-

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presses it). "Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make in this place: hear thou from thy dwelling-place, even from heaven; and, when thou hearest, forgive. If a man sin against his neighbour—"if thy people Israel be put to the worse before the enemy, because they have sinned against thee"—"if there be dearth in the land, if there be pestilence"—"whatsoever sore or whatsoever sickness there be; then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live." "Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place" (2 Chron. vi. 19-40). "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice." "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place" (2 Chron. vii. 12, 14, 15.). Nothing can show more plainly than this the great and paramount purpose for which the house of the Lord is designed, and for which his worshippers are to assemble there. Our blessed Saviour stamps it with his own authority,

and in the same words in which the prophet had spoken of it seven hundred years before—"My house shall be called the house of prayer" (Matt. xxi. 13).

The distinguishing character of the house of God is, therefore, that it is the house of prayer. But Christians of the present day make the house of God much more an house of preaching than of prayer. Am I asked for a proof of this assertion? Look at the difference in number, in the congregations everywhere, when there is a sermon, and when there are only the prayers of the church. Every person who duly looked upon the house of God as the house of prayer—that his chief business was to pray—would come there for that purpose; and the circumstance, whether or not there were a sermon, would not affect his attendance. This is one undeniable evidence to what I was saying—that in the present day, our churches are considered more as houses of preaching than of praying. Listen to the common language of Christians on the subject, in their conversation with one another: they talk of the preacher they are going to hear, not of the church they are going to pray in. The sermon seems to be everything—the prayers nothing. The same fact is confirmed by the very expression, commonly made use of, "sittings in a church"—such a church is calculated to contain so many sittings—and a still more striking corroboration is afforded, by the most unbecoming and erroneous procedure—that in some of our modern churches no room has been allowed for kneeling. And surely this is a pretty strong confirmation of what I am saying—that the houses of God, in our time, are generally considered rather as houses of preaching than of praying; and, therefore, that we do not regard them in the same estimation in which our blessed Lord and the prophet held them; for they pronounced them to be houses of prayer, not of preaching.

Now, then, let us see what are some of the consequences of thus exalting preaching above prayer. The first and most awful one is, that we do not pray. I mean, that the greater proportion of our congregations are not actuated by a spirit of prayer: we are not a praying people generally: it cannot be said of us, in the sense in which the Lord himself spoke of the converted Paul—"Behold, he prayeth" (Acts ix. 11). Many pray not at all; bear no part in the service, make no response; say not to themselves the prayers which the minister offers up aloud for himself and the people, nor so much as utter their "amen" at the end of them. And if these persons do not come to pray, they come either to hear the sermon or as a mere matter of *form*, because, for very shame's sake, they do

not like always to stay away. Does any one ask for a proof of this assertion, too—that the congregation generally do not pray when they come to church? Take that which I have already given. If they come to the house of God to pray, why do they not come when there is the service of the church without the sermon? and, with respect to those who do not so come, it is a fair assumption that, when they come, they do not pray. Another evidence—to my mind a very convincing one—that people, generally, do not pray, is, that so few of them kneel. I know that some persons cannot do so from illness, or some infirmity, and that others cannot from want of room in their pews: to these, of course, my present remarks do not apply; they best know their own hindrances, and will, if properly impressed on the subject, agree in opinion with me, and feel it to be a real and no trifling source of regret to them, that they are not able to carry out their principle in their practice. Some persons, too, consider standing to be an attitude of prayer. We hear of the Pharisee and the publican both standing, when the one professed to be, and the other really was, praying (Luke xviii. 11, 13). And, certainly, standing is not such a graceless and prayerless attitude for the supplicating sinner as sitting; but how a strong, healthy person, who can go about his business, or his pleasure, or any of the active concerns of life, during the six days of the week, can sit and pray in the house of God on the seventh, I cannot comprehend. I am sure this is not the way in which a man would pray for his life: I am sure this is not the way in which a father would pray for a son condemned to death: I am sure this is not the way in which a man would pray to God, if he prayed at all, for a sick child, or some sick friend whom he loved as his own soul: I am sure this is not the way in which our Saviour said they were to pray, who would obtain power over unclean and evil spirits (Matt. xvii. 14, 21). We know that this was not the way in which that Saviour himself prayed, when he was in an agony in the garden, praying for the souls of others; for we are told that he "fell on his face, and prayed" (Matt. xxvi. 39). I am sure that none, who are in earnest when they pray, will pray sitting, unless they have not the power of praying otherwise. There is, in all passions, a sympathy between the external motions of the body and the internal emotions of the soul. It would be easy to point out instances of this which every one would immediately understand and acknowledge; but it would call me off too much from the direct object of my present remarks: suffice it to say, that the mind instantly and involuntarily admits the close affinity that subsists between

certain affections of the mind and the corresponding inclinations of the body. To make this intelligible to every one—Saul, who wasted the church of Christ, was suddenly arrested, as he was journeying to Damascus, by a miraculous manifestation of that Jesus whom he persecuted. "He fell to the earth," "trembling and astonished:" "he was three days without sight, and neither did eat nor drink." "And there was a certain disciple at Damascus, named Ananias;" "and the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth" (Acts ix. 3-11). Now suppose a painter, wishing to represent this striking subject, were to select the moment when Saul, under deep conviction of sin and the agony of an awakened conscience, was earnestly pouring forth his soul unto God in prayer; and suppose that, when this picture was shown to us, we were to see this same Saul, instead of kneeling, sitting on a chair or a bench—would not the most thoughtless and uninformed exclaim at the absurdity of the painter, and declare that nothing else could have been so contrary to nature and common sense? Yes, every one would say so; and, in so doing, he would be speaking the language of nature and common sense. Every person who is joining in the prayers of the church, ought to consider that he is praying, as Saul was, for the forgiveness of his sins, the grace and the mercy of God, and the salvation of his soul; and nature and common sense will say, that no man can really be under such an impression, and yet be sitting carelessly and unconcerned on his seat. And I would be content to take the honest answer of one of these careless sitters to this simple question—Can you say, before God and your conscience, that you have been joining, devoutly, heart and tongue and soul, this day, in the prayers which have been offered up to God for yourselves and for your fellow worshippers and for all mankind? I am sure that the honest answer would not be "yes;" for nature and common sense are against it. And I say that this is one proof, among many others, that one of the consequences of setting up preaching above praying—making the house of God an house of preaching not of prayer—is, that men do not pray.

Another consequence of thus perverting the character of the house of God, and exalting preaching above praying, is schism—the want of unity among the worshippers of God—the meeting, in different places, for the purposes of worship, and according to different forms and modes. If the consecrated houses of God, in our own country, were really con-

sidered as houses of prayer, and had always been so considered, and so used by all who assembled within them, there would have been a sacred character attached to them, which would have secured the constant attendance of all worshippers within their walls: they would really have sought there the graces of God by prayer: doing so, they would have received them; and they would have experienced the inestimable value of these spiritual blessings too certainly and sensibly to have forsaken the place where they had been bestowed: they would have felt what Jacob did, when, having had vouchsafed to him a divine communication from heaven, he was struck with a holy and happy fear, and said, "Surely the Lord is in this place:" "this is none other but the house of God, and this is the gate of heaven" (Gen. xxviii. 16). They would have been actuated by the same spirit by which David was, when, connecting the unity of the nation with the unity of their public worship, he exclaimed, "I was glad when they said unto me, We will go into the house of the Lord. Jerusalem is built as a city, that is at unity with itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord" (Ps. cxxii. 1, 3, 4). But, as soon as the sermon became of more importance than the prayers, the preacher became of more importance than the house; and naturally enough, in the eyes of self-willed men; for, if a better sermon and better preacher were to be found, out of that house of God in which they and their forefathers had been accustomed to seek their spiritual food, the spirit of prayer being no longer in the house, there remained nothing to attach them to it; and then it would seem but reasonable to seek their food where they could find it the most to their palate; and, this being once allowed, men are no longer under any more restraint than the bee is who flies from flower to flower: every one is at liberty to choose for himself his form of worship and his teacher; and then, to be sure, he judges for himself as to the doctrine delivered to him. Like the bee, he uses his own discretion as to the food he sips, extracts what he pleases, and leaves the rest.

And let me now claim attention to a few remarks, which are in close connexion with the subject under consideration. I do not desire, by any means, to infringe the Christian liberty of any man, or to imply that he is bound to receive as gospel all which his ordained pastor may teach him; but I do say this, that, where he feels disposed to differ, it should be with the greatest diffidence. He should be predisposed to consider his teacher better acquainted with divine truths than himself; and

it should not be until after the calmest and most dispassionate consideration of the subject, the deepest deliberation, and the fullest conviction—after sincere and earnest prayer to be directed—that he is at liberty to assume that his spiritual instructor is blinded, and that he himself sees clearly; that there is a beam in the preacher's eye, and scarcely a mote in his own. With less caution and self-distrust and humbleness of mind than this, Christian liberty soon grows into a very unchristian spirit of independence and licentiousness; and every man begins to think that, and to do that, and to proclaim that, as a matter of undoubted right and indisputable truth, which appears to be such in his own eyes. If his own minister do not, as he thinks, preach the gospel, he holds that he is free to change to another who does: his example is followed: schism is the consequence within the church; and dissent and the voluntary system are promoted without it. "Lean not unto thine own understanding;" "be not wise in thine own eyes" (Prov. iii. 5, 7), is a wise caution of the wisest of the sons of men; spoken, too, by the voice of inspiration; and never, we should imagine, more applicable than to the present times, generally distinguished as they are by a spirit of self-wisdom and self-conceit, which sets itself up, haughty and independent, against every restraint of ecclesiastical and civil government.

"Why even of yourselves judge ye not what is right?" (Luke xii. 57) said our Saviour to the Jews; and these words, which manifestly refer to a very different meaning, have been made, by ignorance or wilful misconstruction, to convey the idea that our blessed Lord appealed to the reason of his hearers, to judge whether what he taught them was, or was not, to be received—an interpretation which, if granted, would lay the axe to the root of the tree of life, and cut off the river of living water at its fountain-head, and strangle truth in its birth. If such liberty was allowed to men then, what is to prohibit it now? The apostles who have written the words of truth and eternal life could not have been more unerringly guided by the Holy Spirit, than Christ was who spake then. If the reason of men was free to judge of the doctrine of Christ then, is it not still free to judge of the same doctrine as he finds it in the bible now? When Abraham "against hope believed in hope," faith "staggered not at the promise of God through unbelief" (Rom. iv. 18, 20). But reason rejected what it could not understand: "How can this man give us his flesh to eat?" "This is an hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him" (John vi. 52, 60, 66). And, when Jesus *told his hearers that he was the Son of God,*

they charged him with blasphemy, and put him to death. St. Paul and the other apostles, indeed, as fallible men—where not speaking "as they were moved by the Holy Ghost" (2 Peter i. 21)—might appeal on some points to the understanding of those they were instructing; but here, too, we see how inadequate reason was to overcome passion and prejudice: at the very mention by St. Paul of the fulness of gospel salvation, that was to be offered also to the Gentiles, the Jews, to whom he was speaking, exclaimed, "Away with such a fellow from the earth; for it is not fit that he should live" (Acts xxii. 22). To the Greek philosophers—those masters of the powers of reason—he seemed to be a "babbler, and a setter forth of strange gods; because he preached to them Jesus and the resurrection" (Acts xvii. 18). And, when Peter and John "spoke unto the people, the priests, and the captain of the temple and the Sadducees"—all the most learned men of their own nation—"came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold" (Acts iv. 1-3).

We must, therefore, appeal more to the faith of our people than to their reason. We must caution them how they reject us, or our doctrine; and that they look upon us as "ambassadors for Christ, as though God did beseech them by us," to whom he hath given "the ministry of reconciliation" (2 Cor. v. 18, 20); that they "obey them that have the rule over them, and submit themselves" (Heb. xiii. 17). Like St. Paul, we must "magnify our office" (Rom. xi. 13), however misunderstood, misrepresented, or despised. The ordained minister of Christ, whilst he cannot too lowly humble himself, can hardly too highly exalt the commission which he has received. The people do not half enough do so. They set little, in general, by the consecrated orders of the ministry. In their estimation, the priest of the temple of the Most High is scarcely more than one of themselves, with a gown or a surplice on his back; and not a whit better able to instruct them, than they are to instruct themselves. These are men, of whom St. Peter speaks, who "despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities" (2 Pet. ii. 10). And these things are among both the consequences and the proofs that men do not in simple truth regard the house of God pre-eminently as the house of prayer, but rather as the house of preaching. The gradation is the simplest and the most natural that can be. They first debase the prayers and exalt the preacher. Having thus brought down the spiritual and sacred

character of public worship to a mere human level, destitute of any peculiar sanctity, they necessarily attach as little of holy and reverential feeling to the place in which it is performed. Then, no longer regarding the preacher as clothed in the reflected majesty of divine authority—the special minister of Christ—they soon look upon him, too (and with perfect consistency), only so far exalted above themselves, as he is in the pulpit and they are on the floor; and presently, having

either heard some more gifted minister, as the term goes, or having contracted that familiarity with their own which breeds contempt, or thinking that on some points they are better informed than himself, they speak of him and his acquirements and his character, perhaps, with disrespect and disparagement; and are never satisfied until, where they differ from or dislike his preaching, they have brought him down to their own level, or exalted themselves above him.



THE ANTIOCHS.

1. ANTIOCH IN SYRIA.

ANTIOCH (*Ἀντιόχεια*). Two Antiochs are mentioned in the New Testament; the first and most important of which is Antioch in Syria, a city situated on the banks of the Orontes, now called *Levi*, which was formerly navigable to the city. The term “*Asy*” signifies rebel, and the river was so called from the swiftness and impetuosity of the stream. It is 300 miles north of Jerusalem, and about 25 from the Mediterranean. It was founded by Seleucus Nicanor, and situated in the province of Seleucia, called Tetrapolis, from containing the four cities—Antioch, Seleucia, Apania, and Laodicea; of which the first was named after Antiochus (father of the founder), the second after himself, the third after his wife, and the fourth in honour of his mother. The appellation “*Tetrapolis*” was given also to it, because it consisted of four townships or quarters, each surrounded by a separate wall, and all four by a common wall.

It was the metropolis of Syria, the residence of the Syrian kings (the Seleucidæ), and afterwards the capital of the Roman provinces in Asia. It ranked third, after Rome and Alexandria, among the cities of the empire, and was little inferior to the latter. Its suburb, Daphne, was celebrated for its grove and fountains, its asylum, and temple, dedicated to Apollo and Diana. “The temple and the village were deeply bosomed in a thick grove of laurels and cypresses; which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air.” It

was the seat of every abomination which could disgrace and debase the human character: so much so, that “to live after the manner of Daphne” was a proverb, to express the most abandoned and dissolute conduct; that conduct which compelled the apostle to represent the heathen world as working all uncleanness with greatness. It was very populous. Within 150 years after its erection, the Jews slew 100,000 persons in it in one day. In the time of Chrysostom, the population was computed at 200,000; of whom one-half, or even a greater proportion, were professors of Christianity. Chrysostom also states, that the church at Antioch maintained 3,000 poor, besides occasionally relieving many more. Cicero speaks of the city as distinguished by men of learning and the cultivation of the arts. A multitude of Jews resided in it. Seleucus Nicanor granted them the rights of citizenship, and placed them on a perfect equality with the other inhabitants. These privileges were continued to them by Vespasian and Titus—an instance (Josephus remarks) of the equity and generosity of the Romans; who, in opposition to the wishes of the Alexandrians and Antiocheans, protected the Jews, notwithstanding the provocations they had received from them in their wars. They were also allowed to have an archon or ethnarch of their own.

The Christian faith was introduced at an early period into Antioch, and with great success (Acts xi. 19, 21, 24). The name “Christians” was here first applied to its professors (Acts xi. 26). Antioch soon became a central point for the diffusion of Christianity among the gentiles, and long maintained a high rank in the Christian world. A controversy, which arose between some Jewish

believers from Jerusalem and the gentile converts at Antioch, respecting the permanent obligation of the rite of circumcision, was the occasion of the first apostolic council or convention (Acts xv.). Antioch was the scene of the early labours of the apostle Paul, and the place whence he set forth on his first missionary labours (Acts xi. 26; xiii. 2). Ignatius was the second bishop of the church for about forty years, till his martyrdom at Rome, A.D. 107. He is stated to have been the child whom the Lord Jesus took up in his arms (Mark x. 16) to set before his disciples, as an example of Christian humility; and it is narrated that some of the deacons, who had been his companions to the imperial city, gathered up his bones, which the wild beasts had spared (for lions were let loose upon him in the amphitheatre) and carried them back to Antioch, where they were honourably buried. In the third century, three councils (the last in A.D. 269) were held at Antioch, relative to Paul of Samosata, bishop there about A.D. 260, who held heretical opinions with respect to the sonship of the Lord Jesus Christ, assuming that he was not properly the Son of God; and who, being confronted by Malchion, the rhetorician, and found guilty, was degraded from the bishopric. He left behind him the sect of Paulians or Paulianists. In the course of the fourth century, a new theological school was formed at Antioch; which aimed at a middle course in biblical hermeneutics, between a rigorously literal and an allegorical method of interpretation. Two of its most distinguished teachers were the presbyters Dorotheus and Lucian, the latter of whom suffered martyrdom in the Dioclesian persecution, A.D. 312. Libanius, born A.D. 314, the friend and panegyrist of the emperor Julian, was a native of Antioch; as was also his illustrious pupil, John Chrysostom, born A.D. 347, died A.D. 407.

As the ecclesiastical system became gradually assimilated to the political, the churches in those cities which held the highest civil rank assumed a corresponding superiority in relation to other Christian communities: thus at Rome, Alexandria, and Antioch, and, in course of time, at Constantinople and Jerusalem; where the term "exarch" was applied to the resident bishop, but shortly exchanged for that of "patriarch." There are now three prelates in Syria who claim the title of patriarchs of Antioch: namely, 1st, the patriarch of the Greek church; 2nd, of the Syrian Monophysites; 3rd, of the Maronites.

Few cities have been so severely dealt with as Antioch. In A.D. 200, Sapor, the Persian king, surprised Antioch and pillaged it, and multitudes of the inhabitants were slain or sold. It has been frequently nearly ruined by earthquakes: by that of A.D. 526, 250,000 persons were destroyed; the population being increased by an influx of strangers to the festival of the ascension. The emperor Justinian gave forty-five centenaries of gold (180,000*l.*) for the restoration of the city; which had scarcely resumed its ancient splendour (A.D. 540), when it was again taken and burned by Chosroes. In A.D. 638, it was captured by the Saracens. Its "safety was ransomed with 300,000 pieces of gold; but the throne of the successors of Alexander, the seat of the Roman government in the east—which had been decorated by Cæsar with the titles of free and holy and inviolate—was degraded under the yoke of

the caliphs to the secondary rank of a provincial town." In A.D. 975, it was retaken by Nicephorus Phocas. In A.D. 1080, the son of the governor Philaretus betrayed it into the hands of Soliman. Seventeen years after, the duke of Normandy entered it, at the head of 300,000 crusaders; but, as the citadel still held out, the victors were in their turn besieged by a fresh host under Kerboga and twenty-eight emirs, which at last gave way. In A.D. 1286, Antioch was occupied and ruined by Baudouin or Bibars sultan of Egypt and Syria: 17,000 persons were slaughtered, and 100,000 led away captive. About the middle of the fifteenth century, the three patriarchs of Alexandria, Antioch, and Jerusalem convoked a synod, and renounced all connection with the Latin church.

Referring to the state of the church in the sixteenth century, Mosheim says—"Damascus is the principal residence of the patriarch of Antioch; whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces." To which is added, in a note—"At this day Antioch has four patriarchs; one from the Greeks, two from the Syrians, and one created at Rome (who is patriarch in partibus, *i. e.*, titular patriarch according to the signification of that usual phrase a phrase which in fact means nothing at all).

Antioch at present belongs to the pashalic of Haleb (Aleppo). Its commerce has passed to Aleppo, from which it is forty-six miles distant. The inhabitants are said to have amounted to 20,000 before the earthquake of 1822, which destroyed four or five thousand. According to Mr. Buckingham, the few Christians have no church, but assemble for worship in one of the numerous excavations on the surrounding hills, supposed to have formed the ancients' cemetery. The population is chiefly Mahometan. On the south-west side of the town is a precipitous mountain-ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from 30 to 50 feet high and 15 feet in thickness. At short intervals 400 high square towers are built up in it, containing a staircase and two or three chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Toward the mountain, south-south-west of the city, some fragments of the aqueducts remain. After heavy rains, antique marble pavements are visible in many parts of the town; and gems, cornelians, and rings are frequently found. The present town stands on scarcely one-third of the area enclosed by the ancient wall, of which the line may be easily traced. The entrance to the town from Aleppo is by one of the old gates, called Bab Bablous, or Paul's gate; not far from which the members of the Greek church assemble for their devotions, in a cavern dedicated to St. John.

2. ANTIOCH IN PISIDIA.

Antioch in (or near) Pisidia, being a border city, was considered at different times as belonging to different provinces. Ptolemy places it in Pamphylia, and Strabo in Phrygia. Its name is now Isbirta. It is well supplied with gushing fountains, and still possesses several Greek churches. It was founded by Seleucus Nicator, and its first inhabitants were from Magnesia on the Mæander. After the defeat of Antiochus (III) the

Great by the Romans, it came into the possession of Eumenes, king of Pergamos, and was afterwards transferred to Amyntas. On his death, the Romans made it the seat of a proconsular government, and invested it with the privileges of a "*Colonia Juris Italici*;" which included a freedom from taxes, and a municipal constitution similar to that of the Italian towns. When Paul and Barnabas visited this city (Acts xiii. 14), they found a Jewish synagogue and a considerable number of proselytes (verses 16, 43, 50), and met with great success among the gentiles (ver. 48); but, through the violent opposition of the Jews, were obliged to leave the place; which they did in strict accordance with their Lord's injunction (ver. 51, compared with Matt. x. 14; Luke ix. 5).

Till lately, Antioch was supposed to have been situated where the town of Ak-Sheker now stands; but the researches of the rev. F. Arundell, British chaplain at Smyrna, in 1833, confirmed by the still later investigations of Mr. Hamilton, secretary of the Geographical Society, have determined its site to be adjoining the town of Yalobatch; and, consequently, that Ak-Sheker is the ancient Philomelion described by Strabo. "In Phrygia Paroreia is a mountainous ridge, stretching from east to west; and under this, on either side, lies a great plain, and cities near it: to the north Philomelion, and on the other side Antioch, called Antioch near Pisidia. The one is situated altogether on the plain; the other on an eminence, and has a colony of Romans." According to Pliny, Antioch was also called *Caesarea*. Mr. Arundell observed the remains of several temples and churches, besides a theatre and a magnificent aqueduct: of the latter, twenty-one arches still remained in a perfect state. Mr. Hamilton copied several inscriptions—all, with one exception, in Latin. Of one the only words not entirely effaced were "*Antiocheae Caesari*."

Antioch was noted in early times for the worship of *Lanus*. Numerous slaves and extensive estates were annexed to the service of the temple; but it was abolished after the death of Amyntas.

A BRIEF EXPOSITION OF THE LORD'S PRAYER,

TRANSLATED FROM THE ANCIENT GREEK.

BY THE REV. W. M. HIND, M.A.,

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"OUR Father which art in heaven." Thou sayest, O man, that God is thy Father, and thou sayest well; for he is Father and Creator of us all. Yet give diligence to work such works as are pleasing to thy Father: for, if thou doest evil works, it is manifest that thou callest the devil, "father;" for he is the overseer of the evil: wherefore be careful to shun him.

"Hallowed be thy name." And wherefore is it so said? Is not God holy? Yes, he is holy. But thou sayest this: "Let thy name be hallowed through me, so that men may see my good works, and glorify thee, the Father and Creator."

"Thy kingdom come." Why? Is not God a king, that his kingdom must yet come? Yes, he is King of all. But as a city, encircled by enemies, desires the advent of the king's executive power, that it may be delivered; so we, being

compassed about by adverse powers—by sins and by evil thoughts—seek the coming of the kingdom of God for our deliverance. So, after another manner, since the prophet (using the past time for the future) says, "God reigned over the heathen;" therefore we cry, "O Lord, let thy kingdom come unto us; let thy kingdom come unto the heathen."

"Thy will be done in earth, as it is in heaven." The meaning is as follows: "O Lord, as thy will is done in heaven, and as all the angels abide in peace, and there is among them neither the disturber nor the disturbed, neither the oppressor nor the oppressed, neither the warrior nor the warred against, neither the beater nor the beaten, but all in profound tranquillity glorify thee; so also, by us men, let thy will be done on earth, that we of all nations may, with one mouth and one heart, glorify thee, our Father and Creator; preserving unbroken peace one towards another."

"Give us this day our daily bread." Since every man consists of two parts—I mean of soul and of body—therefore we ask for the bread which is fitting to each nature. That is the bread of the body which we eat; but the bread of the soul is the word of God: for a certain one of the saints says, "My child, open thy mouth for the word of God; and rather be more constantly mindful of God than of your life."

"And forgive us our trespasses, as we forgive them that trespass against us." The interpretation is as follows: "Lord, forgive us our debts, or our sins, as we also forgive our brethren who injure or sin against us, both free and bond, and all that are subject to us." In saying these things, O, man, if thou shouldst so act, consider the revealed declaration—"It is a fearful thing to fall into the hands of the living God." Wherefore, making straight your paths, return to your Creator and Father.

"And lead us not into temptation, but deliver us from evil." Lord, if Satan should seek to sift us as wheat—as he sought thy holy apostles, indeed, but failed in the attempt; or as he did Job of old—give him not power over us; and, even should an evil man wish to tempt or injure us, yield us not over to his will, but protect us under the shadow of thy wings.

"For thine is the kingdom, the power, and the glory, for ever and ever. Amen." Lord, since thine is the kingdom, suffer us not to be afraid of another kingdom, or power, or dominion. And, although we are worthy of punishment by reason of our sins, yet punish thou us after what way thou wilt, and deliver us not into the hands of men; for we will fall into thy hands, because as is thy chastening so is thy majesty.

THE CHURCH TO WHICH WE SHOULD BELONG*.

THIS inquiry is matter of special interest to some—of serious importance to all. If the Lord, by his holy word, clearly shows, that he called into existence a peculiar society, to which it was, is, and always will be, the privilege of his people to belong; such a discovery of his will is enough to command the dutiful submission of all who believe and desire to obey that will; no matter what

*From the "*Tuam Tract*," by the rev. Patrick Founen, Westport.

their former prejudices may have been, or what consequences may ensue.

The mind of the Lord is made known, as well by holding up to our view precedents stamped with his approval, as by commands distinctly expressed; and it is matter of fact that he caused the foundation of a church to be laid in our world. As he works gradually in the kingdom of nature, he does the same in that of grace; and, therefore, in the investigation of the church's constitution, we are to look not at the commencings or continuance of the apostles' career, but rather at the close of it, for the completion of that social system which they set a-going in our world, even to the end thereof. Before their decease, it is evident, from the New Testament, that thus the apostles acted.

In Acts xiv. 23, we read that they ordained elders in every church. This referred to the southern parts of Asia Minor. As to the western parts of Asia, it is clear, from Rev. ii. 8, that one president, styled angel, presided over each of the seven churches there. In Greece the churches had their bishops and deacons. (Phil. i. 1). Titus was placed in Crete, "to ordain elders in every city" (i. 5). Now these all were final acts of the apostles. Subsequent to this was no other settlement; and, therefore, these arrangements, sealed with inspired sanction, stand out the pattern showed to the church in what may be called the mount of our New Testament dispensation.

Now when Titus actually did ordain his clergy over their respective congregations in Crete, can we suppose the humble and devout of any of their cities venturing to disallow their ministry? to alter such an ordinance? to decline the authority either of Titus or them? or finally to withdraw from the worship they led, or from hearing their proclamation of the "truth as it is in Jesus?" It will at once be admitted, that so to do would savour of insubordination, if not of impiety.

St. Peter, indeed, writes to the whole church, saying, "there shall be false teachers amongst you." St. Paul says, "some shall depart from the faith;" and predicts that "the man of sin shall sit in the temple of God." Hence the duty of reformation in the church, whenever these predictions are verified.

The reformer, however, was not to ruin the temple, but to cleanse it; not to throw down the seats of office, but to have them suitably filled; not to destroy the body when he would only get at the disease. He is to leave untouched what is essential to the being of a church—her baptism and her ministry—only taking care that the shroud be removed from the lamp of truth, and that its light shine around from its golden branches.

Such was the plan on which was ultimately settled the reformation of our glorious English church. Her doctrine identified with that of the best and purest in the apostolic age. Her standing in the church unchanged in the reform of her faith. Her baptism never suspended, her orders never interrupted. Nothing abolished that God ordained. Her episcopal seats occupied, as of old, in the days of Titus; so that to depart from such a communion is wantonly to stand out as a witness against the ordinance of God in our world, as well as to throw into disrepute that gospel which it is intended to uphold.

In thus giving expression to our views of holy

scripture upon this important subject, we try to lay them before the consideration and the conscience of those who differ, without offence and with much affection.

Ah, why should our countrymen prefer to link themselves to the foreign church and court of Rome, rather than to their own native Irish branch of the church of Christ? Specially as, if they regarded "the more sure word of prophecy," which St. Peter says "we do well to take heed" (2 Pet. i. 19), they would find Rome deeply sunk in the apostacy from the faith, and hopelessly from her plea of infallibility. Were her clergy angels from heaven (Gal. i. 8, 9), God's command is clear: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27).

If, as has been shown, episcopacy is an ordinance of God, can it, we would affectionately ask—can it be consistent with a due respect to his will as word to try to dispense or get rid of it altogether? The soundness of our brethren, on other point will not, if they act thus, compensate for want of respectful obedience upon this. Would the elders of Crete have ventured to cast away the supremacy of Titus as of no warrant and no use? Or should any man be satisfied with a defective ordinance, shorn of the honour that the Lord himself put upon it? Surely not. The humble has respect to the will of God.

But alas! that many whom we greatly esteem should, in this our day, have been seduced to discard the ministry altogether, to frame their notions of a church the very reverse of the kingdom of heaven, delineated by our Lord in Matt. xi and xxv.; who, narrow where Christ expands, close where Christ opens, exclude where he admits; who seem to hold up the pharisee, while the Lord holds up the publican; taking their own comment upon scripture for the word itself; and, some cases, led to adopt, in lieu of God's verities, man's mistake.

It is by no means a matter of option with us to what church we should belong to. The diligent servant of God will endeavour to shun the sin of schism; and, when he finds one branch of Christ's institution in our world, faithfully maintaining the truths of the everlasting gospel, he will lay aside prejudice and partiality—will allow no private offence at minister or people to interfere with his allegiance to his Lord; neither the private affection he feels for individuals to weigh against a public and paramount duty. Thanks to God, he has, on all other matters, clearly expressed his will; and is pleased to guide us sufficiently on this, the subject of our inquiry—the church to which we should belong.

CHRISTIANS THE SALT OF THE EARTH :

A Sermon*,

BY THE REV. H. RAIKES, M.A.,
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MATT. v. 13.

"Ye are the salt of the earth."

It surely is not without reason that figure is so often employed in scripture language. Omitting the obvious expediency of adopting such a mode of speaking, under the circumstances in which our blessed Lord was often placed, and which determined him to speak to the people in parables; omitting the reasons which might have induced him to clothe his meaning in words not immediately understood, when his words were uttered before careless or malignant hearers; it would seem that there are reasons which might have recommended the adoption of this species of language, where there was necessity for caution or reserve. A figure speaks to the senses and the imagination, as well as to the understanding. It suggests an idea which is expanded, developed, applied, according to the character of him who hears it; which awakens the attention, quickens the activity of the mind, in all who are willing to learn; which adapts itself also to the various circumstances of hearers, and is intelligible to the humblest capacities, while it occupies and fills the highest. Such I conceive to be the case with the figure in the text. Our Lord is describing the position of the Christian in the world. He had named just before, in a few brief but striking sentences, the peculiar qualities which form the Christian character; and he now gives in this sentence—I might almost say in this word—the duty of the Christian in the world, and the office which he is bound to maintain. He says, "Ye are the salt of the earth." Few words these, easily comprehended and easily remembered; but involving such an amount of knowledge, truths so important, and duties so extensive, that he who undertakes to open them may well seek for that guidance from above which alone can enable him to understand, to explain, and to apply them.

I conceive the words to be addressed, first, to Christians in general. In a higher and more affecting sense I may conceive them to be addressed to Christian ministers—to those who are set apart as preachers of the gospel and stewards of the mysteries of God. In either application, the words signify, first, the duty to which we are appointed; secondly, the character essential to its discharge; and to each of these cases I would now, under God's blessing, address myself in order.

* Preached at the ordination held by the lord bishop of Chester.

I. I take the words, then, as addressed to Christians in general—to the laity, to all who bear the Christian name and profess the Christian faith; and, while I say to all who hear me, "Ye are the salt of the earth," there is not one who can mistake the meaning or deny the application of the call.

The purpose for which salt is used is proverbial. It is used to stay and to prevent corruption: it checks that tendency to decomposition which is inherent in all animal matter; and, as it seems to have been designed by the providence of God for this great and important purpose, it is scattered over the surface of the earth, or stored up in its hidden treasures, that it may be drawn out and applied as it is wanted.

When our Lord, therefore, said to his disciples, "Ye are the salt of the earth," he told them in a word—and not the less effectively because so—he told them in a word what was to be their office in the world, and what was to be the object of their conversation: by their holiness of life and inoffensiveness of conduct, by their uprightness of dealing and self-denying industry, by their temperance and moderation, by their patience and forbearance, by their kindness and love, by the exhibition of Christian principles in Christian practice, they were to hold up to the world's eye a picture which the world had never seen before; and to extend the influence of the gospel by manifesting the gospel in its proper character, as being the power of God unto salvation in every one that believeth. There were others, even then, to whom a dispensation of the gospel was to be committed in a more especial form; who were to go forth as preachers of the word, as ministers and stewards of its mysteries. But there were none who bore the Christian name to whom this general dispensation of the gospel was not given; none who were not pledged to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; none who were not to labour according to their abilities, that God's name might be hallowed, that his kingdom might come, that his will might be done on earth, even as it is done by the angels in heaven; none to whom the cause of Christ was not to be dear, even dearer than any earthly tie, and who were not to act for the good of others with as much earnestness as they acted for their own; none, therefore, who were not thus pledged, by the double tie of duty towards God and duty towards man, to promote general edification, and to check the general tendency to evil.

This, then, we need not hesitate at stating, expresses the duty of the Christian in the world. He is "the salt of the earth;" and,

as such, he is to stay the corruption of the world, and to check the evil that is rising and spreading round him.

But we know that the efficacy of salt depends in the purity of salt. We are told in the context that there is a salt which has lost its savour; and travellers have recorded that there is in this country, where these words were spoken, a species of salt which, when exposed to air and weather, loses its specific qualities, and becomes tasteless and insipid. The salt which had thus lost its qualities was obviously unfit for the purpose to which it was generally applied: it was thenceforth good for nothing but to be cast out and trodden under foot of men. And, as we can understand that salt which had lost its taste was unfit for use, that it could not do that which it was wanted to do; so we must feel that the effectual performance of a Christian's duty in the world depends on the purity, the firmness, the consistency of a Christian's character; that the influence which the man bears upon society, and the moral power which he exercises on the world around him, depend not so much on the occasional effort of his will, or any detached or specific exhibitions of talent, as on the essential qualities of his mind, and the general principles of his conduct; and, though there are moments when another man may act with effect, and appear to produce impressions, the real power of checking evil and promoting good will arise from his general character, and will be forfeited by every thing which detracts from its fulness and consistency.

And this, I cannot but believe, is the explanation of the state of the world at large. The prevalence of evil arises from the indecision of the good. There is salt, then, sufficient, if we may trust to profession, to preserve the mass in health and to check its corruption; but the salt has lost its savour: the gospel has lost its power in the hearts of those who profess it: it has lost its pungency and peculiarity, its strength and consistency. The Christianity of the world has adapted itself to the practice of the world; and, instead of correcting the evil of the mass on which it is scattered, it does but cover and conceal its corruptions.

II. But I said before that the question is not only general, and capable of application to all who bear the Christian name: it is likewise particular, and capable of receiving a more close and pointed application to those who are chosen out of the Christian world to bear the office of the Christian ministry. If, indeed, we are justified in saying to all who call themselves Christians, "Ye are the salt of the earth;" and in regarding them as *instruments ordained by God for the purpose of*

correcting what is wrong, and of promoting what is good, in the world around them; there can be no doubt that the appeal may be made in a higher degree of intensity, and even a more close and specific application, to the clergy. They are marked out, in an eminent degree, by their separation, by their appointment, by their office and their calling, as "the salt of the earth." The very individuals who deprecate the use of the words, in reference to themselves, concur in referring them to us; and this dispensation of the gospel seems committed to us by the voice of man, as well as by the ordinance of God. We, then, are in a special sense the salt of the earth; and, if the laity forget the duty which this name implies, shrink from the office which their profession involves, and doubt the justness of an appeal which would address these words to them, I may turn to those who cannot if they would, and who will not if they might, refuse its application to themselves: *e. g.*, I may turn to those who are now offering themselves to go forth into the world as messengers, watchmen, and stewards of the Lord; whose special office it is to be to teach and to premonish, to feed and to provide for the Lord's family; to seek for his sheep that are scattered abroad, and for his children that are in the midst of this naughty world, that they may be saved, through Christ, for ever: I may turn to those who are about to pledge themselves to do all that lieth in them to bring all such as shall be committed to their charge to that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there shall be no place left among them, either for error in religion, or for viciousness of life: I may turn to them, and may feel that on this point there can be no question—that the duty is recognised, the privilege felt, and that hearts are swelling and minds are working, and hopes and desires are prompting prayer for that grace which may make the future ministry a blessing to many, and a joy to him who undertakes it.

If I apply the words, then, to the clergy; if I say, "Ye are the salt of the earth," the charge will not be refused—the message will be comprehended and felt; and surely not least of all by those who, with all the energy of youth and all the ardour of first impressions, are now devoting themselves to the work of the ministry; and who feel that a dispensation of the gospel is committed unto them, with all the awful liabilities inherent in the office. But, though I cannot doubt the recognition of the duty and the acceptance of the charge in this case, it may still be expedient to state, even here, the necessary, the inevitable connection between the duty to be

performed and the character of him who performs it; and to show that, as salt cannot check corruption if it happens to have lost its saltiness, so neither can the Christian minister accomplish the work of the ministry, and stay the moral corruption of the world around him, if he does not possess, retain, and bear about within him the essential qualities, the taste and savour of the gospel which he preaches; and if he be not, in mind, in habits, and in principle, as distinct from the unholy mass on which he is to operate, as salt is from the meat which it preserves from putrefaction. In either case, resemblance weakens the effect produced—assimilation precludes it. The salt which is lowered down to resemblance with the material on which it is sprinkled, cannot change, cannot preserve it: it is useful only so far as it is distinct, separate, and specific. And, in the same way, that degree of conformity with the world which breaks down the distinction of professional character, and makes the clergyman secular, leaves the minister, so far as his office is concerned, as vile and as worthless as salt which has lost its savour—a thing which men cast out and trample under foot. Let me remark, then, that the first feature in the ministerial character which we derive from this analogy, is the necessity of decision: not, let me be understood, of that decision which shews itself in trifles, and never rises to things of real importance; not of that decision which compels a man to go out of the world by making him unfit to live in it, but of that decision which enables him to live in the world without being conformed to it; to do good to others without getting harm to himself, and which seems, in truth, to be the fulfilment of our Lord's prayer for his servants—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

III. But the text supplies another view of the ministerial character, in reminding us of the purpose to which salt is applied: it is used to stay corruption. Salt, therefore, is valuable, not from any sweetness in its flavour, not from any pleasure which it conveys to the palate, but from the evil which it prevents—from the good which it produces.

In this sense, the minister of the gospel must remember that it is not his business in the world to please, but to preserve; not to amuse, but to do good; not to shine, but to awaken, to convince, and to reform; not to conciliate affection and to fix it on himself, but to raise those affections upwards and to fix them upon things above; not to be amiable, but to be useful; not to contribute to the cheerfulness and well-being of society, but to add to the number of such as shall be

saved. Like the apostle, he will be made all things to all men; not that by this means he may please all, but that he may by all means save some: but, in every thing he says or does, the salvation of souls will be his object; and, while nothing is neglected, however slight it may seem, which may contribute to this end, nothing will be valued, however good or great it may appear, which does not directly or indirectly conduce to it.

IV. But these qualities which I have specified—decision of character, consistency of pursuit—are nothing more than means through which the power of the gospel is applied, and made effectual, to the purpose for which it was given. In the minister of Christ there must be decision of character: in the minister of Christ there must be consistency of pursuit; a knowledge of the end for which he is ordained, and a steady, uniform application of his powers to it. But it must still be added that this necessity exists; these qualities must be found in him, in order that the message with which he is entrusted may be faithfully given, and that the gospel which he is commissioned to preach may be manifested in all its fulness and manifested to all. In itself that gospel is the power of God unto salvation to every one that believeth; but the power depends on the purity with which it is preached, just as the power of salt depends on the state of purity in which it is found; and death spreads or life increases, corruption advances or corruption is checked, according to the character of the ministry and the tone of the doctrine inculcated.

If the gospel, therefore, is not preached, or only preached partially; if moral essays are substituted for the gospel invitation, and men are taught to aim at saving themselves instead of being told that they are saved by Christ alone; or if the church is held up instead of the Saviour; if forms are treated as the essentials of religion, and the excitement of natural feeling is mistaken for devotion—if any error of this sort prevails as to the character of the gospel which is to be preached, decision of mind and consistency of pursuit may only aggravate the evil which they aim at curing, and corruption will not be checked; for the salt will have lost its savour, and it will be therefore used in vain.

The real power which the gospel possesses, the power by which it works and conquers, is all comprised in this single truth—that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" that "God has given to us eternal life, and this life is in his Son." This is the gospel; and let but this be preached in simplicity and fulness; let but the several truths which it includes

be brought forward and applied, and pressed upon the conscience, as the apostle says, "with all long-suffering and doctrine"—let but this be done in a spirit of faith and with prayer, and we cannot doubt that the gospel will vindicate its proper character, will do its proper work, and fulfil the purpose for which it was given: it will be seen and felt to be the power of God unto salvation. And the ministry which thus conveys to some dark, neglected quarter the knowledge of this unspeakable gift, shall realize its high distinction, shall reap its proper glory: it shall be the salt of the earth, the blessed means of checking the corruption of this evil world, and of accomplishing God's gracious purposes to man. For this, my brethren, is the work to which we are called: this is the end and purpose of the ministry which we sustain. For the promotion of this the ministry was designed in God's good providence: for the accomplishment of this work it may avail through the help of his Holy Spirit. But, conscious that his blessing is the only source of success, we feel that the result of the ministry must depend, so far as we are concerned, on the doctrine which is preached; and that the doctrine must be pure in order that the ministry may be effective. Look, then, to the doctrine that you are preaching, for it is that which must decide the real usefulness of your labours. Other foundation can no man lay than that which is laid, which is Jesus Christ; but, if any man presume to build without resting on this foundation, or if any man build on this foundation that which has no connection with it, his work shall be made manifest, for the day shall declare it, and no blessing will be found where Christ has not been honoured.

Finally, my brethren, let me once more repeat the words which follow our text, as corroborating its statement: "If the salt have lost his savour, wherewith shall it be salted."

The office to which you are called is a glorious and a blessed office; but, if the real character of the ministry is forgotten in its exercise; if there be nothing to distinguish the man who holds it from those on whom he is to act; if the effect of his intercourse is not that of sanctifying; if his conversation is not good to the use of edifying, that it may minister grace unto the hearers; above all, if in doctrine he does not show incorruptness, gravity, sincerity; if the gospel is not preached in fulness and simplicity—there is little reason to look for a blessing on the work, but there is no reason to be surprised at its failure: "The salt has lost its saltiness, wherewith will ye season it."

O, almighty God, the giver of all good gifts, who of thy divine providence hast ap-

pointed divers orders in thy church, give us grace, we humbly beseech thee, to all who are to be called to any office or administration in the same; and so replenish them with the truth of thy doctrine, and endue them with the innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy church through Jesus Christ our Lord.



(Penshurst Castle.)

REMARKABLE PLACES.

No. V.

PENSHURST, KENT.

PENSHURST, in the weald of Kent, is a place of much interest, not only from the beauty of its situation, but from the many associations connected with it. Penshurst—"place," or, more properly, "castle," adjoining the village, was erected at different periods on the foundation of an old house which, at the time of the conquest, belonged to the Penchester family. It was one time the residence of the duke of Bedford, regent of France during the minority of Henry VI. It passed into the family of the Sydneys in the sixteenth century, as appears from the inscription on the great tower at the entrance: "The most religious and renowned prince Edward the sixth, king of England, France, and Ireland, gave this house of Pencerster, with the manors, lands, and appurtenances thereunto belonging, to his trusty and well-beloved servant, sir William Sidney, knight-banneret, serving him from the time of his birth unto his coronation in the offices of chamberlain and steward of his household; in commemoration of which most worthy and famous king, sir Henry Sidney, knight of the most noble order of the garter, lord president of the council established in the marches of Wales, and heir of the afore-mentioned sir William, caused this tower to be builded, and that most excellent prince's arms to be erected, anno Domini 1585."

The mansion presents a fine specimen of English baronial residence. It is of a quadrangular form, enclosing a spacious court. The front is adorned with the choicest specimens of architecture; and the banqueting-hall, supposed to have been erected in the reign of Edward III., bears testimony to the ancient splendid festivities of it

place, which, from the book of expenditure still extant, must have been conducted with the most boundless profusion.

The chapel also is an object worthy of attention :

"They are and have been taught religion; thence
Their gentler spirits have suck'd innocence;
Each morn and even they are taught to pray
With the whole household."

JONSON.

There is a curious bell, the gift of the earl of Leicester, whose sister sir Henry Sydney had married.

Few mansions are better calculated to give rise to sober reflection in the mind of the visitor. The collection of pictures, especially portraits of tapestry and other works of art, is most interesting. A suite of apartments still retains the memorial of a visit made by queen Elizabeth; for, in what is now designated her drawing-room, is to be found the same furniture, of which a portion was worked by herself. There is very frequently a peculiarly calm and sobered feeling produced on the mind, by tracing the same apartments trodden by the feet of the great and noble of other years, and meditating on the vanity and evanescence of all earthly objects.

Whilst on the subject of the works of art so profusely arranged, it is difficult not to advert to the evil which often results from the exhibition of paintings not in strict keeping with the modesty of decorum. It often causes most painful feelings in the mind of spectators. It detracts much from the pleasure which would otherwise arise from the inspection of the productions of some of the most distinguished masters; and many a parent has been dissuaded, and most properly so, from suffering his children to visit places, from which, otherwise, instruction as well as gratification might be derived. Viewing the subject thus, it is much to be wished that a better arrangement were made even at Penshurst, to which the remark does not apply alone: many most valuable collections are spoiled by the indiscriminate mixture of productions of a very unchaste character even with the most sacred subjects. The subject really demands the solemn consideration of those who are possessed of some of the most exquisite works of art; persons who would be shocked at the thought of in the most remote degree aiding the publication of licentious works, but whose galleries may, to a certain extent, be instrumental in producing incalculable mischief in high grades of society, where low books would not for a moment be suffered to remain*.

* "That a large portion of the population of any country should gain their subsistence by the arts of statuary and painting, proves certainly a very polished state of society; but is far less conducive to its moral interests than employments which excite less our natural sensibilities. The imagination is at all times a dangerous enemy to sober principle; and, in proportion to the pictures which fill it, and which it combines and multiplies with infinite address and rapidity, are touching and refined, a colouring and enchantment are given to those passions which, at best, have a dubious alliance with virtue. Abstractedly speaking, the imitation of the beauty of the human figure is a most suitable exercise of talent; but he must be little acquainted with the operation of the most powerful incentives to irregular emotions, who does not know that it needs not the picturing of the beau ideal to enable sense to vanquish conscience. It may seem Gothic to ascribe the prevalent immorality of the Italians to their taste in the fine arts; but, as every thing good has been perverted, painting and sculpture, as well as poetry, have not escaped the general infection. Cause and effect operate reciprocally. Artists choose models, in which vicious examples are exhibited, because they are themselves vicious; and the spectators, who might at first have been

Sir Philip Sydney was born at Penshurst, but of him, as a memoir will be given in the magazine, nothing further need here be added.

Of the same illustrious family was Algernon Sydney, condemned by the notorious judge Jefferies, as being connected with the Rye House plot—beheaded December 7th, 1683—to whom men of all political creeds give their credit for purity of intention, and for resoluteness of purpose. His portrait at Penshurst is peculiarly striking. There is a view of the tower on the back ground, and the words are inscribed beneath—"Beheaded December 7th, 1683." It may justly be inferred, however, that comparatively few, if any, of our readers would have been ready to advocate his religious principles, if the following statement be correct:—"He was a man of a sincere but rough and boisterous temper. Though he professed his belief in the Christian religion, he was an enemy to an established church, and even, according to Burnet, to every kind of public worship" (*Encyc. Brit.*) Milton speaks most highly of him, as one of the most illustrious "patrons of the people." An illustrious title indeed, as might be supposed—but too often experienced—to have been the coveted distinction of those who were found to instigate the people to become traitors to their country, and, far worse still, rebels against God.



The church of Penshurst, erected in the thirteenth or fourteenth century, is well worthy of notice. It has recently undergone some important repairs. It contains three chancels, and, as might be supposed, many most interesting monuments of the Sydney family. The church-yard is peculiarly striking. Many of the tombs are adorned with shrubs and flowers, and not left, as

chiefly attracted by the exhibition of talent, now advance to a sympathy with vice itself.

"I believe that this universal licence of artists could not have been taken, had it not commenced in a stage of society widely distant from ours; when the female sex had no influence upon its habits; when religion was sensually deified; when lust was enshrined, and infamous passion personified and worshipped; when Phidias selected his models, and afterwards adored his own workmanship. The excellence which he attained in his unholy study should not carry us in our imitation beyond the line of decency; nor does it justify what we continually see in the *studii* of artists on either side of the Alps.

"That this is a subject of grave interest, cannot be denied by any one who has been in Italy, where the passages in the houses and the walks in the gardens are ornamented with statues and scenes, representing the most infamous parts of the heathen mythology. The appeals to the imagination are far more numerous than would be supposed by one acquainted only with our habits, and must produce a decided effect upon the populace. It is true that we soon lose the shock which they give; but we have also lost some delicacy in the trial, and have become less haters of evil as we are less sensitive when in its neighbourhood."—*Memoir of Rev. Matthias Bruen.*

is too often the case, to the overspreading of noxious weeds; for how often to this "field of the grave" may be applied the description of the garden of the sluggard. "It was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." And this, in spite of all archidiaconal queries as to the state of the burying-ground, and threats from ecclesiastical officers; but really, of parochial authorities may it not without injustice be not unfrequently said, that their language too often is—"Yet a little sleep, a little slumber; a little folding of the hands to sleep."

The writer cannot easily forget his visits to the churchyard of Penshurst. Surely it is decent and not superstitious to show respect to the remains of those who have gone before us. Cemeteries, such as those formed near the metropolis and other large cities, are necessary for the health of the living; for it is notorious that confined church-yards in the midst of dense populations are most pernicious as to their effects. Still, every where, there is something consonant to right feeling that every attention should be paid in showing respect to the ashes of the dead. But how often is the language of the poet verified!—

"Graves which true love had wash'd with tears,
Are left to heaven's bright rain."

Dr. Henry Hammond, celebrated as a commentator, was appointed rector of Penshurst, by the earl of Leicester, in 1633†.



GARDENS, AND THOUGHTS CONNECTED WITH THEM.

No. I.

THE COMMON GARDEN—THE LITTLE CITY GARDEN—THE POOR MAN'S GARDEN.

I do not intend, my reader, to divide my chapters as the gardening books are divided, and to write of the various kinds of gardens—as the kitchen or vegetable garden, the fruit garden, and the flower garden: rather, I intend to write of different descriptions of one sort of garden. I

† It is unnecessary to enter into any detailed account of Dr. Hammond's residence at Penshurst, as it is fully set forth in the *Church of England Magazine*, vol. II. p. 276; to which the reader is referred. A portrait, however, is here given of this distinguished man.

shall almost limit myself to the pleasure garden and of these, what variety are there!

What a delight to a child, who has passed some years in the city, to go and lodge in some country house where there is a garden! I am thinking now of one of the first I knew; but I remember distinctly little of it, except the white jessamine the scarlet blossoms of the French beans, and the beds of asparagus, with their feathery leaves and their bright red berries. That was a common garden—we have all seen many such—a place partly for use, and partly for pleasure. No great expense was incurred in keeping it in order: vegetables and herbs grew in one part, flowers in another; or, perhaps, they intruded on each other's territory. In another such, which I remember, is a delightfully mild place, near the sea-side flowers grew in the utmost profusion. "The come up and they blow," said the owner, "and I take no trouble with them." Yes, it was a luxurious spot. One spring I used to be allowed to gather flowers there—beautiful anemones, of various colours, and dark wall-flowers, and elegant wreaths of the pink-blossoming almond shrub and I now retrace my delight at being made the mistress of an old wooden box, without a cover filled with earth; in which I was permitted to plant as many roots as I pleased, to carry away with me: you will believe that I did not spare the gladiolus and the fleur-de-lis. Another garden of the same description, had the character of being the most fertile in a neighbourhood where it seemed fertile; where the soil was so favourable that in the humblest cottage-windows might be seen choice plants in blossom; in particular, the splendid cactus, with its glorious crimson petals and numerous white stamens. How beautiful and luxuriant were the great berries on the sweet briars in that garden! Many a time have I paced the long, straight, gravel-path, and marked the glow of sunset on the brilliant flowers. There were great tufts of fleur-de-lis, and snap-dragon and gladiolus, and sweet-williams, that had grown and increased for years, unseparated and untransplanted. The flower-beds were on each side of the gravel-walk, the whole length of the garden, with an edge of box towards the gravel and separated from the part where vegetables grew by a serpentine border of cushion-pinks, in full blossom.

Then there are the little city gardens—some times, I fear, neglected—thought not worth caring for, because so small. But stay; let us not blame the owners: country people little know, perhaps their difficulties and disappointments—how the ungenial air defeats every effort. But, yet, some of these small city gardens seem to flourish so, that their owners triumph over all discouragements. What little sheltered places I have seen! how beautifully kept! I fancy I see the lofty side walls coloured black, the better to attract the rays of the sun; and covered with a luxuriant vine rich with its purple clusters. The favourite old myrtle, which has been sheltered in the parlour all the winter, is now taking its summer airing and is a most conspicuous object in its great tub occupying no inconsiderable space of the little domain. The path, the grass-plats, are all in miniature, and all in perfect neatness. Some of the plants, perhaps, look rather unhealthy; but

all looks as though care was taken, and the owner loves the little spot.

Some of the most beautiful little gardens I have seen were in the precincts of an ancient cathedral. An old buttressed wall, gay with wall-flowers and valerian, would form the boundary; a column or an archway—the work of hands long since mouldering in the tomb—remained, and formed a chance ornament to the garden; and in the deep rich soil would grow roses and salvias, and the graceful fuchsia, and many other beautiful and lovely things.

I was going to show you the poor man's cottage garden; that humble, useful place—how often have we seen it all!—

A wicket-gate that ready entrance gives
To a low cot, where some poor tenant lives;
A garden where the purple-blossomed thyme
And single stocks in gay profusion shine;
Where common flowers inhale the sun's warm ray,
And common fruits their humble stores display.

Did woodrout scenes in foreign realms arise,
New sounds thine ears delight, new sights thine eyes—
Did eastern pomp and splendour round thee shine,
Nature and art their richest stores combine—
O, midst it all, thou would'st not remember, still,
The cottage garden and the gushing rill;
Memory would list the murmur of the bees,
And hail the shadow of the tall elm-trees;
Memory would mark the daisy where it grew,
And hail the freshness of the morning dew.
View, then, each flower along the garden spread;
The shapely box around each little bed;
The narrow sash-strown path, with moss o'ergrown;
The weed and wild flower there by nature sown.
See patient diligence and frugal care
Have "made the most" of every corner there:
Here useful herbs and vegetables grow,
There the French beans their scarlet blossoms show;
And many a plant of healing virtue's found
To flourish in this narrow garden's bound.

Here is another picture, in which the owner of the garden, too, is introduced: excuse the digression. I promise you, kind reader, not to delay you by an introduction to the owners of all the gardens which we visited.

I passed a cottage garden by,
And, looking in—like one whose eye
Still sought wherever flowers might grow—
I saw, indeed, a glorious show:
Tall gladiolus flowers were growing,
Each crimson blossom brightly glowing;
Tall wreaths, and grass as tall as they,
Were welcoming the same warm ray.
O contrast beautiful! how light
The flowers of grass, pale green and white!
How glorious was each crimson gem
That decked the gladiolus' stem!
I think, where'er such sight I see,
Wordsworth! of daffodils and thee.

Then, for the garden, 'twas a spot
That pen and pencil image not
It spread adown a low hill's side;
Beyond were fields and meadows wide:
The distant country we might see,
One glance, 'twixt branches of the tree;
And narrow was each pathway there,
Like pathways that through thickets are.
A thicket was that garden wild,
Yet there full many a bright thing smiled;
It seemed that flowers must love the shade
The apple-trees and pear-trees made.
Wild was the garden—not, I mean,
That rank, unsightly weeds were seen;
No, diligence had done her part,
Yet nature triumphed still o'er art.
Wholesome and useful plants were there,
And odorous herbs to scent the air:
Here fruit-trees, or a strawberry bed—
There camomile that loves your tread;
The garden golden-cup was found,
And monk's hood, in that sheltered ground;
And cushion-pink—yes, that's the name—
We call it "thrift"—the very same.

And then the garden's master—one
Whose arduous, heavy tasks were done;

No more shut out by day or night
In coal-pit deep, from heaven's own light.
This easy work he deemed, to till
His own loved garden at his will:
But hard his breathing—as we went,
He paused at every slight ascent;
Yet cheerful was the old man's smile,
And patient was his tone the while.
"I have a friend," he said, "above—
A Father—one whose name is Love.
Here, in this very garden bound,
The tokens of his love are found:
Here often does he meet with me;
And I, at last, from sorrow free,
Shall, in his heaven, this glory see."

Enough, enough! O, press we on—
Our every grief will soon be done;
Our every labour will be past,
And wearied ones shall rest at last.

L. E.

Poetry.

THE AUTUMN WIND.

How sullenly upon the ear
Harps the bleak autumn wind,
Invoking thoughts of the lone and drear—
The sad, yet undefined!
Stealing the scents of flowers away,
That mid the summer smiled;
Blighting their hues, so rich and gay,
That hallow'd many a wild.
Com'st thou not forth, rude blast, to break
The promises of spring—
To dash with grief the young and weak,
And the old with pain to wring?
Thou revelest o'er all perish'd things—
Alike o'er joys and tears;
Death's emblem dread with restless wings,
Quelling life's hopes and fears.
Thou'rt here to crown the dying
With a wreath of wither'd leaves;
While in thy mournful sighing
Fit requiem he receives.
Thou bring'st sweet memories of the dead,
The loved, the pure, the bright;
And things long lost and perish'd,
The lonesome heart's delight.
Oblivion blank—it cannot take
Those memories away,
Which age from youth can re-awake,
Undimm'd by life's decay.

E. W. G.

Lit. Gazette.

PEACE OF CONSCIENCE.

(For the Church of England Magazine).

SLEEPLESS at night, sleepless at night,
My thoughts all turned within;
I mourn each faulty word and deed,
And sorrow o'er each sin.
Thus memory chides, and chides again,
While scanning o'er the past,
My heart has now no hiding place
Wherein a sin to cast:
But hard and rough, and sadly torn,
Its depths laid bare by sin,

With gushing tears I vainly wash
That ruggedness within.
The mighty sea whose roar I hear,
What can resist its waves?
It smooths the hardest, roughest rock,
And fills the deepest caves.
That mercy might, Almighty God,
Thus overflow my heart,
And with its waves of gentle love,
Smooth every rugged part!
Then would it feel a holy calm,
Reflecting from above
The brightness of thy mercy, Lord—
My Saviour's grace and love.

J. N.

Miscellaneous.

PLOUGHING AND SOWING IN THE EAST.—*Ploughing.*—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt. As these agree surprisingly with the notices in the bible, and, indeed, differ little from what is still employed in Syria and Egypt, it is very safe to receive the instruction which they offer. This has always been a light and superficial operation in the east. At first the ground was opened with pointed sticks; then a kind of hoe was employed, and this, in many parts of the world, is still the substitute for a plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators (Job i. 14). In the east, however, it has always been a light and inartificial implement. At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed; this being turned into the ground made the furrows, while at the further end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterwards a handle to guide the plough was added. Thus the plough consisted of—1, the pole; 2, the point or share; 3, the handle; 4, the yoke. The Syrian plough is, and doubtless was, light enough for a man to carry with one hand; it was drawn by oxen, which were sometimes urged by a scourge (Isaiah x. 26; Nahum iii. 2), but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen: this ox-goad might be easily used as a spear (Judges iii. 31; 1 Sam. xiii. 21). Sometimes men followed the plough with hoes to break the clods (Isaiah xxviii. 24); but in later times a kind of hammer was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the ploughed field.—*Sowing.*—The ground, having been ploughed as soon as the autumnal rains had mollified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November and into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same

time; although sometimes it was ploughed in by cross furrow. The Egyptian paintings illustrate scriptures, by showing that the sower held the seed in a basket with one hand, and scattered it with the other, while another person filled a fresh basket. We also see that the mode was what we call "broadcast" in which the seed is thrown loosely over the field (Matt. xiii. 3, 8).

THE CAVE OF MACHPELAH.—We now went to visit the most remarkable place in the city, viz., the cave of Machpelah. As we approached it, a number of Mussulmans, who guessed our intentions, placed themselves immediately before the entrance, to prevent us from entering; for neither Christian nor Jew is permitted to see the inside of this sacred spot where the ashes of the patriarchs moulder. When asked why we were not permitted to enter, they replied—"Only believers are permitted to visit the sepulchres." They said that Abraham, Isaac, Jacob and Joseph were buried there. We told them that Joseph was buried in Shechem; but they answered with a sneer—"We must know better than you." The cave is surrounded by a wall, forming a parallelogram of 200 feet long, 105 broad, and 60 high. This wall was erected, according to all accounts, by Solomon: it is built in the same style as the walls of the temple in Jerusalem. Though I understand very little of architecture, yet, in a country like this, where every ruin and every stone excites the interest of the traveller, one gets familiar with the style of building of the different ages. I may, therefore, mention here that the stones of this wall are levelled like all the stones of the ancient buildings which we see in Jerusalem, only that the stones of this wall are in their original position, whilst those of the ancient wall of the temple of Jerusalem are no more so; which a person can perceive by the exercise of a very trifling degree of observation, as they do not fit together as they originally did; which proves the fulfilment of our Saviour's declaration—that not one stone shall be left upon another. The walls of the temple which we now see in Jerusalem, have subsequently been built, though the materials of the ancient walls have been made use of, which has made some travellers erroneously suppose them to be remnants of the wall built by Solomon. The Mahometans told us that the wall of the cave of Machpelah was erected by the spirit under the command of Solomon: and they may well say so, if they compare their wretched hovels with this piece of antique masonry. The Christians, in the time of the crusades, had built a church here, which is now converted into a mosque. We now turned our steps towards the Jewish quarter, but first visited the tomb of Abner, the son of Ner, which is situated in the midst of the town, and is also in the custody of the Mahometans. Christians and Jews are, however, permitted to visit it, by paying twopence each to the Turk who keeps the key. We entered, and descended about twenty steps down into the cave: the vault was neatly kept, and before the tomb is a curtain, which the Jews have put there.—*Ewald's Journal.*

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UNDER THE
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OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 450.—FEBRUARY 24, 1844.



[The Cathedral of St. Magnus, Kirkwall, Orkney.]

THE CATHEDRAL OF ORKNEY.

"As the isles of Orkney," says bishop Keith, "were, in ancient ages, in a fluctuating state, sometimes under the jurisdiction of the crown of Scotland, and oftener under that of Norway, it is natural enough to think—and experience confirms it—that no true account can be had of the ancient ecclesiastical state of these isles. Some say that St. Servanus, ordained a bishop of St. Palladius, was sent into the isles of Orkney, to preach the gospel there; and Polidore Virgil narrates, that he performed his business to very good purpose; while others, again, relate that St. Colm, in the reign of our king Kenneth III., did labour much in the conversion of these barbarous islanders." The archbishop of York used to ordain bishops, with the title of Orkney; but these are generally supposed to have been mere titulars, to give greater show of authority to the see of York*.

* The battle of "the standard,"—in which, in the reign of
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In the ninth century, the Orkneys were seized by Norwegian pirates; and, early in the tenth, Harold Harfagre, king of Norway, reduced them into subjection to his crown, appointed earls, and settled a regular form of government in the islands. They continued appended to Norway till ceded to Scotland by Christian, as the dowry of Margaret, his daughter, queen to James III.

When Nicholas Breakspere, subsequently well known as Adrian IV., arrived in Norway, as the legate from the pope, he accomplished the erection

Stephen, the Scots under David were conquered, and the king nearly captured—took place near Northallerton, A.D. 1158. It was so called because the English erected their standard—a tall mast, fixed in a large chariot on wheels, having on the top a plax, with a consecrated host, and a cross, from which were suspended the banners of St. Peter and St. John of Beverley. At this battle the bishop of Orkney (for these islands were not then ceded to Scotland), acted as deputy to Thurston, archbishop of York—himself incapable of commanding, from indisposition—and exhorted the troops to fight; promising, in the true parish strain, absolution of sin to all who fell in battle. Rodulf, who had been a presbyter of York, is supposed to be the bishop here referred to.

of an archiepiscopal see at Trondheim; which was ardently desired by the Norwegian monarchs, that they might be independent of the Danish archbishop of Lund. The new primacy was endowed with jurisdiction over Iceland, Greenland, the Faroes, Orkneys, Hebrides, and isle of Man.

At the period of the reformation, the see of Orkney was filled by Adam Bothwell, one of the four bishops who embraced the doctrines of the reformation. He was the bishop who baptized James VI., in Stirling castle. He became also abbot of Holyrood house, where he died and was buried, A.D. 1593, aged 72.

To him succeeded James Law, afterwards archbishop of Glasgow; where he died, and was buried in the upper end of the choir of that cathedral.

George Graham was the next. In 1615, he was translated from the see of Dunblane, and, being threatened by the assembly of Glasgow, renounced his episcopal function.

Robert Baron was afterwards elected to the see, but, being compelled to flee out of the kingdom, he never was consecrated. He died at Berwick.

Thomas Sydeserf was translated from Galloway to Orkney, in 1602, and died the year following. He was the only surviving bishop, at the restoration; which compelled a sufficient number of those appointed to supply the sees to repair to London for consecration.

Andrew Honyman succeeded, in 1664. He had been a violent presbyterian. Accompanying archbishop Sharp in his coach in Edinburgh, in 1668, he received a wound from a poisoned bullet, intended to destroy the arch-prelate. From this wound he received much injury. He never afterwards recovered, but lingered on until 1676, when he died, and was buried at Kirkwall.

Murdoch Mackenzie was translated from Moray, and continued in the see of Orkney until his death in 1688, at the age of nearly 100 years.

The last bishop was Adam Bruce, translated from the see of Dunkeld. He was deprived at the revolution, and died in March, 1700.

The cathedral church of St. Magnus is situated in the royal borough of Kirkwall, called by the Danes "Kirkivog," formerly the seat of the bishop of Orkney; and, with the exception of that of St. Kintigern, or St. Mungo, in Glasgow, the only one which survived the infuriated zeal of the reformers—doubtless, for no other reason than its remoteness. It is believed to have been founded A.D. 1138, by Rognivald, one of the Scandinavian lords of Orkney; and by him dedicated to his uncle, St. Magnus, the patron saint of the Orcadians; who, going out to meet Hacon, unarmed, was beheaded by a single stroke of the executioner, and was afterwards canonized. Rognivald erected the portion of the cross and steeple; the existing spire being substituted for the original, destroyed by lightning A.D. 1670.

The cathedral, at various periods, received important improvements and alterations, chiefly by the munificence of the possessors of the see. Thus bishop Robert Maxwell, about the beginning of the sixteenth century, built the stalls; "which," says bishop Keith, "are curiously engraven with the arms of several of his antecessors in the see: and he furnished the steeple with a set of excellent bells; which were cast within the castle of Edinburgh, by Robert Borthwick, as the inscription on them bears." His successor, bishop Robert

Reid, enlarged and beautified the cathedral; though its length became out of proportion to its breadth. He built also a large court for a college, for instructing the youth in grammar and philosophy. He made a new foundation of the chapter, enlarging the number of canons, and settling ample provision for their maintenance. To him, also, may be assigned the title of founder of the university of Edinburgh; for he bequeathed money for the purpose, but which was seized by the earl of Morton.

Mr. Wilson*, who visited it two years ago, thus describes it:—"It was afternoon of the Sabbath before we cast anchor in Kirkwall bay. We proceeded speedily ashore, and were just in time for the church service. The fine old cathedral, and some ancient ruins, bestow a solemn and imposing character on the town of Kirkwall; itself stretching inwards, over the low peninsular land which divides the bay from Scapa Flow. * * * *

"We soon got into the main street (of Kirkwall) which is narrow and extremely tortuous with some curious and apparently ancient houses on either side, divided by small passages. The causeways, however, were neat, and the fronts of the houses very clean. Entering a large and more open space, we found the cathedral of St. Magnus, rising on the eastern side of the ground. The presbyterian service is now conducted in the choir; the large, lofty, dark, discoloured nave being left in mouldering desolation.

"Many monuments, both of ancient and modern times, are placed along the sombre walls, or around the bases of its huge, supporting columns. The ceiling of the choir, and a portion of that of the main building, are beautifully arched; and the lateral aisles are also roofed, internally, by groined arches. The general style of structure is that of the Gothic and Saxon, which prevailed during the twelfth century."

The dimensions are—length 256 feet, breadth 56 feet, height of roof 71 feet; from the level of the floor to the top of the steeple is 133 feet. The pillars supporting the roof are fourteen in number, each being about 15 feet in circumference. A rose window, in the south transept, has been renewed. Near the east end of the choir is a white marble slab, marking the grave of Haco, king of Norway. There are three bells in the steeple, from a balcony around which may be obtained a splendid view of the islands. The roof, walls, and pillars are overgrown with the rarely found *lyllus æruginosa*, of Linnæus; the same which overspreads those of the chapel of Roslin.

Near the cathedral stand the remains of the ancient episcopal residence, now in a state of dilapidation. The tower, erected by bishop Reid, still remains; with an episcopal figure, supposed to be that of the bishop, in a niche in the northern side. Haco, king of Norway, who died in 1263, soon after the memorable battle of Largs, is regarded as the founder.

The ruins of the earl's palace are still partly entire, and stand near to the cathedral, on the south. It was erected in the middle of the seventeenth century, by Patrick Stewart, earl of Orkney. The large hall is about 40 feet long, by 20 broad; and lighted by four spacious windows,

* See Wilson's Tour, so frequently adverted to in the Church of England Magazine.

divided in the gothic style, and with windows in the front.

In a lower portion of the town are the dismantled ruins of Kirkwall castle, built in the fourteenth century by the first earl Henry St. Clair, and which appears to have been a place of considerable strength. It was dismantled by the earls of Caithness, about 1615; having been garrisoned against the government by Robert Stuart, son of the earl of Orkney. About the middle of the town stands the gate, leading to the old bishop's house; having over it the arms of bishops Stewart, Maxwell, and Reid. It was in this house that James V. slept, on his visit in 1540: "when," says Pinkerton, "the royal banner was displayed to the intrepid and industrious natives of the Orkneys; who had now begun to leave their ancient Gothic ferocity, for the mild arts of peace. Little or no exertion of authority was here required." Buchanan, in his "History of Scotland," says, "they have an ancient goblet, which, that they may have higher authority for their revels, they pretend belonged to St. Magnus, who first introduced Christianity among them. Its amplitude so far surpasses the dimensions of other drinking cups, that it might pass for a relic of the feast of the Lapithæ. With this they prove their bishop upon his first appearance among them. He who empties the cup at one draught—which, however, rarely happens—they hail with the greatest applause; and from this, as from a joyful augury, they anticipate a prosperous ensuing year."

THE HOUSE OF GOD NO LONGER DULY
ESTIMATED AS THE HOUSE OF PRAYER
—WITH SOME OF THE CONSEQUENCES
OF SETTING PREACHING ABOVE PRAYING.

No. II.

By THE REV. F. W. FOWLE.

Perpetual Curate of Amesbury, Wiltshire.

ANOTHER immediate and necessary consequence of this perverting of the house of prayer is, increasing infidelity among the community at large. Time will not allow me to go to any length into this important result: I will express my meaning so far as I shall attempt it, in few words. Were our churches really considered as the houses of prayer, the places where God's honour peculiarly dwelleth, and where he has specially promised to hear the petitions of his people; did this sentiment generally prevail—to say nothing here of God's blessing upon his own ordinance—there would be a public scandal attached to the character of all who absented themselves from them, which few persons would be so hardened to a sense of shame as to be willing to encounter. We should not then have coaches running, and people travelling and jaunting it in cars and carriages, and on horseback, on a Sunday. But, although there is still some reproach attached to these doings, the scandal is incalculably diminished when the public service of Almighty God is considered, however wise and wholesome it may be allowed to be,

nothing more than an institution of man. And then, again, the idlers about our streets would probably plead that they were worshippers at the meeting-house, and, consequently, no profaners of the sabbath by what they were doing; and we can easily perceive the advantage taken of this by those ungodly persons who go to no place of worship at all. If not at the church, how know we they were not at the meeting-house? If not at the meeting-house, how know we they were not at the church? And so, in a great measure, they escape the scandal altogether of having thrown off all decency as well as religion. Whilst others again boldly proclaim—"If those who profess religion cannot agree about the truth of it, I take it for granted there is no truth in it at all—nothing but priestcraft; and I shall neither trouble myself about these mysterious matters, nor suffer myself to be a dupe." And thus, I say, from want of due reverence for the sacred character of the house of God as the house of prayer to him, arises a disregard for the solemnities of religious worship: from this follows schism; and from this—that last gradation in the school of ungodliness—infidelity, an utter casting away from us of religious belief and restraint.

Having thus spoken of prayer and preaching, I shall conclude the subject by briefly stating some of their respective merits as they appear to me. Preaching is a powerful agent in making known the truth; but by far the first and most prevailing means of grace are prayer and the sacraments; and the great end of all preaching is to bring men to seek grace by these means—as ordained by Christ himself for that purpose—by convincing them of the duty and efficacy of them, their own insufficiency, and the necessity of a Saviour to intercede for them, and of the Holy Ghost to sanctify them. Yet our churches are thronged with those who come not to pray, but to hear. The consequence is, not soberness but excitement; more of self-will than self-control; a disposition rather to cavil than to obey. Preaching has often propagated error, and is daily doing so; thus productive of consequences displeasing to God and injurious to man's everlasting welfare: but the pious and scriptural prayers of our holy apostolical church can never be otherwise than well-pleasing unto the Lord, and a means of obtaining and diffusing light and truth and health to the soul, when offered from a sincere and penitent heart. The preacher, alas! is often puffed up, and helps to puff up others: it is not possible for the really praying man to be otherwise than humble. Every promise is given to prayer. It is prayer which qualifies a man to preach. Prayer has been termed the golden key, which unlocks the treasury of

God's blessings, and locks us up, safe under his protection. "Prayer moves the hand which moves the world." It has been said that the prevailing power of prayer is such, that the subject of many prayers was never lost; but it was never attempted to be so maintained of preaching. Prayer is addressed to God, and mounts to heaven: preaching is addressed to the ears of sinners, and its holiest abode is when it finds entrance into an humble and contrite heart. Prayer is the communion which the soul holds with its Creator and Redeemer, no medium of man intervening; and is, I conceive, of a much more holy, sacred, and sanctified, as well as sanctifying nature, than preaching; where man, sinful man, is the agent in communicating those gifts of God which, in answer to prayer, come direct from him. I have said so much on this subject, because I consider it one of the great errors of the present generation, the baneful effects of which we see evinced in so many ways among our people, to exalt preaching above prayer.

Let me close these essays, then, in the holy words of the apostle St. Paul, exhorting you to be persons "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me," "that I may open my mouth boldly, to make known the mystery of the gospel;" "that therein I may speak boldly, as I ought to speak" (Eph. vi. 18-20).

LECTURES ON THE LORD'S PRAYER*.

No. II.

THE FIRST PETITION.

"HALLOWED be thy name."—This is the first petition in the Lord's prayer. It refers to that which is the ultimate end of all the works of God, and which should ever be the first object of our desires—the promotion of his glory. By commencing our prayers thus, we show that the honour of God, as well as a sense of our own wants, will lead us to bend in supplication before his mercy-seat. And what a privilege that we should be allowed, not only to pray for ourselves and for our fellow-creatures, but even to pray for God! for the advancement of his glory! and for the honour of his name! As if he suspended the hallowing of his own name, until he did so in answer to his people's prayers; thus placing his own glory and our mercies on the same level, in order to encourage us to pray.

There is in this clause a remarkable blending together of praise and prayer, of doxology and petition. We shall endeavour to explain it without entering into any unnecessary critical disquisitions upon the words of which it consists. In doing so, we shall find it to be extremely compre-

hensive. Like every sentence uttered by the Saviour, it resembles seed which, when planted in the heart, grows up, under the culture of devout meditation, into a large and plentiful crop of valuable instruction.

We must notice, here, that the word "hallowed" is the same as "sanctified;" and it either signifies to make holy, by separating from common or profane use; or to regard as holy, by recognising the existence of moral excellence in the person or thing which is spoken of. Keeping these explanations in view, we proceed to mention in what ways the name of God can be hallowed.

1. We may understand the petition as the expression of our desire that the name of God should be separated from every idol or created being, and given exclusively to that great Being who is the God of the Jew and of the Christian. The name of God was given by the heathen to those who by nature were not gods; but this petition asks that none should be called God but our Father in heaven, who is the only true God. It is therefore, in this sense, equivalent to a prayer for the suppression of all idolatry, and of every system of false religion, and for the universal recognition of Jehovah, our God, as the only being invested with true and proper divinity.

The petition may also be understood as deprecating every improper and profane use of the name of God, such as that which is forbidden in the third commandment; but this, in itself, is too narrow and restricted a signification to be regarded as its entire and exclusive import.

2. We may understand this petition as a desire that we may be enabled to fix our hearts upon a believing acknowledgment of all the perfections of God, so as to entertain and convey to others an adequate and correct view of his character. The "name" of God is often used in scripture to denote the character of God, or what he is in himself; of which we find an instance in Exodus xxxiv. 5-7: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Thus the "name" of God expresses, in a single word, that revelation of himself which he has given to his creatures. The word "sanctified," also, or "hallowed," is often used in the sense of regarding and representing a person as possessing those excellencies of character which properly belong to Him. This is the signification of the word in Leviticus xxi. 8; Numbers xx. 12; Deut. xxxii. 51. And, indeed, when we understand the "name" of God as denoting the aggregate of his perfections, it is evident that this is the only way in which we can hallow or sanctify his name; for we cannot add to his holiness, or to the glory of his character. He is glorious in holiness, whether we hallow his name or not; just as the sabbath-day was holy, whether the Jews kept it holy or not. This petition, therefore, may be understood as expressing a desire, upon our part, that we may be led to recognise his possession of every possible perfection; that we should think and speak of God as the psalmist did, when he said—"My mouth shall show forth thy righteousness and thy

* Extracted from "The Commentary on St. Matthew's Gospel. By the rev. Daniel Bagot, B. D." Now in the course of publication.

salvation all the day; for I know not the numbers thereof." "Thy righteousness, also, O God, is very high, who hast done great things: O God, who is like unto thee!" (Psalm lxxi. 15, 19). And to this end we should contemplate God, in every manifestation of his character which he has given to his creatures. We should view him in Creation; for "the heavens declare the glory of God, and the firmament sheweth his handywork;" and "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Psalm xix. 1; Rom. i. 20): the material creation is, as it were, the autograph of God. We should view him in the arrangements of his providence; upholding all things by the word of his might, and regulating all the concerns of time, and all the destinies of his creatures, by his benevolence, his wisdom, and his power. We should view him as he has displayed himself in his judgments: they prove him to be holy, just, and true. His judgments upon Pharaoh were sent for this purpose—that he might get honour upon him, and that the Egyptians might know that he was the Lord (Exod. xiv. 17, 18). But, above all, we should contemplate that splendid and complete manifestation of his character which God has given in, the great enterprise of redemption; in which he has glorified his name, so as to command the adoration and homage of all the angels in heaven; in which his love, his sovereignty, his wisdom, his power, his truth, his equity, and his holiness, are displayed in a manner that is at once mysterious and merciful, condescending and sublime. Yes, in the cross of Christ, by which our redemption was achieved, we see a full development of the name, or character, of God; we see his wisdom in devising and his power in effecting an atonement, by which he has given a solemn pledge to all his creatures that he would not redeem the guilty, except in a way that proved the inflexibility of his justice, his hatred of sin, his love of holiness, and, at the same time, the profuseness of his mercy and his grace. In the cross of Christ, all the sins of man were accumulated in one tremendous mass: whilst all the perfections of God—all the beams of his moral glory—were brought, as it were, to a focus; that, by a powerful concentration of all the natural and moral attributes of his character, those sins might be consumed upon the material altar of the Saviour's humanity, in a sacrifice of sweet-smelling savour, and well-pleasing unto God. And thus Christ Jesus is the manifestation of the name of God—of God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, pardoning iniquity and transgression and sin, and by no means clearing the guilty. And we see the Father, when we see the Son; and we hallow the name of God, when we recognise in him the brightness of the Father's glory and the express image of his person; and regard him as exhibiting, in the work which he finished upon the cross, all the fulness of the Godhead bodily.

And, that we may thus hallow the name of God, by acknowledging in Christ the very image of his moral glory, we should entertain an humble sense of our own sinfulness and unworthiness, in contrast with his righteousness and holiness. When we reflect upon the contrast which there is between the character of God and ours, we shall form high

conceptions of his excellency. The more we feel that we are poor and weak and sinful creatures, the more will the inconceivable glory of the divine character, as it is displayed in the Saviour, arrest and impress our minds.

But we may be enabled, by divine grace, to hallow the name of God in another way—when we so think and speak and act, as to reflect upon the world, as far as we can, the holiness and the righteousness of God. This is our sanctification—that, as he which hath called us is holy, so we should be holy in all manner of conversation, and that we should be followers, or rather imitators of God, as dear children (1 Pet. i. 15; Eph. v. 1). Indeed, this is the only way by which we can prove to the world that there is such a thing as imparted holiness—as holiness produced by the Spirit of God working in us both to will and to do of his good pleasure; and enabling us to show forth, as far as we can, a counterpart of the moral beauty of Christ; for this is a doctrine too sublime, and too exclusively Christian, to be received by men without visible and substantial proof. The world must see that we have holiness, before it will give us credit for the possession of it. Let this consideration, then, convince us of the importance of living near to God, in humble, believing, and prayerful communion with him; so that, as the face of Moses shone so brightly after he had been in the mount with God, we, too, may let our light shine before men, that they may see our good works, and glorify our Father which is in heaven. The Christian should reflect the holiness of God upon the world, as the moon reflects the light and splendour of the sun upon the earth. But let us remember that there is a proper relative position which each of these bodies must occupy, in order that the moon may faithfully discharge her useful office. The sun—the unseen source and fountain of light—must shed his brightness upon the opposite body of the moon, which reflects it back upon the dark surface of the earth; but, if the earth should be removed from her proper position, and should intervene between the sun and the moon, the latter will be eclipsed, and cease to perform her office. It is thus with the Christian: God himself, in the glory of his holiness, is the unseen source of all moral excellence; and the holiness of the Christian is but an emanation from him, which he should reflect back upon the world that lieth in spiritual darkness. But let him remember that, in order that he may discharge this important office, he must remain in such a position of devout contemplation upon the excellency of God, as may cause him to imbibe into his character and conduct a portion of his moral glory: if ever the world is suffered to come, as it were, between the holiness of God and the soul of the Christian, he will be involved in darkness, and become unable to reflect the lustre of the Sun of righteousness upon the world itself.

A review of the subject referred to in this petition should minister reproof to those who are seeking their own glory as their chief pursuit, who are slaves to vanity or ambition, and who endeavour to convert every thing into an instrument for gratifying a sinful spirit of ostentation. Such persons are making idols of themselves, instead of worshipping and glorifying God, and mock him when they offer up this petition—"Hallowed be thy name." Of all dispositions by which we can

be possessed, that which leads a man to make himself the object of his own adoration, and thus to become a slave to his own pride, is unquestionably the worst. Let us, then, earnestly guard against, watch against, and pray against this. Let us implore our heavenly Father to teach us humility;—to keep us sitting at the feet of Jesus, that we may have a deep sense of our ignorance;—to keep us kneeling at a throne of grace, that we may have an abiding sense of our sinfulness;—to lay us prostrate at the foot of the cross, that we may have a full conviction of our unworthiness;—and even to sink us down, if he should deem it needful for us, into the deep mire of affliction, in order that we may be taught to think nothing of ourselves, and everything of him, who is the Lord our Righteousness and our Strength.

THE SONS-IN-LAW OF LOT.

BY RICHARD HUIE, M.D.*

WHEN God, in his holy displeasure, had resolved to overwhelm Sodom and Gomorrah in an unheard-of species of destruction, and to make those cities lasting monuments of his wrath, because ten just persons were not to be found within their walls, he sent his angels to warn the righteous Lot of his danger, and to remove himself and his family from the scene of impending desolation. The good man, anxious to save his sons-in-law and their households, went out to communicate to them the intelligence, which he had received, of the awful fate which awaited the people among whom they sojourned; but, immersed as they were in the pleasures and business of the world, and too much accustomed to the licentious conduct of those around them to suppose it likely to provoke the immediate vengeance of the Almighty, they turned a deaf ear to the entreaties of their affectionate monitor; they would not even believe him serious in what he said; they considered him inclined to make an experiment on their credulity: "he seemed as one that mocked unto his sons-in-law" (Gen. xix. 14).

Disappointed in his hope of inducing them to accompany him in his flight, Lot straightway returned to his celestial visitors, to inform them of the bad success which had attended his endeavours. This, however, we may believe to have been no more than the angels expected; for, having allowed him to give vent to his feelings in the affectionate but fruitless attempt, they forthwith proceeded to hasten his own departure. "And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city" (ver. 16). A tender interest in those whom he was leaving behind him, was no doubt the principal cause of his lingering. It is, nevertheless, possible that the calm and unclouded appearance of the fatal morning might have some share in contributing to the delay. If this was the case with Lot, we may readily suppose the effect upon his sons-in-law. When they saw the day dawn as bright and as serene

as usual, they would congratulate themselves on their prudent distrust; and prepare, in a more careless frame of mind than ever, to return to their wonted occupations.

"The sun was risen upon the earth when Lot entered into Zoar" (ver. 23). Yes, even the orb of day arose upon those devoted cities, in all his accustomed majesty and splendour. But the interval allowed for the escape of Lot and his family was past, and the hour of divine vengeance had arrived. On a sudden the sky was overcast; the thunder began to roll, and the lightning to descend; and, before the wretched inhabitants had time to recover from their consternation, "the cities of the plain" were each a pile of ruins: "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (ver. 24, 25). How awfully brief is this description of the inspired penman! How much is left to the imagination of the reader! We are not even told that the sons-in-law of Lot perished with the rest; but we know that this was the case; and we may imagine, though faintly the horror with which they were overwhelmed, the bitterness with which they bewailed their own folly and unbelief, and the anguish with which they contemplated the gathering tempest, during the short period that elapsed between the darkening of the heavens and the descent of the awful and destructive shower, which destroyed themselves and their families and their city in a moment. Such, O Lord, are the terrors of thy righteous indignation! When "the great day of thy wrath" shall come, "who," O who "shall be able to stand?"

We are uniformly struck, on the first reading of this remarkable history, with the waywardness and folly of these deluded men; and think that, had we been placed in similar circumstances to theirs, we should have listened with trembling eagerness to the solicitations of their aged relative, and at once resolved to accompany him in his premeditated flight. But, alas! the conduct of the sons-in-law of Lot is not without its parallel in the present day; and he, who, with the love of Jesus overflowing in his breast, would whisper into the ear of unthinking youth, of improvident manhood, or of infatuated old age, the friendly admonition to "flee from the wrath to come," will too often find that even the terrors of a more awful doom than that which was denounced against Sodom and Gomorrah, are insufficient to "turn the sinner from the error of his ways," or make him tremble for the safety of his immortal soul. There is one point, however, in which the cases differ. Any one who chose to defend the conduct of the sons-in-law of Lot, would have this argument, at least, to urge in their favour—that they did not believe that the calamity which he foretold would ever come to pass. But this is not the case with those who live under the Christian dispensation, and yet habitually neglect the concerns of their souls. They believe, or at least they profess to believe, that they are sinners in the sight of God, both by nature and practice (Rom. iii. 23); that they have broken his commandments, times and ways without number; that they cannot be reconciled to him

* The respected author has, as he has done before, forwarded to us one of his little tracts, which we gladly insert; and the more readily, because we find from himself that our insertion has been the means of bringing them before an immense number of persons.—ED.

through any merit of their own; that, unless they are saved through a crucified Redeemer, they never shall be saved at all (Acts iv. 12); that nothing but a "fearful looking for of judgment" (Heb. x. 27) can be their earthly portion, and nothing less than "everlasting destruction from the presence of the Lord" (2 Thess. i. 9) shall be their doom hereafter, unless they have an interest in that "blood of sprinkling which speaketh better things than that of Abel:" and yet they will not be persuaded to seek an interest in that blood; they will not come to that Saviour; they will not be reconciled to God in the way which he has appointed. There is a lamentable inconsistency in all this; but, lamentable as it is, it does not stop here. They admit, if you put the question to them, that delay is dangerous; and yet from day to day do they postpone their repentance. Nay, though the apostle assures them that "now is the accepted time"—that "now," and now only, "is the day of salvation" (2 Cor. vi. 2), and though the wise man warns them not to boast themselves of to-morrow, since they know not what even a day may bring forth (Prov. xxvii. 1), yet they will not listen to the advice of either; but, as if determined, to "treasure up unto themselves wrath against the day of wrath," they go on living without God and without hope in the world; until death puts an end to all their resolutions of amendment, and hurries them, unprepared and impatient, into the presence of their Judge.

Reader, it is with an earnest hope, and it is not at least without a fervent prayer, that you may be prevailed upon to act a wiser part, that I have ventured to address you in this manner. You have read this brief but affecting account of the destruction of "the cities of the plain;" you have condemned the sons-in-law of Lot for their stubborn incredulity; and the commiseration, with which you have regarded their fate, has been mingled with the recollection that an opportunity of escaping it was presented to them, and that they would not embrace it. Now, when the gospel of peace was first preached in your hearing, it found you in a situation exactly like theirs. It found you immersed in worldly business or amusement; surrounded and engrossed by the objects of sense, and without any idea of your spiritual danger. It addressed you in language precisely similar to that of Lot: "Up, get you out of this place, for the Lord will destroy this city:" shake off, deluded man, this spiritual bondage; abandon those pursuits, the end of which is destruction; and flee, while you yet may, to the refuge of the guilty. Perhaps, like the sons-in-law of Lot, you disbelieved or slighted the admonition; but such is the mercy and the long-suffering of God, that the same warning is addressed, and the same offer of salvation is made, to you now. And will you be so infatuated as to slight them still? The sons-in-law of Lot had only one warning of their danger; yet think how much the remembrance of that warning must have increased their agony, when the destruction which had been foretold actually came upon them. How much more bitter, then, reader, will your reflections be hereafter, if you disregard such gracious, such repeated admonitions! They, doubtless, blamed themselves for the fate which overtook them; but they had little time afforded them for

self-accusation: almost in the same instant in which their danger became manifest, themselves and their families and their city were overwhelmed. Very different, however, will your sufferings be, if you continue to brave the wrath of the Almighty. Their agonies, whether bodily or mental, were but momentary*; but yours, alas! will be eternal. Eternal! What a word is that! How awful, when viewed in connection with a state of torment! The simple thought of an existence which shall never come to an end, brings along with it a something which overpowers the mind. But when that eternity is to be an eternity of torment, who can contemplate it as his certain portion without being appalled at the dreadful prospect? Who does not shrink from the very possibility, and shudder as he repeats the interrogatories of the prophet, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings" (Isa. xxxiii. 14)? Nature recoils from the idea of even temporal suffering, along with which there may be much to soothe and to alleviate. The attentions of friends, the kind offices of relatives, and hope (that sweetener of the bitterest cup)—all contribute to lighten our present distresses. But the misery of the damned knows no alleviation. In hell, friends will not comfort, but revile each other; there the presence of relatives, however dear upon earth, will only add to those torments which are already insupportable; into that cheerless region hope will never enter; not even a pause will be allowed in all that eternity of suffering, nor a drop of cold water to cool the tongue. "O that men were wise, that they understood this, that they would consider their latter end" (Mark ix. 44, 48; Luke xiv. 24, 28; Matt. xxv. 46; Deut. xxxii. 29)!

How awful, my dear reader, would these things be, were they only imaginary! How much more awful are they, when we contemplate them as realities! Gladly shall I turn with you, therefore, from these views of the inflexible justice of God, to those displays which are also afforded us in scripture of his mercy and grace. "These," said our blessed Saviour, when speaking of the impenitent and unbelieving—"these shall go away into everlasting punishment, but the righteous into life eternal." Heart-cheering intelligence! But who, then, are the righteous? Those who, by a life of perfect obedience and virtue, have merited the favour and merciful consideration of the Almighty? No, God be praised! this is not the meaning of the expression; for then none would be saved at all. "All have sinned," says the apostle (Rom. iii. 23), "and come short of the glory of God." "The Lord," says the psalmist (Psal. xiv. 2, 3), "looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." But who then are the righteous? Those who, in their own strength, "turn from their sins unto God," and as they "have done iniquity," resolve to "do so no more"? No, reader; for then every man would be his own saviour; whereas "there is none other name under heaven given among men whereby we can

* Alas! it is to be feared that the punishment of Lot's sons-in-law is eternal too.

be saved, but that of Jesus" (Acts iv. 12). "By the deeds of the law," then, "there shall no flesh be justified in" the sight of God. These, reader, are not my words, but those of inspiration (vide Rom. iii. 20). You may think them mortifying to the pride of human nature; but such is the very reason assigned in the context, that "boasting" may be "excluded"—nay, "that every mouth may be stopped, and all the world may become guilty before God" (ver. 19, 27). But who, then, are the righteous? Those, reader, and those only, who, by believing in the Son of God, have his righteousness imputed to them; those, and those only, who, sensible of their inability to do anything for themselves, have fled to him who is "able and mighty to save;" those, and those only, who, convinced of their exceeding sinfulness and impurity, "have washed their robes, and made them white in the blood of the Lamb;" those, and those only, who have been renewed and sanctified by the Holy Spirit, "shed on them abundantly through Jesus Christ their Saviour." This is that righteousness, which "exceeds the righteousness of the scribes and Pharisees;" and clothed in which, the believer shall "enter into the kingdom of heaven" (Rev. vii. 14; John iii. 3; Titus iii. 5, 6; Matt. v. 20).

And to whom, reader, is this "robe of righteousness" promised? To all, without exception, who believe in Jesus Christ. "Ho, every one that thirsteth, come ye to the waters" (Isa. lv. 1). "Look unto me, and be ye saved, all the ends of the earth" (Isa. xlv. 22). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Such are the fulness and such the freeness of the gospel invitations. In them your Redeemer offers you salvation—salvation purchased by his own blood. And can you really listen to the offer unmoved? Many a sinner, who has heard without emotion the thunders of Sinai, has felt his heart melt within him as he contemplated the agonies of Calvary (Luke xxiii. 40, 42). And is your heart, reader, more callous than theirs? Can you resist alike the terrors of divine justice and the wonders of divine love? Can you behold your Lord, bleeding and dying on the cross, and yet remain an uninterested spectator of his sufferings? No, it is impossible. But do not, on the other hand, permit your concern at what he endured to efface from your recollection the cause of his enduring it. Remember that "he was wounded for your sins and bruised for your iniquities" (Isa. liii. 5); and that, as long as you continue in a course of transgression, he has, in so far at least as you are concerned, been wounded and bruised in vain. Let your love to him, then, be shown by your believing in his name, and resting upon his merits for acceptance with the Father. Give your heart to him, who gave his life for you. Come to him at once, and like a man in earnest. Flee to the arms of your Redeemer, as you would flee to a place of refuge, if you had committed some dreadful crime, and the avenger of blood were behind you. Cling to the cross of that Redeemer, with as much solicitude as the shipwrecked mariner does to the plank which bears him above the waves. Surrender your will and your affections entirely to him; and resolve, in the strength of your God, to know nothing, to believe in nothing, to trust to nothing, to rest upon nothing, as a ground of par-

don or reconciliation with God, but "Jesus Christ, and him crucified." This is to believe in the Lord Jesus; this is to love him in sincerity; this is to be "justified by faith" in him, who is "exalted a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins" (Acts v. 31).

My dear reader, I have addressed you in these pages with earnestness and freedom, because nothing less than your eternal all is at stake. What effect has been produced upon your mind by the perusal, I know not; and it is more than probable that, in this life, I may never know. There is one, however, who "searcheth the hearts and trieth the reins" of the children of men. He knows the feelings with which you have read these important truths, and the spirit in which you retire from the consideration of them. He knows whether you have embraced the offer of salvation, once more extended to you through a crucified Redeemer; or whether you have hardened your heart against its reception. And do not, I beseech you, imagine for a moment that, if you have gained nothing by perusing these remarks, you have, at any rate, lost nothing. What did the sons-in-law of Lot lose, by turning a deaf ear to his affectionate warning? They lost the only opportunity of escape which was ever to be afforded them. Had they thought over the matter more fully during the night, and at sunrise attempted to follow their father-in-law, it would have been too late. Even his wife, who merely looked back for a few moments on the journey, to take a parting view of the place where she had left them, was involved in the destructive shower which overwhelmed it (Gen. xix. 26). That which happened to them may, if mercy prevent not, also happen to you. This may be the very last opportunity which, in the unsearchable dealings of the Almighty with his creatures, is ever to be afforded you of escaping the terrors of a coming judgment. And be assured that, although another opportunity may be afforded you, you will never again listen to the offer of salvation under circumstances so favourable. This is a point on which mankind are constantly deceiving themselves; yet it is an important and a solemn truth, that no man listens twice to the invitations of the gospel, under circumstances precisely similar. If his heart is not softened by the first sight of a bleeding Saviour, it is invariably rendered more callous. If he once shuts his ears against the accents of divine love, he will be still more disposed to do so again (Isa. vi. 9; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8). Why, then, O why will you trifle with things so serious? Why will you deliberately ruin your soul? "Ye will not come to me that ye might have life," said Jesus to the unbelieving Jews (John v. 40); and in the same manner reader, is he addressing you at this moment. You will not come to me, thoughtless sinner, though I offer you a crown of glory. You will not come to me for pardon, for peace, and acceptance with God, though I offer you all these things "without money and without price" (Isa. lv. 1). You will not come to me, though I am able and willing to save you; but will rather perish in your sins than come. You can look with emotion on my bleeding wounds, but you will not come to me for that liberty which those

wounds have purchased—"the glorious liberty of the sons of God." Reader, if the Lord Jesus thus addresses you, and addresses you in vain, it is needless for a mere man like yourself to multiply words upon the subject. Farewell. You and I may never meet on this side of the grave; but we shall assuredly meet at the judgment-seat of the Eternal. May he, of his infinite mercy, grant that it may be on the right side of the throne!

"He seemed as one that mocked!" Alas!
Too soon they felt his words were true,
When, scorched and withered like the grass,
In flames their latest breath they drew.
One instant saw the storm of fire
O'er their devoted city lower;
The next, king, subject—child and sire—
Were buried in the blasting shower.
All perished, all! They would not hear,
And soon their hour of grace was past;
May we be wiser, pause and fear,
Lest we should share their fate at last!
Once were they called. The gospel-sound
To us is published day by day;
If, therefore, we are faithless found,
We shall be guiltier far than they.
Yes, and when yonder brilliant skies
Are wrapt in judgment's fearful gloom,
Even Sodom shall against us rise,
And witness our severer doom.

COMMUNITY WITH CHRIST IN SUFFERING AND GLORY:

A Sermon,

BY THE REV. ROBERT BELL, M.A.,

Curate of Clonmel.

2 TIMOTHY II. 11-13.

"It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself."

A FAITHFUL saying! This is not an uncommon expression with the apostle, especially when his object is to concentrate the whole attention of the person, whom he addresses, upon some grand truth which he is about to announce. When, for instance, calling to remembrance and reviewing his own character and condition, as one who, having been formerly "a blasphemer, and a persecutor, and injurious," had nevertheless experienced the power of the exceeding abundant grace and long-suffering of that Saviour whom he persecuted; and, desiring to hold forth his own history as an example and encouragement, because in him had been manifested, in an extraordinary measure, the extent to which the forbearance and mercy of God can go; he thus proclaims the message of heaven, "the glorious gospel of the blessed God." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom (he adds) I am chief" (1 Tim. i. 15).

What then are we to understand by the expression, "a faithful saying?" Every word of God may be denominated "faithful." There is no error in the divine mind, neither is there any possibility of his misleading us.

The prophet says of him, "The Strength of Israel will not lie nor repent; for he is not a man, that he should repent" (1 Sam. xv. 29). The apostle re-echoes the description—"With the Father of lights there is no variableness, neither shadow of turning" (James i. 17).

How different this character of God from the uncertainty and instability of human words and things! Upon every thing here below is written "mutability." All the imaginings conceived in human thought, all the arrangements of human wisdom, all the counsels of human prudence, present alike the indications of a being, in himself the subject of perpetual change. It is not so with God: his counsels are "well ordered and sure:" his plans are subject to no change: no power can control or stay the progress of the vast machinery which he has set in motion. All the operation of his hands—the whole creation—gives evidence of one great, superintending mind; and even the very ceaselessness of their successions proclaims the directing and controlling providence of a God "who changeth not."

But it is when we come to speak more particularly of the word of God, his precious truth, his gracious invitations, his comforting promises, that his unchangeableness stands forth in all its glory. More certain than the ordinances of heaven; more certain than the everlasting hills: they may perish, but it endureth. The word of God "liveth and abideth for ever," even that "word which by the gospel is preached unto you" (1 Pet. i. 23-25). But true and certain, as is the slightest expression which conveys the record of God's grace and goodness to man, he is described as condescending to meet all the feelings and infirmities of his creature; and, if we may so speak, to anticipate and satisfy that natural distrustfulness, which is so painful an element of human character, so evident an indication of man's fall. If man requires more than a simple promise upon which to rest; if an ordinary agreement will often fail to satisfy the suspicious mind; God will anticipate the feeling, and, by conforming his proceeding to man's customs, will utterly remove all room for doubting.

Such is the statement of the apostle: "When God made promise to Abraham, because he could swear by no greater, he sware by himself" "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. vi. 13, 16-18).

Such is the manner in which a gracious God would win us to his service, and draw us with "the cords of a man," to cast our cares, our hopes, our fears upon him who cannot fail us. And here it may be observed that there seems a peculiar force in the word "faithful." It is something more than true; for many things may be true, and even important, which fall short of the import of this expressive term. It appears to mean a saying that may be trusted, that can be safely depended upon; which addresses itself to man's faith; not merely considered as the assent of the intellect to evidence which cannot be disputed, but as the consent of the soul; as the apostle intimates, when he declares that "with the heart man believeth unto righteousness" (Rom. x. 10).

What, then, is this saying, upon which we may thus depend; and which, by calling into exercise the most powerful influences and the strongest motives, is calculated to produce that faithfulness and devotedness which become the disciples of Christ Jesus? "If we be dead with Christ, we shall also live with him: if we suffer, we shall also reign with him." Community in trial shall assuredly be followed by community in glory. To know Christ in the fellowship of his sufferings, and to be conformable to his death, is the certain prelude to the resurrection of the just" (Phil. iii. 10). "To be dead with Christ." In his epistle to the Galatians, the apostle thus writes—"I am crucified with Christ: nevertheless, I live" (Gal. ii. 20). There is an union with the Lord Jesus Christ, established by faith; in consequence of which, the believer is spoken of as participating with his Saviour in everything done and suffered by him. It was not necessary, in order to the reality of crucifixion, that every individual member of the body should be separately nailed to the accursed tree. It is an acknowledged principle, that "if one member suffer, the whole body suffers with it;" and, if but one vital organ be endangered, the life of the whole body is in peril. Thus, also, in the mystical body of Christ, of which he is the living head: his work is the work of all: his suffering the suffering of all: all are joint heirs with him of that which he alone has purchased.

But, in addition to this, there is a certain spiritual analogy between the actual work of the Lord Jesus—literally accomplished in his own person for man—and the internal process, of which every individual believer is the subject. In and by the cross, the Christian is said to be crucified unto the world and the world unto him (Gal. vi. 14). He is dead, yet he lives; nor is it he that lives, but Christ liveth in him (Gal. ii. 20). His *flesh is crucified: he is directed to put off*

the old man; to mortify and kill it, with its affections and lusts: he is described as dying, quickened again, and, rising up as from the grave, to enter upon a new life of faith and holy conversation. With greater accuracy, however, the expression may be applied to actual death. If we die with Christ; if we, too, must "witness a good confession" before unjust and cruel judges; if, notwithstanding our innocence of life, we must, as did our blessed Master, meet a malefactor's death; if we must join "the crowd of witnesses" who glorified God in the fires; let us take courage: let us fear not them who, when they kill the body, have no more that they can do (Luke xii. 4): let this be our hope—we shall live with Christ. We shall not only experience the risen life of the soul now, but we shall know the power and blessedness of the endless life: because Jesus lives, we shall live also. Nay, more: as, in his case, through death he destroyed him that had the power of death (Heb. ii. 14); so with his people also, already the enemy has lost his sting—the gnawing of a conscience unsprinkled by the blood of Christ—and they, too, may exclaim with the apostle, "O grave, where is thy victory!"

But the language of the apostle goes still further. He speaks not only of life, but of glory. Royal honour is, it would appear, to be the portion of those who suffer for their Saviour's sake. "If we suffer, we shall reign with him." What! and shall the people of Christ be kings? Ay, "kings and priests"—nay, more: partakers of the throne of Christ himself. There is a throne to which our blessed Lord is said to have been exalted as the reward of suffering. He humbled himself, even to death; "wherefore God also hath highly exalted him" (Phil. ii. 9). "Him hath God exalted" "to be a Prince and a Saviour" (Acts v. 31). It is important to distinguish between the antecedent glory of Christ as God, and the glory to which he has been thus exalted. He is described as having achieved a victory—as being rewarded with its spoils. He has been elevated by the judicial sentence of God, pronouncing his work accepted, and his offering satisfactory. This idea is constantly presented to us in holy scripture, and will explain the character of subordination and inferiority which, beyond question, is frequently ascribed to our Lord as man. And, if he has ascended to a throne, in virtue of his obedience unto death, he proclaims a similar reward to all who follow him. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21).

We must now notice the sad converse of this language of encouragement and hope.

"If we deny him, he will also deny us." Often did our Lord, in the days of his flesh, warn his followers of the danger of denying him. Intimately acquainted with all the hidden motives of the human heart; knowing the tendency of man to prefer present ease to painful faithfulness, to shrink from the scorn of an ungodly world and the imputation of folly, which men, wise in their own conceits, throw out; aware, as our Lord was, that there is no greater temptation than the common and constant one, to become ashamed of the gospel of Christ—he reiterated his solemn warnings, as to the sure and fatal consequences of denying him. It is a common aphorism, that "all worship the rising sun." How gladly do most men claim acquaintance with the prosperous, whom they despised in the day of adversity! But what ingenuous mind can ever feel satisfied in the company of those with whom there is no real sympathy? where the sycophant of to-day must be remembered as the self-sufficient despiser of yesterday. There is a day approaching when many shall say "Lord, Lord," to him whom they now reject; when they would gladly claim the acknowledgment of a friendship which they are now unwilling to cultivate. When the once-crucified and still neglected Saviour shall be revealed in all the splendour and majesty of heaven, he will acknowledge and welcome those who were ready to suffer for him: but he will say to the unfaithful—"Depart from me, ye cursed: I never knew you." Nor, my brethren, is this solemn truth in any wise affected by man's disbelief of it. Man may harden his heart, and refuse to receive the warnings of God; but their reality is not dependent upon man's reception of them. "If we believe not, he abideth faithful: he cannot deny himself." It is quite possible for man, "loving darkness rather than light," to produce in his own mind a certain amount of scepticism; but, whatever be the measure of it—whatever the degree or kind of assent which God's declarations receive—not one jot nor tittle of them shall fall to the ground. "He cannot deny himself." His plans are not to be thought of as mere arbitrary arrangements; there is a propriety and aptitude in them all: so that, to reverse the sentence which he has pronounced against impenitent sinners, would be no less than "to deny himself."

Allow me, then, to press upon you these solemn considerations; let me present to you the rich consolation and encouragement which the apostle's words convey. He declared this saying to be "faithful," because he had found God's promise sure: he had made trial of it: he had cast the burden of a tried and tempted soul upon the promises of God, and found them fully able to sustain it. He could speak

from his own experience of the power of Christian hope: he knew it to be the great motive to fidelity and zeal. He could say, "Hope maketh not ashamed" (Rom. v. 5): "We are saved by hope" (Rom. viii. 24). Exposed to the tempests and tossed by the billows, he knew its value as "an anchor of the soul, both sure and stedfast" (Heb. vi. 19). We all know something of the power of hope. How often has it cheered the drooping heart and quickened it for the services which affection called forth! How bitter the trial, when there is no ray of hope to gild the future, and gently withdraw the mind from present suffering, to contemplate a brighter prospect! How mercifully is it ordered, that very seldom, in the course of human griefs, the mind is called to endure, either in its own case or in its anxious watching over others, the bitterness of a prospect without hope!

But for the children of God, especially in their inward trials, they must fix their hope beyond this world: they must cast anchor within the veil: they must look beyond, above the present scene, and hold high converse with invisible glories; to which, however, a living faith can give reality and substance. Mark the apostle in his afflictions: read the catalogue of sorrows and perils never surpassed in the annals of human endurance (2 Cor. xi). In the shipwreck, before priests and rulers, he stood unmoved; and hope was at hand as an unfailing friend. From the depth of his own soul, he utters this "faithful saying." He seems to beckon us forward. I have proved it true: I know its power: you may depend upon it. Fear not, O timid, tempted follower of the Lamb; fear not to advance—walk firmly: death is the gate of life—suffering is the path to glory. Yes, my dear friends, follow the apostle; for he followed Christ. Keep your eyes ever fixed upon your Saviour, and that blessed region to which, "as the forerunner," he has already gone. Children of God, by adoption and grace, you are joint-heirs with Jesus; and, having suffered with him, you shall be glorified together.

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. III.

PEACE.

(With suitable Collects.)

"Search the scriptures, for in them ye think ye have eternal life" (John v. 39).

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the Second Sunday in Advent.*

I. God is called—

1. The God of peace. "Now the God of peace

be with you all. Amen" (Rom. xv. 33). "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). "The very God of peace sanctify you wholly" (1 Thess. v. 23). Additional—Heb. xiii. 20, 21; 2 Thess. iii. 16.

2. The author of peace. "God is not the author of confusion, but of peace" (1 Cor. xiv. 33).

II. Because—

1. He gives peace. "The Lord lift up his countenance upon thee, and give thee peace" (Numb. vi. 26). "Now the Lord of peace himself give you peace always by all means" (2 Thess. iii. 16).

2. He ordains peace. "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us" (Isa. xxvi. 12).

3. He calls us to peace. "God hath called us to peace" (1 Cor. vii. 15).

4. He makes peace. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isa. xlv. 7).

5. He proclaims peace. "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (Isa. lvii. 19).

6. His thoughts are of peace. "I know the thoughts that I think toward you, saith the Lord: thoughts of peace, and not of evil" (Jer. xxix. 11).

III. Christ is—

1. Prince of Peace. "Unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix. 6).

2. Our peace. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. ii. 14). Additional—Micah v. 5.

IV. Because—

1. We have peace through him. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isa. liii. 5). Additional—John xvi. 33.

2. He gives us his peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).

3. His gospel is the gospel of peace. "How beautiful are the feet of them that preach the gospel of peace!" (Rom. x. 15).

4. He preached peace. He "came and preached peace to you which were afar off, and to them that were nigh" (Eph. ii. 17). Additional—Isa. lii. 7; Nahum, i. 15.

5. He shall speak peace to the heathen. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: he is just, and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. . . . and he shall speak peace unto the heathen" (Zech. ix. 9, 10).

6. The angels sang peace at his birth. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 13, 14).

V. Peace is—

1. The peace of God. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 7).

2. The fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23).

3. The work of righteousness. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17). "And the fruit of righteousness is sown in peace of them that make peace" (James iii. 18).

4. The kingdom of God. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17).

VI. Peace is the portion of—

1. God's people. "The Lord will give strength unto his people; the Lord will bless his people with peace" (Ps. xxix. 11). "I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints" (Ps. lxxxv. 8).

2. Those who love God's law. "Great peace have they which love thy law; and nothing shall offend them" (Ps. cxix. 165).

3. Those who hearken to God's commandments. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. xlvi. 18).

4. Those who keep God's law. "If ye walk in my statutes, and keep my commandments, and do them. . . . I will give peace in the land" (Lev. xxvi. 3, 6). "My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee" (Prov. iii. 1, 2).

5. Those whose ways please God. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. xvi. 7).

6. Those who trust in God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. xxvi. 3). "I will both lay me down in peace, and sleep for thou, Lord, only makest me dwell in safety" (Ps. iv. 8).

7. Those who pray to God. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6, 7).

8. Those who are acquainted with God. "Acquaint now thyself with him, and be at peace" (Job xxii. 21).

9. The diligent. "Be diligent that ye may be found of him in peace" (2 Peter iii. 14).

10. The wise. Wisdom's "ways are ways of pleasantness, and all her paths are peace" (Prov. iii. 17).

11. The upright. "Mark the perfect man, and behold the upright; for the end of that man is peace" (Ps. xxxvii. 37).

12. The spiritually minded. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. viii. 6).

13. The faithful. "Now the God of hope fill you with all joy and peace in believing, that ye

may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13).

14. Israel, specially Jerusalem. "Yea, thou shalt see thy children's children, and peace upon Israel" (Ps. cxxviii. 6). "Peace shall be upon Israel" (Ps. cxxv. 5). "Rejoice ye with Jerusalem and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: . . . For thus saith the Lord, Behold, I will extend peace to her like a river" (Isa. lxvi. 10, 12).

VII. Our duty with regard to peace is—

1. To love it. "Love the truth and peace" (Zech. viii. 19).

2. To seek it. "Depart from evil, and do good; seek peace, and pursue it" (Ps. xxxiv. 14). Additional—1 Peter iii. 11.

3. To follow it. "Follow peace with all men" (Heb. xii. 14). "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18). "Let us therefore follow after the things that make for peace" (Rom. xiv. 19).

4. To have peace one with another. "Be at peace among yourselves" (1 Thess. v. 13). "Have peace one with another" (Mark ix. 50).

VIII. Peace is not the portion of the wicked. "There is no peace, saith my God, to the wicked" (Isa. lvii. 21). "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity: wasting and destruction are in their paths. The way of peace they know not" (Isa. lix. 7, 8). Additional—Isa. xlviii. 22; Rom. iii. 17.

IX. The reward promised to those who promote peace—

"Blessed are the peacemakers; for they shall be called the children of God" (Matt. v. 9). "To the counsellors of peace is joy" (Prov. xii. 20).

X. We are to pray for the peace of—

1. Jerusalem. "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. cxlii. 6).

2. Our enemies. "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it" (Jer. xxix. 7).

XI. The righteous at his death enters into peace.

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness" (Isa. lvii. 1, 2).

SUITABLE COLLECTS.

Second Sunday after Epiphany: twenty-first Sunday after Trinity: collect for peace in morning service: second collect in evening service.

L. A.

CONTINENTAL SKETCHES*.

No. I.

THE BEGUINAGE NUNNERY, AT GHENT.

IN returning from a continental tour, last summer, we determined to spend some hours in exploring the fine old town of Ghent, whither the railway

* This series will contain the descriptions of different travellers, who actually visited the places described very recently, and who have kindly forwarded their MSS. to us.

train from Brussels had brought us. An Englishman must always feel interested in seeing Ghent, since, for so many centuries, its bold burghers always looked to England for aid; and England, in her turn, always courted their friendship and alliance. The house of the noble family of Artaveldt is still shown; and I remained some time, gazing on its stately front, and reflecting on the grandeur and power of those fine specimens of the burgher and merchant race. This house—the scene of their greatness—was also the scene of the murder of Jacques, the father of Philip Von Artaveldt. Irritated to frenzy against him, by some real or imagined infringement of their rights, the populace collected in front of his princely mansion, loudly condemned his appearance, and, on his endeavouring to escape through a private entrance, seized and murdered their benefactor. Ghent, formerly a great and populous city, is now almost deserted: the streets have a desolate and lonely air, which is really melancholy, when one observes around, on every side, the fine palaces, splendid churches, and numerous bridges—all memorials of past grandeur. The Beguinage nunnery, at Ghent, is one of the largest establishments of the kind in Belgium, and is well worth the stranger's while to visit. It contains between seven and eight hundred nuns: some living twenty or thirty together; others living singly, in separate houses; but all near one another, and the whole forming quite a little town in itself. The sisters are divided into two classes: those who wear the black veil, and are entirely devoted to visiting the sick; and those who wear the white veil, and are not expected to perform the office of nurse, except when war or pestilence requires a larger number of sick nurses than usual. The Beguinage nuns are bound by no vow; and I had heard, before we paid the place a visit, that it was their boast that no sister had ever returned to the world who had once entered its calm enclosures. The houses, where the single sisters live, surround an immense court, containing the chapel and the different nunneries. Each house has a small garden in front; on the door of which is inscribed the name, not of the resident sister, but of some female saint: probably, however, it may be the name the sister takes when she quits the world, and becomes dead to all earthly things. The chapel is simple and pretty; not nearly so much adorned as the generality of the Belgian churches. Our guide knocked at the door of one of the nunneries; the one which he said was usually shown to strangers, on account of the politeness with which they were always received there. Immediately a clean, middle-aged woman appeared, in the dress of the order. It consists of a coarse, black stuff dress, and a thick white handkerchief, pinned in most perplexing folds round the head: beautifully white it was; but very hot I should imagine, and singularly mummy-like. We were ushered into a neat but very plain parlour, hung round with bad prints of saints, holy families, and virgins. We had scarcely examined them before the sister arrived, whose office it was to show strangers round the place; for it seems that they undertake this duty in regular rotation. She was a woman of, perhaps, five-and-thirty years of age; merry and good-tempered-looking, and evidently disposed to laugh and joke.

"This is our superior's room," she said, after the

first salutations were over: "you see it is very plain, but very comfortable."

She then led the way to a large apartment; where, perhaps, twenty or thirty women, of every age, were busily employed working in various ways: a large proportion were engaged in making Valenciennes lace. I could not help standing to watch and admire the rapidity with which the little bobbins flew about, in their skilful fingers; and how the exquisite fabric, we so much admire, gradually extended itself on the frames. All the workers looked up as we passed, and I noticed several pairs of brilliant black eyes and rosy lips under the hideous disguise of their corpse-like head-dress. I fancied (it might be merely fancy) that one or two young faces wore a tinge of sadness as they watched our happy and merry party leave the room.

"Are they all very happy?" I inquired of our conductress, when we were inside the door.

"Oh dear, yes," she replied in a tone expressive of surprise and some slight annoyance at the question.

"Have any of your sisterhood ever returned to the world, and deserted you?" I then asked, somewhat hesitatingly, fearing the inquiry might give offence; but, no, the good sister took it very good-temperedly: she put on a very confidential air, and said, "Why, yes; you could not expect so large a number to remain all steadfast? I have been sixteen years in the society; and five only have deserted us during that time. That is not many, is it?" she continued, turning inquiringly towards me.

"O, no, certainly not," I replied; and inwardly rejoiced that five had been again restored to a woman's true sphere of action—the domestic hearth.

Our obliging guide took us through the kitchen part of the establishment: every thing was certainly clean and well arranged. In one room there was a sort of iron range, on which were placed, side by side, in shining array, a number of little pans. Each sister possesses one or two of these, with which she cooks her own food. Another apartment was filled with cupboards in the walls, one of which also belonged to each of the nuns. The one which was opened for our inspection contained, neatly ranged on the shelves, cups, saucers, jugs, butter, tea, &c.; in short, all the little housekeeping store of its owner. A kind of moveable leaf draws out from each; which serves as a dinner, breakfast, and tea table. All was clean and comfortable. But a nunnery always seems to me such an unnatural deviation from God's gracious purposes, by creating divisions and separations in families, that I only felt sad at the sight.

Our kind guide seemed charmed to show us every thing, and very much pleased when any expressions of approbation were elicited. "You see we are very happy and comfortable," she kept repeating. She now conducted us up stairs. Each sister has a separate bed-room: it is very small; more like the cabin of a ship, but neat and clean. The one we saw belonged to our guide, and contained a small bed; a very diminutive chest of drawers, on which stood a figure of a priest, in full conicals, with a rosary in its hand, very fat and cozy—some saint, the sister informed me; what particular one I was unable to learn.

A small book-shelf hung above the drawers: I drew one or two volumes half out, to examine their titles, and found them all to be Roman catholic works of devotion; several were in Latin. I marvelled much whether their owner were erudite enough to read them; but I did not venture to ask her the question. I could not, however, refrain from saying to her, "You seem to have plenty of books in your little book-case, I suppose you have each of you a bible." I never shall forget the change that came over her countenance in a moment—from gay, smiling good temper and friendliness, to annoyance and confusion. She shook her head three or four times without speaking: at last she said, "No, indeed we have not," with a look at me, to see what I should think of her answer. I am sure she must have been asked the question before, by protestant visitors, and was aware of the unfavourable impression it would make. "The priest does not allow us to have the bible," she continued, with so many odd winks and significant nods at me, that I could have laughed, had I not been too much grieved to think of the wickedness of that church which can thus debar her members from reading the blessed book which a gracious Father has himself written for his children's use.

Our nun did not seem to like the subject: she looked about her, all the time she was speaking of it, with a terrified, anxious air, as if afraid of being overheard, and immediately tried to turn our attention to the room again.

Her little tent bed was hung all round with a very coarse blue curtains; and on one side hung a wooden cross, with the words "Dieu veut" written above, on a label. No such vanity as a looking-glass disgraced the room; and we did not much wonder at it, as I am sure our poor sister would never have recovered from the fright of seeing her yellow complexion brought into such close and unpleasing contact with the white of the linen handkerchief, pinned so tightly round her face, which could never in its best days have been otherwise than plain. We bought a quantity of Valenciennes lace, which was offered for sale in the room. Each nun supports herself by her own exertions, and pays her share of the rent. The lace is very cheap here, and very fine and beautiful.

We had now seen all the establishment, and were preparing to bid our kind sister farewell, when she asked us if we would not see the garden in front of the house. Accordingly, we followed her there; and a prettier and gayer show of flowers I have seldom seen any where. Numerous species of roses, splendid carnations and hearts-ease adorned the tiny beds in rich profusion. Our guide pulled a bouquet of her finest and most favourite flowers; and, as she put it into my hand, she hoped we would not forget the Beguinage nunnery. We all assured her we should not soon; and promised to renew our visit, if we should ever again come to Ghent.

As we returned, we saw several of the black sisters, with their thick, funeral-looking mantles drawn over their faces, gliding about the courts; doubtless, on some errand of mercy and charity. Whatever we protestants may think of their faith, we can scarcely forbear admiring the practice of these *sœurs de charité*, thus elevating themselves to the good of others; and, doubtless, many a

poor, wounded soldier, deserted by his comrades in the hour of trial; or lonely stranger, overtaken by illness in a place where he is totally unknown—has blessed the gentle sister whose hands have tenderly dressed his wounds, or administered the healing draught, and whose kind cares have restored him to health and friends. E.

The Cabinet.

THE YOUNG MINISTER*.—A more forlorn situation can scarcely be conceived than that of a clergyman, young in years and necessarily deficient in experience, when placed in charge of, it may be, an extensive parish. His duties immediately find him out. They are occasional, and they are stated; but between them they occupy his time, and leave him but too little leisure duly to prepare for the pulpit. His sermons testify that his studies are intermitted; and he feels that instead of being a well-instructed scribe, who brings forth things new and old, he is drawing so extensively on his original supply, that, before what was once new has had time to become old, it must be reproduced, at first in another, and then in the identical form. With no one perhaps at hand to advise him—and feeling discouraged, if not disgraced—there is danger either that he will sink under his exertions; or, abandoning all exertion in despair, that he will settle down into an apathetic state of mind, callous of public opinion, and offering to God and his people the labours of others, which cost him nothing. That such has been the sad career of many, who did or who might have run well, there is too little room to doubt; and an ingenuous mind, struggling against this snare, presents an object for the deepest commiseration of us all. There may, indeed, be a morbid incapacitating sense of deficiency, which reflects on the allotments of him who divides to every man severally as he will; but a salutary apprehension of coming short of our duty is one of the best incitements to discharge it. To such a mind, trusting indeed that it has done what it could, but lamenting that circumstances have not admitted of more, how often must the exhortation to sponsors in the baptismal service—"that this child may know these things the better, ye shall call upon it to hear sermons"—my sermons, such a one as I have just read or am about to deliver—how often must this prove a practical and self-inflicted imputation! Am I a master in Israel, having to teach these things to others, and myself so sadly unacquainted with them? To whom could the disciples go but to Christ, seeing he had the words of eternal life? To whom can these come but to me, whose lips should keep knowledge, that the people might seek the law at my mouth? Should they perish for lack of the counsel which I should impart, their blood will be required at my hands. Such communings with the heart, though they may arise out of discouragement and a sense of deficiency, nay, because they thus arise, must lead to beneficial results. If they induce greater activity,

greater distrust of self, and more simple dependence on the assistance of God, without whom the wisest would teach, and the most skilful would plant and water in vain; they are the forerunners of blessings on himself and flock. Reduced to meekness he shall be guided in judgment—feeling himself as it were a fool, God shall make him wise.

NON-ESSENTIALS.—It is a servile spirit which strains at gnats and wastes its strength on trifles—trifles which, though they have a place in God's revealed dispensations, have that place perhaps for the very purpose of trying whether we will cleave to the letter or to the spirit of the system; whether in fact we will give our hearts to the essential elements of a heavenly life and to the image of God's perfections—or to shreds and scraps of mere positive institutions, things that are in themselves beggarly elements, and shortly to perish in the using.—*Rev. H. Woodward. Sermon at Visitation of Bishop of Cashel. 1843.*

Poetry.

TO THE HEAVENS.

(For the Church of England Magazine.)

DISTANT isles of vivid light,
Studded in the dome of heaven;
Worlds transcendently bright,
Tell whence have you arisen?

Clad in luminous array,
Countless as the sea-shore sand;
Who directs your onward way?
Is it chance's erring hand?

Mightier sway than your own,
Surer guidance you declare;
Emblems of Jehovah's throne,
Proofs of his all-watching care.

Emblems also of delight,
Which the Christian soul doth feel,
When it takes its heavenly flight,
Stamped with the Redeemer's seal.

Dimly once their light did shine,
In a world which sin o'ershades,
Theirs is now a light divine,
Splendour theirs which never fades.

F. T. T.

Guernsey.

THE CROSS.

"When we rise, the cross; when we lie down, the cross; in our thoughts, the cross; in our studies, the cross; every where and at every time, the cross—shining more glorious than the sun."—*St. Chrysostom.*

THE cross, the cross! O, bid it rise,
'Mid clouds about it curled,
In bold relief against the skies,
Beheld by all the world;
A sign to myriads far and wide,
On every holy fane—
Meet emblem of the Crucified
For our transgressions slain.

The cross, the cross! With solemn vow
And fervent prayer to bless,
Upon the new-born infant's brow
The hallowed seal impress;

* From "A Sermon preached in the Chapel of Farnham Castle, at the General Ordination, held by the Lord Bishop of Winchester, July 7th, 1830." By the rev. Edward M'All, M.A., rector of Winnal, Hants. Second edition. Winchester: Jacob and Johnson. London: Rivington and Hatchard. 1840.

A token* that in coming years,
All else esteemed but loss,
He will press on through foes and fears,
The soldier of the cross.

The cross, the cross! Upon the heart
O seal the signet well,
An amulet against each art
And stratagem of hell;
A hope, when other hopes shall cease,
And worth all hopes beside—
The Christian's blessedness and peace,
His joy and only pride†.

The cross, the cross! Ye heralds blest,
Who in the saving name
Go forth to lands with sin opprest,
The cross of Christ proclaim!
And so, 'mid idols lifted high,
In truth and love reveal'd,
It may be seen by every eye,
And stricken souls be heal'd‡.

The cross! Dear church, the world is dark,
And wrapt in shades of night,
Yet, lift but up within thy ark
This source of living light—
This emblem of our heavenly birth
And claim to things divine—
So thou shalt go through all the earth,
And conquer in this sign§.

REV. B. D. WINSLOW.

Miscellaneous.

FEET OF CHINESE WOMEN.—The means taken to effect the alteration of the women's feet in China are decidedly prejudicial to the health, and frequently attended with fatal consequences. This fact was ascertained by a clever young naval surgeon, who was for some time stationed at Chusan. It happened that, during an excursion into the country, he one day entered a house where he found a child, about eight years old, very ill, and suffering under severe hectic fever. On examination, he discovered that her feet were undergoing the process of distortion: he was informed that she had been a year under this treatment. Moved by pity for the little sufferer, he proceeded to remove the bindings, and fomented the feet, which were covered with ulcers and inflammation. The change in shape had already commenced by the depression of the toes. The child was much relieved by, and evidently grateful for, his treatment. On taking his leave, he warned the mother that she would certainly lose her child if the bands were replaced; but his remonstrances were of no avail. Whenever he returned (and this happened frequently), he always found them on again; the woman urging as an excuse that her daughter had better die than remain unmarried, and that, without improved feet, such a calamity would be her inevitable lot. As might be expected, the child grew worse and worse.

* See Baptismal office.

† God forbid that I should glory, save in the cross of our Lord Jesus Christ.—*St. Paul.*

‡ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him shall not perish, but have everlasting life.—*Jesus Christ.*

§ In hoc signo vinces. The inscription on the cross which appeared to Constantine.

After a longer interval than usual, he once again revisited the house; but found it untenanted, and a little coffin lying at the door, in which he discovered the body of his poor young patient.—*Lock's Campaign.*

AGATE.—Agate, a precious, or, rather ornamental stone, which was one of those in the pectoral of the high-priest (Exod. xxviii. 19; xxix. 12). The word agate, indeed, occurs in Isa. liv. 12, and Ezek. xxvii. 6, of our translation; but in the original the word in these texts is altogether different. It seems not to have been questioned that some stone of the agate kind is intended. This stone is popularly known in this country under the name of Scotch pebble. Theophrastus describes the agate as "an elegant stone, which took its name from the river Achates (now the Drillo, in the Val di Noto), in Sicily, and was sold at a great price." This, no doubt, means that the stone was first found by the Greeks in the Achates. But it must have been known long before in the east; and, in fact, there are few countries in which agates of some quality or other are not produced. The finest are those of India: they are plentiful, and sometimes fine, in Italy, Spain, and Germany; but those found in this country are seldom good. We have no evidence that agates were found in Palestine. Those used in the desert were doubtless brought from Egypt. Pliny says that those found in the neighbourhood of Thebes were usually red, veined with white. He adds that these, as well as most other agates, were deemed to be effectual against scorpions, and gives some curious examples of the pictorial delineations which the variegations of agates occasionally assumed. Many such instances are produced by later authors. Agate is one of the numerous modifications of form under which silica presents itself, almost in a state of purity, forming 98 per cent. of the entire mineral. The siliceous particles are not so arranged as to produce the transparency of rock crystal, but a semi-pellucid (sometimes almost opaque) substance, with a resinous or waxy fracture; and various shades of colour are produced by minute quantities of iron. The same stone sometimes contains parts of different degrees of translucency, and of various shades of colour; and the endless combinations of these produce the beautiful and singular internal forms, for which, together with the high polish they are capable of receiving, agates obtain their value as precious stones. Agates are usually found in detached rounded nodules, in that variety of the trap rocks called amygdaloid or mandelstein, and occasionally in other rocks. Some of the most marvellous of these were probably merely fancied, and possibly some were the work of art, as it is known that agates may be artificially stained. From Pliny we also learn that in his time agates were less valued than they had been in more ancient times (Hist. Nat. xxxvii. 10). The varieties of the agate are numerous, and are now, as in the time of Pliny, arranged according to the colour of the ground. The scripture text shows the early use of this stone for engraving; and several antique agates, engraved with exquisite beauty, are still preserved in the cabinets of the curious.—*Kitto's Cyclopædia.*

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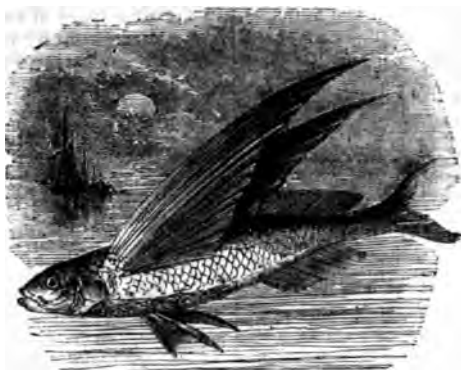
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 451.—FEBRUARY 29, 1844.



SKETCHES OF NATURAL HISTORY.

No. XIV.

THE FLYING FISH.

To those who are voyaging to far distant lands, the frequent tedium of day after day, consequent on a long confinement on shipboard, combined with the painful anxiety which naturally arises when, as in the case of St. Paul's voyage to Rome, "neither sun nor stars have appeared in many days," is often materially relieved by those splendid tokens of his wisdom and power "whose is the sea, and he made it," and whose wonders are especially manifested in the great deep. What a variety of new objects present themselves, all calculated to impress the mind of the true Christian more fully with the glorious goodness of that Being whom he esteems it a privilege to serve!

In tropical climates, the flying fish often presents much interesting amusement to the voyager. It is a small animal, seldom found above the size of a herring. Bishop Heber, writing of the change in the aspect of the ocean as he proceeded southward, observes, "Of the 'blue water' of a warmer region I had heard much, and it certainly does not fall short of my expectations. In bright weather it is, as compared with our green sea, richly and strikingly beautiful; and the flakes of foam streak it like *lapis-lazuli*, inlaid with silver.

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* * * For the rest, I have seen dolphins, flying fishes, and a grampus: a whale and a shark have paid a visit to the ship, but I was not then on deck. The flying fish are as yet very small, and the flocks, in which they skim along the surface of the water, give them so much the appearance of water-wagtails, that a repeated and attentive view is required to convince a stranger of their actual fishhood*."

One of the chief enemies of the flying fish is the *dorado*, often erroneously termed by sailors the dolphin. It is not unlike the streaked gilt-head, found on the shores of Japan and the Red sea. It is chiefly to be seen in the tropical climates; and is at once the most active and the most beautiful of the finny race. It is about six feet long; the back enamelled with spots of a bluish green and silver. The tail and fins are of a gold colour; and all have a brilliancy of tint. The eyes are placed on each side of the head, large and beautiful, surrounded with circles of shining gold. They are always in motion, and play round ships in full sail, with ease and security: either pursuing or pursued, they are seen continually in a state of warfare; either defending themselves against the shark, or darting after the smaller fishes.

By means of the wings, or large pectoral fins, composed of six or eight ribs or rays, connected

* Letter to R. J. Wilmot Horton, esq.—*Life*, vol. ii. 147.

by a transparent membrane, which are also used in swimming, the timid flying-fish rises from the water, and flutters over its surface, for two or three hundred yards, till the muscles employed in moving the wings are enfeebled by that particular manner of exertion. By this time, however, it has acquired a fresh power of renewing its efforts in the water; and the animal is capable of proceeding with some velocity by swimming: still, however, the active enemy keeps it in view, and drives it again from the deep; and now, almost worn-out, it is seen to flutter with increasing efforts, until at length it is compelled to drop, a ready prey to the voracity of its enemy.

The *scorpena volitans*, in the fresh waters of Amboyna and Japan (less than the river perch), thus raises and suspends itself for a time, when pursued. So the *trigla-volitans*, of the Mediterranean and Asiatic seas, flies out of the water in every direction, when endangered. The *exacetus volitans* is the most celebrated for this exertion. It is done in all by the pectoral fins, but the flight can be supported only while they are wet. Captain Tobin watched them about Otaheite. They use their tail to supply their pectoral fins with the needed moisture. He frequently saw the dolphins and bonitos in pursuit of them; but none could go beyond one hundred yards without dipping for a fresh supply of water*.

How strange to the unthinking—or probably infidel mind—must such apparent inconsistencies in the dispensations of God's providence appear: one creature called into existence merely to become the sport and prey of another! Let me just remind such an individual that one animal, ordained by God to be the allotted food of another, has been so for some wise purpose. God never created any being to become a sufferer; and cruelty, in its true, legitimate sense, is that which is exercised by man alone. The wolf is not cruel because it pounces upon the lamb: the common cat is not cruel because it plays with the mouse: its instinct is to do so. Let the assault of the brute animal be prevented; but let it never be forgotten that the professing Christian is a far greater example of cruelty, the poor wretch whose god is his belly, and who, to pamper his own depraved appetite, would put a poor animal to a lingering and torturing death, because, by a particular process, its flesh would be more palatable and its taste more delicious. Let not the cock-pit be patronised, or the racing-ground attended; for verily these are heart-rending testimonies that the habitations of cruelty abound not in the dark places of the earth—the darkened understanding, the depraved hearts, the unmerciful disposition, with their inevitably wretched consequences, are to be found in a land blessed with the light of gospel truth.

Perhaps this paper cannot be better concluded than in the words of Mr. Burnett†, on this very point, which especially bear on the case of the flying fish.

“It should be observed, that provision for complete security from danger, inasmuch as it is incompatible with the scheme of providence, must not be looked for in the mechanical arrangements

of organised beings. Many animals come into life principally for the purpose of furnishing subsistence to the creatures that surround them. If, therefore, their instruments of defence were applicable to every mode of assault, one of the greatest ends of creation would be defeated. To assist them in avoiding their enemies, as well as injuries resulting from organic bodies, we find them gifted with means of defence in an instinctive power, in addition to the organization of their bodies; yet, notwithstanding these organic and instinctive contrivances, animals become a prey to their more formidable opponents. Thus flying fish can raise themselves out of the water high enough to avoid the shark; but in doing so they are frequently devoured by voracious birds, such as the albatros, which are continually on the look out for them. Beyond 22° latitude, Humboldt found the surface of the sea covered with these fish, which sprang into the air to the height of twelve, fifteen, and even eighteen feet, and sometimes fell on the deck. The great size of the swimming bladder in these animals (it being two-thirds the length of their body), as well as of the pectoral fins, enables them to traverse at one time in the air a space of twenty-four feet horizontally. They are incessantly pursued by dolphins while in the water, and when flying are attacked by frigate-birds, and other predatory species.”

Biography.

SIR PHILIP SYDNEY.

SIR Philip Sydney, memorable as a man of literature, of courage and humanity, and of sound religious principle, is supposed to have been born at Penshurst, in Kent, Nov. 20, A.D. 1554. His oak, planted at his birth, according to Mr. Gilpin, is about twenty-two feet in girth. Its stem is hollow, but its limbs are numerous and of great magnitude; and, although those towards the top are beginning to grow bare, yet the foliage on the whole is sufficient to give a noble and picturesque appearance.” His father, sir Henry, was a native of Ireland; and his mother, Mary, eldest daughter of John Dudley, duke of Northumberland, who, being tried for high treason, was beheaded at Tower-hill, Aug. 22, A.D. 1553; reviling the reformation, which he had previously avowed his determination to support, and declaring that he died in the Roman catholic faith; “a needless and unprincipled disclosure,” says Mr. Turner, “of a masked and unprincipled mind.” His last words were—“I do think if I had this belief sooner, I never had come to this pass: wherefore I exhort you all, good people, take you all example of me, and forsake this new doctrine betimes. Defer it not long, lest God plague you as he hath me, which now suffer this vile death most worthily.”

Philip Sydney, at an early age, went to Christ Church, Oxford, and subsequently travelled on the continent, in 1572, where he gained universal esteem, by the amiability of his manners and the open frankness of his conduct. Charles IX. made him one of the gentlemen of his chamber. The haughty Don John of Austria changed his first reserve to him, as a stranger, to cordial attentions, beyond those which he exhibited towards the foreign ambassadors. The prince of Orange pronounced that in him Elizabeth had one of the ripest and greatest counsellors of state in Europe. A

* See Notes, Mr. Sharon Turner's “Sacred History of the World,” i. 284.

† *The Power, Wisdom, and Goodness of God, as displayed in the Animal Creation,* &c. By C. N. Burnett, esq. London: Burns.

volumes of letters, in all languages, from the most learned men in all countries, was at Penshurst, when Collins printed his memoirs, in 1740. His travels occupied the space of three years. In 1576 he was sent by queen Elizabeth as her ambassador to Rodolph, emperor of Germany, and returned the year following. When, in 1581, there was a strong probability that a marriage between the queen and the duke of Alençon, afterwards of Anjou, would take place, sir Philip urged upon her the strongest arguments against it, indicative of great firmness of mind, clearness of perception, and unflinching boldness, whatever might be the consequence, in protesting against any act which he conceived might ultimately be detrimental to the interests of the country and the welfare of his sovereign. Retiring from court, he composed his prose romance, in the summer of 1580. It was dedicated to his sister, the countess of Pembroke; and his family were so interested in it, that the lower panels of a room at their seat at Wilton were finely painted with representations of its scenes and stories.

Sir Philip, in 1586, while governor of Flushing, and serving under his uncle, the earl of Leicester, was mortally wounded at the battle of Zutphen, a strong town in Guelderland, then besieged by the Spaniards: a battle fought with such impetuosity, that it became a proverbial expression among the Belgian soldiers, to denote a most severe and ardent conflict. The English, far inferior in number to those of the enemy, gained a decisive victory. After lingering at Arnheim—whither he was carried—for sixteen days, passed in much bodily pain, mitigated as far as possible by his watchful lady, sir Philip died in the arms of his dear friend Mr. William Temple, Oct. 16, 1586; contrary to the expectation of his surgical attendants, who fully calculated on the certainty of his recovery; but in entire accordance with his own presentiments, for he from the first looked upon his wound as mortal, and at length he declared that he smelt the smell of death upon him. His bravery on this memorable occasion was beyond all praise, and shewed he was no timid warrior. Seeing lord Willoughby surrounded by the enemy and in imminent danger, he rushed forward to rescue him. Having accomplished his purpose, he continued the fight with great spirit. His horse having fallen under him, he mounted another, and advanced to a repetition of the attack, when a musket-ball shattered his thigh above the knee. His uncle, Leicester, records that he met sir Philip coming on horseback, not one jot appalled for his blow—the most grievous he had ever seen with such a bullet. “O Philip,” said Leicester, “I am sorry for thy hurt.” The reply was, “This I have done to do you honour, and her majesty service.” Nor ought the record of the noble disinterestedness of his conduct, well known, to be omitted here, forming as it does a beautiful example of his want of selfishness, and his kind consideration for the woes of others, which has immortalized his memory even more than his accomplishments and literature. Lord Brook thus records it: “The horse, furiously choleric, forced him to forsake the field. Passing by the rest of the army—where his uncle, the general, was—and being thirsty with excess of bleeding, he called for drink, which was immediately brought him; but, as he was putting the bottle to his mouth, he saw

a poor soldier carried along, ghastly casting up his eyes at the vessel; which perceiving, he took it from his head and delivered it to the poor man, saying, ‘This man’s necessity is greater than mine.’” A noble instance of self-denial transcending this it would indeed be difficult to record.

His ardour of attachment to the service of the queen was now most fully illustrated. Leicester mentions in a letter to sir T. Heneage, written the day after his nephew’s wound—“I would you had stood by to hear his most loyal speeches to her majesty, riding a long mile and a half here, ere he came to the camp; not ceasing to speak still of her majesty, being glad if his hurt and death might any way honour her; for hers he was while he lived, and God’s if he died. He prayed all men to think that the cause was as well hers as the country’s, and not to be discouraged; ‘for you have seen such success,’ he added, ‘as may encourage us all; and this my hurt is the ordinance of God by the hap of this war.’”

The earthly remains of sir Philip were conveyed in solemn state to England, and magnificently buried in St. Paul’s cathedral, on the 16th of February, 1587. “So general was the lamentation for him, that, for many months after, a general mourning—said to have been the first in England—was observed; and it was accounted indecent for any gentleman of quality to appear at court or city in any light or gaudy apparel. Deputies from other countries attended his funeral*. The language of Mr. Sharon Turner fully describes sir Philip’s character†—

“Although the largest part of three centuries have passed since sir Philip Sydney was withdrawn from the society he adorned, his name has ever since been inseparably associated with the kindest approbation, and with the heartfelt encomiums of his countrymen. Every age has ratified the verdict of its predecessors; and it is become a common sentiment, that no one more fully united high birth, cultivated genius, active spirit, intellectual taste, tender sensibility, amiable manners, delicate honour, noble accomplishments, high principle, liberal courtesy, generous humanity, and affectionate religion, than this admired and regretted knight. In him the queen lost a subject who had counselled her with the earnestness of sincere loyalty while he lived; and who, in the hour of pain and possible death, was eager to express his esteem and attachment to her, when no worldly motives could have caused it. Amid this universal conviction, it is not surprising that poetry—the literature of awakened feeling, the solace of a plaintive mind, and the endeared recreation of the most cultivated talents—should have been profuse in its tributes to a man so amiable and so beloved.” Beside many others, a volume of poems on his memory, by Oxford scholars, was printed in quarto there, in 1587; and one from Cambridge, by A. Neville, in the same year. An epitaph, composed by king James, is thus

* It may be added that the Poles would have chosen sir Philip Sydney to be their king; but, at the wish of Elizabeth, he declined a sceptre when just within his reach.

† See Mr. Turner’s History of England, reign of queen Elizabeth, chap. xxxiii. Such of my readers as are acquainted with Mr. Turner’s work, will acknowledge my wisdom in largely extracting from it in the above paper, as containing most important documents on the immediate subject. Those who are not acquainted with it may rest assured that from no other source could better extracts have been taken.

spoken of by lord Hardwick: "It is singular, that, among the different elegies made upon sir Philip after his death, king James's verses are the most elegant."

And yet, with all the estimable qualities thus referred to, and as following up the remarks on Penshurst, the biography of sir Philip Sydney would scarcely have suited the pages of this magazine, had not his death-bed borne testimony to the ardour of his piety and the correctness of his religion. I would view him not merely as a benevolent man, an accomplished scholar, and a brave warrior, but as a Christian soldier. The account of his last hour is peculiarly interesting. It sets forth the value and importance of the gospel, as the only true support in the prospect of fast hastening dissolution—as providing that balm which can alone alleviate the torture of the wound of sin. To those who attended him, "he made such a confession of Christian faith as no book but the heart can truly and feelingly deliver." "He then desired them to accompany him in prayer, wherein he besought to lead the assembly; as he said the secret sins of his own heart were best known to himself, and out of that true sense he could more properly apply the eternal sacrifice of our Saviour's passions and merits to himself. In this his sighs and tears were for ever interrupting their common devotions. Instantly after prayer, he entreated those divine philosophers about him to deliver the opinion of the ancient heathen, touching the immortality of the soul; to see what true knowledge she retains of her own essence out of the light of herself; and then to parallel it with the most pregnant authorities of the Old and New Testaments, as supernatural revelation for the divine guidance of faith and works: not that he wanted instruction or assurance, but because this fixing of a lover's thoughts upon these eternal beauties cheered up his decaying spirits, and was, as it were, a taking possession of the immortal inheritance which was given to him by his brotherhood in Christ." Afterwards he called for music, especially that song which himself had entitled "La Cuisse rompue;" partly, I conceive, to shew that the glory of mortal flesh was shaken in him, and by that music itself to fashion his heavenly soul into that everlasting harmony of angels, of which these concords were a kind of terrestrial echo. His parting words to his brother were, "Love my memory; cherish my friends: their faith to me may insure you that they are honest. But, above all, govern your will and affection by the will and word of your Creator; in me beholding the end of this world with all her vanities."

May not much of that religious principle, for which he was distinguished, be ascribed to the pious custom referred to by Jonson, of the family "each morn and even," being taught "to pray with the whole household;" for who can tell what an influence it may have in after years? The daily sacrifice of the household altar is often remembered with delight in far distant lands, where no other save those of heathenism are erected, where religious privileges are few, and the means of grace comparatively scanty. And often, doubtless, may the heart of the dying warrior have been refreshed with the thought that, *at the moment that heart is sinking and flesh is failing, many a prayer is offered around that hearth whither he shall never return; amidst*

scenes of boyhood days, which his dimming eye shall never again behold; and from voices once sweet as music to his ear. But faith in a crucified Saviour now supporting him, when all other succour is valueless, raises his drooping spirits, and leads to anticipate a re-union in that peaceful land, where the clang of warfare shall no more be heard—for all shall have conquered through the blood of the Lamb—and where the tear shall be wiped from every eye by God himself; and the redeemed shall meet at the eternal throne, one great ransomed family, which shall never separate, but shall be ceaselessly employed in celebrating the riches of redeeming grace, and the glory of saving mercy; the grace and the glory alike the unmerited gift of that Redeemer who "with his right hand and his holy arm hath gotten himself the victory."

T. B.

REMARKABLE DAYS*.

No. I.

ASH-WEDNESDAY, FEB. 21.

ASH-WEDNESDAY derives its name from the ancient practice of blessing ashes on this day, with which the priest used to sign the people on the forehead, in the form of a cross, saying to each—"Remember, man, that thou art ashes, and unto ashes shalt thou return." "This was done," says Dr. Becon†, archbishop Cranmer's chaplain, "to put us in remembrance what we are.... This ceremony preacheth unto us that we are nothing but ashes, dust, and earth, and to that we shall return again. If we mark this ceremony well, we shall have but little occasion to be proud, or magnify ourselves; as the scripture saith, 'Wherefore art thou proud, O thou ashes and earth?' 'All flesh is grass,' saith the prophet, 'and all his glory is as a flower of the field.' If we consider this thing well, it shall also provoke us unto the contempt and utter despising of the world: yea, it shall pluck us from sin, and move us to do good works; as the wise man saith, 'Remember thy last end, and thou shalt never sin.' And, forasmuch as, in the old law, they that would humble themselves before God by penance did use to sit down in the ashes, and to throw ashes upon their heads, as the scriptures show of Achab, of the Ninevites, of the Jews, when they were oppressed of Holofernes, and of divers other; therefore, the holy fathers of Christ's church, in times past, instituted also this ceremony, to put us in remembrance of the penance which at this time of Lent ought to be done of all Christian men, for their wicked deeds which they have wrought all the whole year past." This, with other ceremonies, was laid aside at the reformation. In the Romish church the practice still continues; and the ashes, it may be added, are those of the palms blessed the Palm-Sunday before.

On Ash-Wednesday, in our church, the communion service is read. This is ignorantly supposed by many to be "a cursing of their neighbours;" and they consequently abstain from attending public worship that day. They might

* This series will be continued, and made, it is hoped, an interesting one, by the description of old customs and manners.—ED.

† Becon's Works (Parker Society edition), *Potestian for Lent*, p. 110.

as well cut out of their bibles all the denunciations of God's wrath against sin. Neither is the argument sometimes used against the commination a valid one—that it is a departure from the mild spirit of the gospel. The gospel, such should recollect, though propounding gracious views to the sinners, is the decided enemy of sin (see Heb. x. 28-31).

The following "Way to keep true Lent," from Herrick's "Noble Numbers," may be fitly here subjoined:—

Is this a fast—to keep
The larder lean,
And clean
From fat of veals and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to fast an hour,
Or rag'd to go,
Or show
A downcast look and sour?
No: 'tis a fast to dole
Thy sheaf of wheat,
And meat
Unto the hungry soul.
It is to fast from strife,
From old debate
And hate;
To circumsise thy life;
To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

I.

HINDOO SUPERSTITIONS*.

PALAMCOTTAH.

A SINGULAR instance of Hindoo devoteeism—a Brahmin from the north—has visited these parts, and is now on his way to cape Comorin, if he has not already reached it. He rolls himself over and over on the bare ground, about three or four miles each day, on his way to the above-mentioned place; and it is said that he has travelled in this manner all the way from Benares, in doing which he has consumed nine years and three months. He sets out at dawn, with thick cloths tied round his body and temples; and, having reached the village fixed upon, he performs his devotions, and spends the rest of the day with his family, who travel with him in bullock-carts. He is fanned, as he rolls along, by his son, a youth of ten or twelve years of age: while the musicians of the village which he leaves, or of that to which he is going, accompany him with music and shouting; thousands of people gazing with admiration upon his progress, and applauding him as "a great soul"—a most religious man. When he comes to a tank, or river, or other places which he cannot cross by rolling on the ground, he walks through them; and, on the other side, rolls the same distance along the bank, and back again. When he reaches cape Comorin, he is to set a plantain, and wait there till he offers the fruit of it to the deity whom he worships; after which, they say, he is to roll back again to Benares, on the other side of the Ghauts. He is a stout man, of about forty years of age, and is said to be not much injured by his devoteeism. The act, instead of being regarded as a waste of time and labour, is praised by the Hindoos, generally,

as an evidence of the highest wisdom and magnanimity; and yet some of them, enlightened probably by Christianity, regard it as folly; unless, indeed, which is not certain, he derives a splendid profit from it in the offerings of the people. Certain it is that his family maintain a most respectable appearance; but it is said that he was a man of property before he set out on this strange pilgrimage.

Many will, probably, consider this an instance of mistaken piety; but the real cause of it being known will perhaps explain most other instances of Hindoo devotion. It appears he had no child; and, being unable to bear this evil—which the Hindoos ascribe to the sins of a former birth—made a vow to his god that, if he would grant him a son, he would undertake the penance which he is now performing. A son was born to him—the same who fans him as he rolls along. It is said—but this is probably a tale—that he did not at once begin his vow, in consequence of which the child became blind; and that, when he set about his undertaking, a restoration of the child's sight was granted by the deity. Perhaps the business is tolerably pleasant to the man by this time, accompanied, as he is, by pomp and praise; but, even if it were not, his fear of losing the child, by the anger of the god, would be sufficient to keep him faithful to his promise. The notion of atoning for sin, as such, has, in all probability, never entered his mind: he only conceives that some sin or other, of which he has no knowledge, contracted in a former state of existence, operated unfavourably to his domestic happiness in this world; and, there being no way of removing the calamity without removing the imagined cause, he takes a method which he supposes will appease the displeasure of the deity who is concerned in the punishment of the sin.

Another remarkable instance of Hindoo devotion lately occurred in these parts; which, however, did not proceed or terminate so successfully. There is a native gentleman, living at the village of Sehrakoollam, in my district, who has always shown us attention and kindness. In his anxiety for a son and heir, after several disappointments in the birth of daughters, he made a vow to build and endow a temple in his village, which should cost 10,000 or 12,000 rupees; and actually carried the building on sufficiently to commence service in it. It appears that, when the temple was to be consecrated, the Brahmins pronounced it necessary to have what is called a Gramasanthi; which is a ceremony that comes nearer to the idea of a vicarious sacrifice than any thing with which I have met among the Hindoos. It appears that, before the temple could be acceptably consecrated, it was necessary to bear away the sins of the village; and this could only be done by a Brahmin, who should consent to have those sins laid upon himself, to undergo the disgrace and punishment of them, and to carry them off direct to Benares, and wash them away in the Ganges. This part of the business, however, was not to be their concern, but his: it was enough for them that he took the sins; it was only necessary, in order to remove them from himself, that he should carry them to Benares.

After many a vain search, they at last found a young man—a poor Brahmin, without father or mother—whom they coaxed and persuaded, by

* From the "Journal of the rev. G. Pettit."—See *Missionary Record*, Nov. 1848.

great promises of money and marriage, to undertake the work. Accordingly, on the day appointed, the youth appeared at the temple: two furrows were shaved in the hair of his head, making, whether by design or not, the form of a cross; black spots, probably representing sins, were marked all over his face; a garland of flowers—put for disgrace upon prisoners—was placed on his neck; and the people brought their small besoms and slippers—considered to be most polluting, as the skin of a dead animal—and slung them on his neck. After being thus laden with their sins, he was beaten, and driven out of the village.

The poor youth ought then to have set off for Benares; but it appears that the disgrace which he had already suffered was as much as he could bear: he knew nothing of Benares; and, having no money to take him thither, he ran off to his own village. The people there, however, beat him off, as he ought not even to have been seen by them. He tried in another village, but was repulsed there also; and, after being thus rejected, and wandering about without food or aid, he stole back to his village, got into a devil-temple, and shut himself up in it; where he was found dead, having plucked up his tongue by the root. The matter was hushed up, at the time, by the parties; the Brahmins, as usual, getting much money to keep their counsel and atone for their victim. The affair, however, spread secretly; as appears from what happened afterward.

The native gentleman, who built the temple, had long been declining in health; and, finding himself still growing worse, he was taken, by the advice of his friends, to a native doctor—an old man, it is said, of more than 100 years of age—celebrated for curing the disease from which he suffered in the Travancore country. After his long journey, he had the mortification to find that the old man would neither prescribe for him nor see him; but, on the contrary, abused him, calling him a great criminal, in allusion to his having been the cause of the young Brahmin's death. He further told him that his disease had been procured by his eldest wife, to alienate his affection from his youngest, and secure it for herself and her daughters. He then was taken, in his way home, to an impostor in these parts, named Mootookooti, who pretends to miraculous gifts of healing; but here he met with a similar repulse. Whether by this treatment, or by the fatigue of his journey, I know not; but his disease had so much increased, by the time he reached his home, that he was never afterward able to walk about, and gradually sunk till he expired.

SHORT READINGS FOR FAMILY PRAYERS.

BY THE REV. HENRY WOODWARD,

Rector of Fethard, Tipperary.

No. XII.

"And, when they had brought their ships to land, they forsook all, and followed him."—LUKE v. 11.

THE consternation—for such the original term may well imply—which seized the mind of Peter, at the miraculous draught of fishes, was not confined to him alone: it was common to all who witnessed it. Those that were in his own ship with him were "astonished," or filled with dread;

"And so was also James, and John, the sons of Zebedee, which were partners with Simon" (v. 10). Bound together in the same bundle of life as were these three apostles, Peter, James, and John, we recognize in the history of their partnership the ascending nature and rising character of that kingdom to which they were called; a system which, commencing at a grain of mustard-seed, becomes a great tree, "sending out her boughs unto the sea, and the branches unto the river;" which, at first but as the early dawn, "shines more and more unto the perfect day" of boundless prevalence and universal light. These associates "in weakness, and in fear, and in much trembling;" these joint-sharers in the paltry profits of an uncertain, wearisome, and servile traffic; now transformed do we, ere long, behold them, and to what a glorious height ascended! Are these poor fishermen, buffeting with the waves, toiling all the night, and taking nothing—are these the heroes whom we shall soon see filled with the Holy Ghost, armed with the power of God, casting out devils, treading on serpents and scorpions, and driving the principalities of hell before them? Are these the three witnesses, who were not to taste of death till they had seen the veil removed, and the secrets of the invisible world disclosed; the Saviour arrayed in his royal robes of light; and his saints clothed in their celestial bodies, and "talking with him" in glory? Yes: but we shall see them advanced to loftier heights than these. We shall see them, not as witnesses, but as sharers in the honours of Moses and Elias; nay, taking rank as those who "are greater than they." It is true we cannot now behold them thus highly exalted, but we shall behold them afterwards. We shall see them in the chief places, and on distinguished seats, amidst the glorious company of the apostles. We shall recognize them decked with their unfading crowns, amidst the noble army of martyrs. We shall behold them eating and drinking at Christ's table in his kingdom, and sitting, as his assessors, on their thrones, judging the tribes of Israel. Though we see them not now, yet there they are. And often, perhaps, do they compare their present partnership in glory with that which once subsisted between them upon the lake of Galilee. Often do they call to mind the nets and fishing-boats in which they were sharers; and remember when they went out together to brave the hazards of the sea, and committed themselves to the providence of God for the only supply—the only riches which they sought—namely, the capture of a few fishes.

But the apostles were not called at once to this rest in glory: they were still to labour, though in a noble field. "Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." And here, without presuming to propose it as any thing beyond a suggestion, to be adopted or dismissed from the thoughts as best may suit the peculiar temperament of each mind, I would say, that this last expression, "thou shalt catch men," savours much of a characteristic manner, not a little remarkable in the person of the blessed Jesus. I scarce know what to call it. Perhaps we should not go wrong in describing it as a dignified and chastened pleasantry. We see a glimpse of this amiable condescension, when, to the question, "Master, where dwellest thou?" he answers, "Come and see." We catch some-

what of the same gracious affability, and of the magic power of his voice, when he turned his mourning disciples' sorrow into joy by simply repeating, "Mary." Nay, from amidst the agonies of the cross, do we not hear the same voice, as it were unchanged, speaking as never man spake, while saying to his mother, "Woman, behold thy son!" and, to the disciple whom he loved, "Behold thy mother?"

One who had lost a much beloved son told me, that, upon his protracted bed of death, there was nothing that so pierced her heart as the playfulness with which he sometimes spoke. He, the most affectionate of children, had been in the habit of using words and phrases of fond endearment to his parent. And when these expressions came from his dying lips, while pain and patience were struggling for ascendancy upon his pallid countenance, the sharpest of all her trials was, she said, the exhibition of childlike simplicity which he then presented. This it was which had most power to wound, and to engage her heart. If, then, we take the view proposed of the last address of the Saviour to those he loved most on earth, can his infinite amiability be displayed in more irresistibly attractive colours?

It was thus that he "caught men." When he commanded us then to love him with all our hearts, he imposed on us no duty for the performance of which he did not supply abundant materials and means. He knew what was in man; because, within his own pure breast there dwelt and beat a human heart. He knew that no command could cause the voluntary stream of love to flow. He knew that nothing could call forth love but the manifestation of an object such as God had formed the affections of the heart to cleave to. It was with that purpose that he clothed himself with every thing which is most interesting and amiable in man. It was thus that he made provision for the salvation of all who believe in Jesus: for that true salvation which essentially consists in the fulfilment of the first and great commandment. Such was the net which he cast into this sea of troubles. And on this account it was that he sent his apostles forth, that they might, in their lesser degree, promote his kingdom, by exhibiting in their own persons the image of his perfections.

In obedience to his command, "When they had brought their ships to land, they forsook all, and followed him" (Luke v. xi). Of this latter verse the literal sense is plain. The spiritual application, containing a summary of all our duties, is impressed in so many of these daily exercises, that for fear of extending the present one too far, I refrain from any further remarks upon it.

The Cabinet.

REBELLION.—When I behold the evil and pestiferously-affected minds of Englishmen, and ponder and weigh the fruits of such corrupt minds—contempt, hatred, grudge and malice against their king, magistrates, laws, orders, and policies—doubtless I cannot think but these men, as much as in them, conspire and work the destruction of this realm. For it can be no otherwise, but that as contempt of godly laws, and sedition among the people and subjects, of what degree soever they are, have wrought the destruction

of other realms; so it must and can do no otherwise unto this realm. But what realm or kingdom soever will avoid these evils, let them promote the word of God to be truly and diligently preached and taught unto the subjects and members thereof. The want of it is the chief cause of sedition and trouble, as Solomon saith—"Where prophecy is wanting, the people are dissipated." Wherefore I cannot but wonder at the opinion and doctrine of such as say, a sermon once in a week, in a month, or a quarter of a year, is sufficient for the people. Truly it is injuriously and evil spoken against the glory of God and salvation of the people.—*Bishop Hooper.*

Poetry.

AUTUMN FLOWERS.

THE INVALID TO HIS FADING NOSEGAY.

(For the Church of England Magazine.)

SWEET autumn flowers! will ye fade,
So frail and yet so tender made?
Yes, but with living seed the earth
Ye bless, and die to give it birth.

The landscape gathers wintry blackness;
The streams forget their summer slackness;
And, fleeting on the sudden gust,
The last leaves seek their native dust.

From nature turn the weary sight,
Come gather round the fireside bright,
And then with reverend hand disclose
The unfading leaves of Sharon's rose.

Eternal Father! for thy word,
Thy tender mercy be adored;
How full of change this earthly frame!
What but thy truth abides the same?

Therein, midst pains, and tears, and woes,
The sick and suffering find repose;
And grateful mark each page and line
Which seals eternal peace to thine.

S.

October, 1841.

"Judge not, lest ye be judged."—MAT. vii. 1.

(For the Church of England Magazine.)

IF thou art strict to judge, O Lord,
After the statutes of thy word,
Who can thy righteous wrath sustain—
Who hope the eternal prize to gain?
Fain would I ask thy quickening power
To aid me in temptation's hour;
Fain seek to make thy truth my guide,
O'er thoughts and actions to preside.

Lord, let me understand my errors,
And cleanse me from my secret faults.

Beware, vain man, to judge at all,
Lest on thee God's displeasure fall;
*Think'st thou that thou art free from sin,
Who dost thyself the selfsame thing?
Think'st thou that thou canst read the heart,
And from truth's precepts ne'er depart?

* Romans vi. 1.

Beware! the Lord alone is just,
And thou, poor mortal, sinful dust.
O, let me understand my errors,
And cleanse me from all secret faults.

By thine abundant mercies, Lord,
By the just judgments of thy word,
By thine immutable decree—
That all mankind thy face must see,
By the dread passion of thy Son,
Who hath, for us, thy kingdom won,
Give us the holy, blessed skill,
To know, to do, to love thy will.
Lord, let us understand our errors,
And cleanse us from our secret faults.

R. W. R.

January 5, 1843.

Miscellaneous.

DEPARTURE FROM OUR NATIVE LAND.—

Perhaps we never separate from those with whom we have long associated with the intention of proceeding to foreign countries without experiencing a sensation of more than ordinary intensity, when a train of reflections irresistibly presses on our minds on leaving the land of our fathers; and such feeling often increases to a high degree of melancholy. All that we love, and to which we are attached by sentiment, reflection, habit, and even by prejudice, and the weakest or least durable source of our attachments, is left behind. We are going we hardly know whither, although confident of being exposed to inconvenience and dangers on that vast ocean, which the landsman probably never attempts without a sense of alarm. Slowly in fact, but swiftly are we in imagination wafted from the spot we hold most dear, and the mind still returns and lingers about its home. The bonds of affection are more trained closely round the heart as we recede, and we become pensive and sad, as we think that we may never again behold those in whose society we have long enjoyed existence. The inhabitants of that country to which our course is bound are viewed by us as foreign, in manners and customs as in their language, and it appears as if no kind of sympathy could exist between us, because their words have no meaning for our ear, and never have been associated in our minds with tenderness and affection. The trackless flood and the unknown land appear to be equally threatening; a strange climate may be at war with our constitution, and followed by sickness and pain; while no familiar and affectionate hand is to be found to smoothe our pillow, and bear with the peevishness of disease. Again, we may perhaps be hurried off this stage of existence by accident or other ways in one moment, and it prove the dispensation of Providence, that none shall be at hand to witness our departure from this world, and close our eyes. Further, our ashes may be scattered by the winds of heaven, or dispersed in a soil not our own, and that air where we drew our first breath may not receive our last sigh; in vain shall the tomb of our fathers be opened for us. These are indeed moments when the heart is tried, and the observation of the wise man will forcibly occur, "That as a ship goeth over the waves of the water, which, when it is

gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves, so even in like manner we, as soon as we were born, began to draw to our end." A thousand other considerations will rush upon our mind which would be found altogether insupportable; and, in short, no enterprise of any kind would ever be undertaken, were not the great principles of religion called forth to console and encourage us by her most holy assurance that we are in the hands of that great almighty Being to whom the issues of life belong, and without whose permission not a sparrow can fall to the ground."—*Rae Wilson*.

RESPONSIBILITY.—One of the first impressions that a teacher should endeavour to make on children's minds, with a view to their moral education, is the conviction of their responsibility to God. They must be taught that they are not at liberty to sin; that it is not a matter of indifference how they behave, so that they injure no one; but that, on the contrary, they will be called to account for the omission of what is right, as well as the commission of what is wrong. With the knowledge of their responsibility, let the impression that the eye of the Lord is ever upon them be connected, that their habitual feeling may be, "Thou God seest me." It is very important also to accustom them to consider their right position in society, and their consequent duties. Teach them that the different grades of rank are established by the Lord, and that each has its appointed work, as each member of our body has its peculiar office. By leading them to look to God as the disposer of their lot, and to themselves as unworthy recipients of his mercies, you will promote a spirit of cheerfulness and contentment, and a desire of rendering to all their due. In order to correct that selfish principle which disposes us to view things through a false medium, considering more what others owe to us than what we owe to them, bring before them the claims of their companions—of their master—of their parents—of God. Teach them to consider their actions in reference to these claims, and see that they not only acknowledge the principle, but that they carry it out into practice; for it is essential, whilst awakening feelings and instilling principles, to cultivate moral habits; and habits are formed by the frequent repetition of an action. Call upon them, in their intercourse with each other, to exercise kindness and sympathy. Your own conduct should awaken the feeling, and the habit will be formed if the children be stimulated to little acts of kindness and tenderness. Self-denial also may be called into action by encouraging a readiness to give up their own pleasures and privileges to administer to some less favoured companion; and in their daily intercourse abundant opportunities will occur for the formation of a disposition to forbear and to forgive.—*Mrs Mayo's Practical Remarks on Infant Education*.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE KINGDOMS OF THIS WORLD, AND THE KINGDOMS OF OUR LORD.

BY THE REV. J. T. BELL, B.A.,
Caistor, Lincolnshire.

THE Revelation of St. John presents a verse (chap. xi. 15) with which this title may be said to be very closely connected. And, though it is generally admitted that no book in the sacred volume sets forth references more abstruse than that of the Apocalypse, though therein may be made sufficiently clear to confirm us in the knowledge of the most important religious truths. What the prophecies in the Old Testament were to the Jews, the book of Revelation is in a great measure to us. And such, indeed, seems its suitableness, that the New Testament dispensation would have been incomplete without it; for it has ever been the proceeding of God to give a more distinct view of interesting future events, as the time of their accomplishment approached. If the pious Jew viewed with reverence those holy books wherein predictions of his Messiah were contained, and, with an eye of patient expectation, "waited for the consolation of Israel," we in like manner look up to the prophecies of the Apocalypse for the full consummation of the great scheme of the gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity. This event is certified sufficiently to us in the verse to which allusion has been made. Its divine author "saw, by an excellent spirit, what should come to pass at the last: he showed what should come to pass for ever, and secret things or ever they come." By his commission to reveal, he observed the far distant ages of the world; and has laid before us the completion of those

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things which, in his day, had begun. Standing by the commencement of Christianity, and folding futurity into the present, he beheld the divinely purposed prevalence of the gospel; like the instance where one views the first outpourings of a stream, and watches its fertilizing current from its never-failing source, till its waters spread themselves upon the sea. Yes, those kingdoms which were brought under his supernatural vision, as identified with "the kingdoms of our Lord," were but the accomplishment of that scheme of love which Christ had propounded to the fulfilment of all prophecy respecting man in his life of probation. The subject, however, will be better comprehended, if it be considered, in the first place, what are "the kingdoms of this world;" and, secondly, what these kingdoms become, as those which St. John saw.

Now the term, as proposed, viz., "the kingdoms of this world," is one of direct reference, and is intended to convey the notion of a dominion peculiar and distinct, in so far as it is exercised by a separate agent. This sovereignty is that which is held by the "prince of darkness"—him who "ruleth in the hearts of the children of disobedience." But, once, that which is thus the empire of Satan was the lovely garden of divine presence, where man could bask in the full radiance of bliss, and walk with God as his only king and friend. At the creation, the purpose of the Almighty was that this world, which then he pronounced "very good," should be the stage where human happiness and peace, divine praise and glory, should go hand in hand. To generate and sustain these, all things around contributed their individual perfectness, while heaven in smile diffused its light of joy. Adam, to whose embrace these

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submitted themselves, at first employed the blissful privileges in obeying the whispers of his innocence; acknowledging, with full honour, the universal Creator, and maintaining his own being as one "in the image of God." In this state of things, "the kingdoms of this world" were "the kingdoms of our Lord." But man—who was, as it were, the vicegerent of Jehovah, in the sovereignty of this earth, with a commission to rule over every living creature, with an injunction to admit no counsel contrary to the commands which he had received, with instructions for every occasion, and with the threatened punishment of death, should he be found guilty of a breach in his directions—rendered himself and this world subject unto Satan, by accepting a proposal which the "old serpent," with his glozing lies, offered, in contradiction to the declaration of God.

Then, instead of man being a creature of wisdom, purity, and happiness, his understanding was darkened in its vision of heavenly things. Out of his heart proceeded evil thoughts and all uncleanness. False joy, misery, and woe, supplanted the peace of God which pervaded the breast, and even life itself was forfeited. Further, the ground became cursed for his sake, the foundations of the earth out of course, and all nature afflicted with groaning. No spot through the wide universe—no feature in the human character could be found, where the effects of Adam's disobedience were not wofully visible. And even these are now apparent. For see the travailings and throes of nature; mark the scourges that afflict our globe—the earthquake, the famine, the pestilence, the volcano, the thunder's roll, and the lightning's flash—all bear fatal witness to the physical evils that have taken place in the world. While around us there may be, and is, much to delight the eye, still we find in many a path the vexation of "thorns and thistles;" and, while we have ample proof, on all sides, of the goodness and wisdom of the original design in the creation, we have abundant evidence of its violent perversion: the foot cannot move secure from offence; the hand cannot freely touch with impunity; the tongue cannot taste without caution.

And look at man himself—the slave of lust, the victim of disease, pain, and death—a mourner from his birth. His natural disposition is to deeds of wickedness: his uncontrolled desire is to the commission of sin. Though living sometimes under the advantages of education, the restraint of civilized life, or the check of national law, we yet find the impetuosity of his sinfulness branding him with the perpetration of many an act in the catalogue of iniquity. And if we turn to

man in his position of uncultivated nature, what a melancholy change do we witness in him who was once "in the image of God!" What woful proof do we there behold, that the Lord of light and peace is not his honoured king, that one, who is the prince of darkness and death is his ruling sovereign! Easy would it be to adduce individual instances in illustration of these remarks. The familiar records of the past, and the witness of the present, afford but too abundant testimony to them. Now, as ever, since the loss of our primeval estate, sufficient may be found to prove extensively that the world "lieth in wickedness." I do not deny that the fall of Adam suffers "many flowerets of Eden still to exist." While it broke, it did not utterly destroy the divine likeness. And man may now even collect and join together some of the fragments of his godlike image, and present much that is kind, generous, and amiable in character; but his fairest form, thus constituted, will bear the marks of the spoiler; and, sooner or later, in this state of imperfection, give evidence that it is endured only as a "vessel of wrath fitted for destruction."

Whatever, therefore, we contemplate around us, whether it be in the scope of inanimate nature or of humanity, we have presented to us subjects of "the kingdoms of this world;" and the grand whole, standing exclusively by itself, exhibits nothing but physical distortion and groans, spiritual ignorance, wickedness, misery, and death. Over these Satan holds his sceptre, directing them to the production of ills that enslave life. And hence every occurrence of calamity, every system of moral vasalage, every instance of iniquity, pain, grief, and dissolution, may be accounted the children and heirs of "the kingdoms of this world."

In duly considering what these kingdoms become, as those which the divine disciple of our Lord prophetically saw, we shall find a picture the very reverse of what has been described above; "for," as the great apostle states, "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Its appointed sovereign is he of whom the evangelical prophet wrote thus: "Unto us a child is born: unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice from henceforth even for ever"—he of whom David declares, "Thy throne, O God, is for ever and ever; and the sceptre of thy kingdom is a sceptre of righteousness"—he of whom St.

John states, "His name is called The Word of God;" "and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." The extent, also, of this kingdom is fully described in the same sacred records. St. Paul, in his epistle to the Ephesians, after referring to the "mighty power" of God, states—"which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church." In the epistle to the Philippians, we have likewise on the same: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." It may here not improperly be observed that "heaven and earth" is the phrase which the Jews adopted to denote the universe; and, when they wished to express this idea with emphasis, they sometimes added the expression, "under the earth." Thus we have the most emphatic terms by which this people were wont to signify the universe, and all things which it contains; assuring us that "every knee" in this vast dominion will one day "bow" to Jesus, and "every tongue" therein "confess that Christ is Lord."

The character, therefore, of the sovereign, and the extent of dominion which he is to superintend, intimate sufficiently for our unqualified belief that a universal righteousness and peace constitute the aim and result, so far as accepted, of that polity which is to be exercised in the kingdoms of this world. And thus, when this empire shall have fully admitted the councils and subserved the laws of its new and divine ruler, a gleam of glory shall rest upon all lands: faith shall present in vision to innumerable multitudes the attractive riches of an eternal joy; hope shall secure a foretaste of pleasures, which are at God's right hand for ever; and charity shall hear her voice responded from the choir of heaven, proclaiming her the greatest of all virtues. Attendant upon these celestial graces, wisdom, with her train of godlike powers, will be found to have been in busy employ, qualifying the perversion of God's original design in the creation, in her directing the earth's instrumentality to the advancement of the temporal welfare and moral well-being of man; and in her guiding his own physical ability to the achievement of

deeds wonderful in their operation, and still more astonishing in their effects. The elements of a general peace, and peace herself, will here and there exist; like the beauteous blossoms and fruit of cultivated nature, standing where weeds and noisome plants lately grew in luxuriance. Then no longer do the woes of life grieve in their full bitterness. Poverty may yet betide, distress assail, and sickness still arrest; but such sit easily in their visitation, through the bright hope that lies beyond, sufficiently assuring the patient subject that these are "light afflictions, but for a moment, which will hereafter work for him a far more exceeding and an eternal weight of glory." No longer, then, do the iniquities of man vex and injure man with their wonted fury. He hears a voice, he feels a power, prompting him to love his neighbour as himself; and, by this heavenly affection, widely circulated, the bad passions of the breast are enchained, and kindness, honesty, and friendship extensively prevail.

This description, or rather allusion, thus briefly advanced, respecting "the kingdoms of our Lord and of his Christ," established in the room of "the kingdoms of this world," accords with what, in still more concise terms, was proclaimed by angels at the nativity of the Saviour king: "Glory to God in the highest, on earth peace, goodwill towards men." The notion is reasonable, that this song intimated not only that these dispositions were inherent in the infant Jesus, but that these qualities would now extensively exist upon earth; and thus that this angelic anthem is partly a hymn of prophecy, which was, at some future time, to receive its accomplishment. Presuming upon this, I would place the first link of its chain at the time of its being chanted forth; and I would not fix the last at an earlier period than when "the kingdoms of this world had fully become the kingdoms of our Lord and of his Christ:" that "end when he shall have delivered up such to God, even the Father; when he shall have put down all rule, and all authority and power;" beholding "the dragon, that old serpent, which is the devil, and Satan, bound and cast into the bottomless pit, shut up, and having a seal set upon him that he should deceive the nations no more."

As to the day or the hour for such consummation, imperfection in our knowledge of the ways of Providence prevents our speaking with any absolute certainty. Still, many have presumed in their speculations on this awful event upon urging some exact period: while none but the scoffing infidel has dared to doubt its future existence. To him, however, whose eye has soberly scanned the marchings of the mighty God in fulfil-

ment of his word, the aspect of things is an oracle of assurance that, at no great distance of time, the Messiah will return. In this interval, of whatever extent it be, the mercies and the justice of Jehovah will still, doubtless, be exercised. To us, as a nation or as individuals, the present means of grace may be continued or no longer vouchsafed. The gifts of heaven to us are not irrevocable. An inordinate love of the world, a service of sin may induce a prevention and loss of the religious privileges which we enjoy; while a liability of death may dash from our lips the cup of salvation, which, in our turning unto God, we may desire to taste.

How forcibly does this state of things appeal to us for constant watchfulness and prayer and meetness for the kingdom of God! It sets forth "the changes and chances of this mortal life," among which we ought to have our ways disposed towards the attainment of everlasting salvation. Be it ours, then, to be as faithful servants, waiting for the coming of their Lord; having our lamps trimmed and our lights burning, ready to welcome the advent of death or judgment, under "the hope that maketh not ashamed" of our being the joyful heirs of a happy eternity.



[Travelling in the Desert.]

ARABIA AND THE ARABIANS*.

BY THE REV. DR. WOLFF.

BETWEEN the 12th and 34th degrees of latitude, the great peninsula of Arabia is extended, surrounded by three seas, from the northern point of Beles, on the Euphrates, to the straits of Bab-al-mandel, in the form of an irregular triangle.

Towards the north it borders on Syria and the Euphrates; towards the west, on Egypt and the Red sea; towards the east, on what was formerly the Persian, but now the Turco-Asiatic province of the Persian gulf; and on the south extends a line of coast of 1,202 miles in length along the Indian ocean. Her greatest extent is found by drawing a long line of 540 miles, from the point of Beles to the straits; and the greatest breadth, from Bussorah to Suez. The extent is computed to contain an area of three times the size of the whole of France and Germany taken together.

The division of Arabia into the stony and the happy Arabia, was known from the time of the earliest antiquity. However, by far the greatest part of the country is nothing but immeasurable plains, or rather seas, of sand; on which the eye

looks, but in vain, for a trace of vegetation. I found the deserts of Khiva, Toorkestan, and Bokhara, to be a paradise, in comparison with the deserts of Arabia; for, in Toorkestan, the weary traveller is frequently surprised by meeting wild herbs, fountains, and shady trees; but, in the interminable sandy plains of Arabia, he meets with nothing but naked rugged mountains of sandstones. The wild tamarind, springing forth from the clefts of the rocks, and nourished by the nightly dew, is rarely met with. The deadly south-west wind, called *sammum*, fills the desert with the most noxious vapours, and spreads death and desolation over every living being which breathes the poisoned and burning air. As long as this wind prevails, spouts of sand, high as the waves of a stormy sea, rise and disappear again; and, overtaken by the whirlwind, whole caravans, yea, sometimes whole armies, have found their graves in this boundless ocean of sand. During the burning heats occasioned by the perpendicular rays of a tropical sun, even rain-water collected in a cistern is a great luxury; but to discover a well or spring is considered an incalculable treasure; and, not unfrequently, such riches are the object of serious and bloody wars among the wandering tribes, exactly as we read in scripture. In the midst of burning and barren plains, wherever there is water, green shady thickets, plants, and trees rise like islands upon the ocean. These

* Although several papers on Arabia appeared, some years ago, in one of our volumes, our readers will be interested in the above brief sketch, taken from "The Englishman's Magazine."
—Ed.

oases, as they are called, naturally form an attraction to some families of the wandering sons of the desert. As the soil yields them and their cattle food and fresh water, they begin to settle; plant palm-trees, and other fruits; and form, by degrees, a colony for a considerable time, if not permanently.

The mode of taking possession of one of these oases is remarkable. As soon as the chief of a family or tribe has pitched his tent upon the fertile pasturage, he makes his dogs bark. The distance to which the barking is heard, fixes the boundary of the territory taken possession of; and no other nomades are allowed to approach with their cattle.

The riches of the Arab consist, generally, in the numbers of his flock; but nature has provided two chief, faithful, and useful auxiliaries for the sons of the desert—viz., the horse and the camel.

Arabia is the real fatherland of the horse. They are not very large; but the climate bestows on them, instead, beauty, swiftness, strength, and spirit. The Arab preserves, with religious scrupulosity, the genealogy of his noble horses. There are horses whose descent is traced to the stud of king Solomon. The birth of a foal, in an Arab family, is celebrated by a feast; and draws the congratulations of their neighbours. The little animal is nursed, in the tents of the Arab, with his children, and caressed, fondled, and cherished by them all; and becomes attached to his masters, and is treated like one of the family.

I never saw an Arab strike his horse: the whistle of his rider makes the horse fly, as it were, on the wings of the wind. Should the rider fall, the horse immediately stops, and calls for assistance by frequent neighing—at least, so I was assured by numberless Arabs in Yemen. With the same fidelity, while it sleeps close to his master at night in the open camp, as soon as robbers show themselves at a distance, it awakens, and warns him of his danger by neighing. It is strong enough to undergo great fatigue; and, in case of necessity, can go a whole day without food. If it is wounded in battle, and incapable of carrying its master much farther, its first thought is for his safety; and it employs its last remaining strength in carrying him to a place of security; and it frequently happens that the rider has scarcely quitted his seat before the faithful and noble animal sinks down and expires at the feet of his master.

A not less precious gift of nature, bestowed on the Arab, is the camel. Alive or dead, it affords great and various advantages to his owner. This hardy, meek, and patient animal is able to carry a weight of 1,500 pounds; and can perform several days' journey without food or drink, having an additional stomach, which serves as a reservoir of water. The milk of the camel affords rich nourishment. Its hair, which it loses every year, serves the Arab to weave into clothes for himself and tents. Its flesh is said to be as good as veal.

The kingdom of Yemen constitutes the greater part of Arabia Felix; but to it also is added the sea-coasts of Oman and Bahrein, situated partly on the lower part of the Persian gulf and partly on the Arabian sea.

This part of Arabia received the epithet of happy, only as a striking contrast to the rest of the country; where one meets only with naked rocks, inhospitable deserts of sands, and dead and

gloomy wildernesses. It is quite natural that any one, who has traversed a part of those howling wildernesses, should consider himself and the land happy, where the aspect of the palm-tree and the vine rejoices his heart, where he finds wood and water in abundance, and where a more grateful soil, under a milder climate, encourages agriculture, and rewards the toil of the cultivator. In short, this part of Arabia is the fatherland of coffee and frankincense: aromatic plants fill the air with balsamic fragrantcy; the earth conceals in her heart treasures of gold and silver; and the riches of its natural productions have allured, from time immemorial, all the merchants of the world to the Arabian ports in the Indian sea, as well as to the Arabian and Persian gulfs.

The primitive inhabitants of Arabia were the descendants of Joktan, the son of Heber, and brother of Peleg, from whom the Hebrews descended. The Arabs and Hebrews were, consequently, two kindred people, related to each other. After their time, the children of Israel immigrated; but, in the most ancient times, the Arabs divided themselves into those nomades who live with their flocks in tents, or those who inhabit villages and cities; and those who sometimes wander about in deserts with their cattle, and sometimes live in cities or villages.

The liberty-loving tribes of shepherds—sober, hospitable, brave, and rapacious—inhabited the interior of the peninsula; divided into many tribes, under the direction of their shereefs, sheikhs, or emirs; and even spread themselves as far as the Arabian deserts of Egypt and Syria. Nature herself became the legislator to these tribes, and prescribed to them a rule of life extremely well adapted to them, and even considered by them as a privilege; which, however, would be entirely unsuitable for other nations; and nature has provided for them pleasures and recreations which other people would willingly dispense with. Even the virtues and vices of the Arab are caused by the climate, and are productions of the soil. But, while circumscribed in this narrow circle, the limits of which nature does not allow them to trespass, we find them the same in every century; always at the same degree of civilization, continually engaged in the same employment, continually excelling in the same virtues, and showing the same vices and habits; and we recognise distinctly in the Arab emir of the present day the image of the emir Abraham, with his servants and herds; or his wandering brother, Lot. However, many of them settled in the blessed regions near the sea-coast, and in the more fertile parts of Yemen; erected great and populous cities, cultivated the soil, and enriched themselves by commerce, without neglecting their cattle or renouncing their pastoral pursuits; and, in time of war, as well as peace, they maintained a strict intercourse with their brethren in the interior of the peninsula: and this intercourse, kept up between the sons of the desert, was productive of mutual comfort, benefit, and relief, and enabled them to acquire new notions and elements of knowledge, which preserved them from the danger of sinking into barbarism and savage life. As among other nations, the character of the Arabs partakes of a mixture of virtue and vice, weakness and strength, excellencies and defects.

The Arabian is serious, pensive, addicted to

contemplation, sober, faithful in his attachment, firm in friendship, brave, and hospitable. This last-named virtue is not, in the Arab, the effect of artificial politeness, or for the sake of amusement, as is often the case with Europeans; but it is produced by an internal state of the heart; and from this virtue of hospitality all the duties and requirements of humanity are deduced. It produces in him an almost chivalrous valour in the protection of the stranger who has entrusted himself to his fidelity; and it is an evidence of the nobleness of his soul, that he can appreciate the confidence placed in him. A certain sentiment of honour, born with the Arab, inspires him with a feeling that it is a sacred duty to sacrifice even his life for the person to whom he has promised his protection; and to fall in battle for the defence of women, is his highest glory—his greatest pride. I think that you will coincide with me, that the degree of civilization or moral feeling in any nation may be best ascertained and estimated by the lower or higher degree of esteem it exhibits towards the weaker sex. This esteem may be taken as the barometer of the moral progress of every nation. In comparison with the customs of the Coords, and other eastern nations, the lot of the Arabian is highly enviable.

Even the wandering Arab exhibits, in this respect, an affectionate heart, and is tenderly attached to his wife: he loves and honours her as his friend and faithful companion in the rough path of his toilsome pilgrimage through life. But this tenderness, and even the respect with which the wife is considered by the husband, does not prevent him demanding from her due obedience and subjection to his will.

The authority of a patriarch of a family is unbounded and sacred. Rooted deeply in the minds of the Arabs, by the sacred custom of their ancestors for centuries and centuries, the patriarchal power is the only power which is considered legitimate by the free inhabitants of the desert. The father has power of life and death over his children; but there are but few examples known in which that power has been abused, and those few only in later times.

But, with national virtues, vices and follies are connected, which are the characteristic of the Arab. The passions are more vehement, wild, and indomitable in the burning atmosphere of Arabia; and, kindled by the scorching sun, and nourished and cherished in the solitude and dead silence which surround the inhabitant of the desert, they arise in the Arab to an incomparably higher degree, and assume a more decided character than elsewhere; and, when they once break out, they spread terror and destruction. The moment the Arab is overcome by his passion, his violence knows no bounds; and, in his raging breast, every scheme of his mind is ripened too suddenly to an indomitable fury. Irreconcilable in his hostility, he despises every mediation; and the blood of his adversary is alone able to atone for the offence given, and silence his vengeance. Even accidental manslaughter has produced, sometimes, the extermination of a whole family as its awful consequences.

In spite of his tender attachment to his wife, his love is changed into burning and irreconcilable hatred as soon as jealousy gets the better of him: *the death of his frequently innocent wife can alone bring him to his senses.*

Whilst the Arab is generous towards those who ask his protection and enter his tent, on the other hand, he is unmerciful to those strangers who become his prisoners; for the term stranger and enemy are synonymous with the Arab.

By nature addicted to robbery, because poverty and the sterility of the soil compel him to it, the spoliation of foreign travellers or peaceful neighbours is a usual means of his support, and even of his riches; and their incursions into neighbouring territories are usually accompanied with death and destruction. However, they do not commit murder from a thirst for blood, but in order that they may be enabled to plunder with the greater facility. The harmless wanderer, either single or in caravans, cannot expect better treatment if overtaken by the Arabs; for they assert that, as Ishmael was most unjustly expelled from his father's house, and deprived of his patrimony, the descendants of Ishmael are justified in indemnifying themselves, in the best way they can, for the ill-treatment their ancestor has sustained.

The Arab is not by nature quarrelsome, but is easily excited to anger if his honour is touched, and then it is not so easy to pacify him. In spite of his gravity, he is fond of society; but, if there arises a difference in social intercourse, death and destruction are the result, and the most trifling circumstances produce the most bitter hostilities between neighbours who have heretofore lived in intimacy. It is thus not only between individuals, but between whole tribes; and the Arabian historians speak of wars that continued for forty years, the original cause having been two horses. However, such dissensions are not of frequent occurrence, as the natural sobriety of the Arab precludes his giving cause of offence to his neighbours.

Bravery is considered by the Arab neither virtue nor merit: it is born with him, and is as natural to him as the circulation of the blood. Even in the time of peace, the chiefs of the tribes exercise the youths in the use of their arrows, javelins, darts, and swords; and these weapons, which they well know how to handle, serve not only to protect themselves and to ensure their liberty, but also as a shield to their brethren in the villages and cities of happy Arabia; who are become rather effeminate, by reason of the luxury of the soil and the mildness of the climate.

At the approach of the enemy, every internal dissension ceases. Boldly they face the foe: before them marches the hope of victory and plunder; and behind them they see, in the velocity of their horses, the certainty of a safe and sure retreat. In case of defeat, they escape with the swiftness of lightning from the sight of the victor; and, while the conqueror exhausts his resources by a fruitless pursuit after an invisible enemy—fighting against hunger, thirst, heat, sand, and poisonous winds—the flying Arab, whose horses or camels have made 300 miles in six or eight days, recruits himself in his inaccessible deserts, and is soon prepared for another campaign.

Now some remarks on their religion—that altar of the eternal God, around which all nations have rallied from age to age—religion, which teaches the hero, sage, and the philosopher to look up to his Creator with the confidence of the babe on its mother's knees. The book of nature and history are only hidden mysteries, which, in order to be

solved, require a key, and that key is afforded by religion.

"It was the conviction of all nations," as is well observed by Jacobi, the president of the Philosophical Academy at Munich, "that religion inspired by heaven alone can produce real virtue." The conviction, that religion is the only means of giving support to the helpless, has been forced on all nations; and the sages of every age have taught us, with one consent, that knowledge, whose only object is things of this world, is not worthy of that name. They have taught us that, in order to arrive at the knowledge of heavenly things, a heavenly mind is required; that God manifests himself to the heart as well as to the intellect, and he hides himself from those (as Schiller says) who seek him only with their reason. The Arab in the desert, as well as the Turkoman, has felt that the laws of God are wings for the soul, by which it is able to soar up to his presence; and it was beautifully observed by Jacobi (vol. iv. 242, 243), "The Almighty willed, and it was so." This is the limit of our philosophy, where Newton himself stopped with adoration; and the philosopher who goes further, and attempts to build worlds of his own, loses himself in eternal darkness, and at last loses sight of his Creator.

It is not known how long the belief in one true God was preserved in Arabia: still, we may perceive by that ancient Arabian production, the book of Job, that the belief of the only true God was known at least in Idumea, one part of Arabia, and worship and sacrifices were offered to him; whilst, long before, the Egyptians and Chaldeans were sunk into pantheism or polytheism. However, the human mind took the same turn among the Arabs as among other nations. When once the sacred standard and clue of truth are lost—when the due order of things and doctrines are inverted—then the mind of man often associates the sublime, the mysterious, and the wonderful, with the mean, the perverse, and wicked.

The course of the sun and moon, and especially the resplendent stars on the nocturnal horizon, must have early become an object of particular attention to the Arab, wandering in a vast plain under a clear and serene sky.

In their nocturnal wanderings, these heavenly lights became their guides: by persevering observations, they learnt to know their positions. But, in considering these creatures, they forgot him who created them, and partially lost the idea of a Creator; and, by little and little, they fell into the worship of the Assyrian Venus, under the name of Alibath—began to practise astrology and magic; but, amongst all these aberrations, they never forgot their great ancestor, Abraham. Every tribe had their own gods, temples, altars, sanctuaries; every father of a family his domestic gods, to whose protection he recommended himself before he left his house, and whom he saluted on his return. Innumerable were their female gods, to whom they brought sacrifices of men. But the greatest of all sanctuaries was the Caaba; built, as is said, by God's command, first by Adam, and rebuilt by Abraham. The entrance to Caaba is towards the east, and the famous black stone is placed at a small distance within the door. This black stone, which is concealed, has been from

time immemorial an object of adoration, as it still is to the Muhammedans.

All the objects of adoration were collected in the Caaba: about 360 idols were there arranged, so that every individual Arab of each tribe found his own respective object of worship. Innumerable hosts of pilgrims swarmed, the last month of the year; and, even at a distance, as they approached, they fell down, stript themselves, and ran towards the holy house, and went round it seven times, and kissed the black stone; visited seven times the surrounding holy mountains and valleys, and threw stones seven times towards the holy valley of Mecca; drank seven times from the well Zumzum, and ended their pilgrimage by burying some of their nails and hair in the holy ground, and offered either a camel or sheep as sacrifice.

All these ceremonies are still practised by the Muhammedans. The holy well Zumzum is, according to the ancient Arabs and the present Muhammedans, the well which was shown to Hagar when, as they say, she fainted with Ishmael, her son, in the desert.

However, the knowledge of the true God was never lost entirely among the Arabs, especially among the wise men of the Coreish, and that knowledge of one God was chiefly preserved by the Jews; so that some of the Arab tribes even adopted that religion, especially the tribe of Tob; and, in the time of Justinian, a Jew filled the throne of the Hemyarites, who afterwards was dethroned by a Christian prince of Abyssinia; so that in despair he threw himself into the sea.

The gospel was introduced into Arabia by the apostle Bartholomew; and, in the second century, St. Pantænus went there, and found among the Arabs copies of St. Matthew's gospel. Bishoprises were erected in Yemen; and, towards the end of the fourth century, an Arabian prince had embraced Christianity. But Arians, Nestorians, Jacobites, and all sorts of Monophysites, soon inundated the land; who calumniated each other, and were a great hindrance to the promulgation of true Christianity in Arabia.

MAN'S APATHY TO SPIRITUAL THINGS*.

MANY of the most pious and devoted men of God, who have had considerable experience in the sick chamber, have expressed their deep concern at the apparent unsatisfactory results which have so generally followed such visitations of Almighty providence, as well as the ill success of their own repeated ministrations, when called upon to direct the mind to the great concerns of the future. Often have I sat at the bed-side of a fellow-creature, with the same melancholy impression

* From "Thoughts and Reflections on Sickness and Affliction." By A. R. Sanderson, M.D. London: J. Hatchard and Son. There is something peculiarly striking in the fact, that this extract was about to be put into the printer's hands, and that the editors were about to write to the author, when the announcement of his decease appeared in the newspapers. In a paper in January past, the work of Dr. Sanderson was mentioned with much commendation; its value will be enhanced by the removal of its author to a better life. To the necessity of constant watchfulness, which he so affectionately and forcibly urged with his pen, he has himself borne testimony. He had kindly contributed several articles to the magazine, and the editors confidently looked for many more. They most cordially again recommend the volume to all, more especially to those who, in any rank or situation, may be called upon to visit the chamber of sickness, and to alleviate, as far as possible, the sure and certain progress of wasting decay. Another extract will shortly appear.

resting on my mind ; when I have seen this fellow-creature, without the shadow of a hope of ever again moving upon the stage of this world, and with nothing but eternity before him, still manifesting a total apathy and unconcern as to the awful changes which awaited him, directing his conversation to anything rather than to that God before whom he must so soon appear, and turning his thoughts anywhere rather than towards that eternal world where he must shortly be. To the Christian minister who fully and cordially gives himself up to the service of God, and enters with all his heart into the eternal well-being of his fellow-sinners, such heart-paining scenes as these must, indeed, cast over the mind many a heavy cloud of sadness. But this should not paralyze the energies or depress the hopes of God's faithful and zealous labourers, who are called upon to be instant in season, out of season, rebuke, exhort, with all long-suffering and patience : it should rather urge them to greater vigilance and perseverance. This cleaving to the dust, even to the last moment of existence—this inherent alienation from God, even up to the awful moment when man must appear before his maker—only proves the deep depravity of the human heart in its natural state, and the activity of man's subtle enemy*. When engaged in God's work, how many of us are ready with the prophet to say, "I have stretched out my hands in vain!" We are soon weary of our Master's work, instead of imitating the untiring spirit of the primitive Christians, who felt that they could "do all things through Christ strengthening them," and rejoiced under the hope of bringing one soul to God. We ought never to be discouraged by the many difficulties to be surmounted. The prize is only gained by the vigorous conflict of him who has striven hard after it. In our unwearied efforts to save a soul, we should ever bear in remembrance those striking words of St. Paul—"If by any means I might save some." Like the apostle of the Gentiles, and like the Saviour himself when upon earth, God's ministers may seem to have laboured in vain, and expended their breath for nought, in attempting to reclaim and awaken the dying sinner. Satan appears to frustrate all their attempts to diffuse the influence of religion, and to carry the glad tidings of salvation and peace to the troubled soul; but, "if the Lord will work, who can let it?" God can accomplish whatsoever he pleaseth, and will not permit his work to return unto him void. Man can only deliver the message of peace, nor does God expect him to do more: "Paul may plant, and Apollos may water, but God only can give the increase." His mighty Spirit only can carry home to the heart its quickening power, can alone rescue the captive soul from the bondage of Satan, and place it in the glorious liberty of the children of God. God has himself given us a distinct promise and assurance that his word, when faithfully delivered, shall not return unto him void; but it shall accomplish that which he pleases, and prosper in the thing whereunto he sent it. When engaged in the work of the Lord, we ought never to be discouraged by

apparent failures; for, often when we seemed to have toiled in vain, "after many days" we find the fruit of our labours. I met with a striking incident, related of a country clergyman who attended the dying bed of one of his parishioners, to whom he read the scriptures, exhorted and prayed with him; but, apparently, without effect; for the old man died, as he had lived, careless, ignorant, and absorbed in earthly things. Some time after his death, the same clergyman was summoned to the sick-bed of the son of this old man, who had also lived a dissolute life; but he was delighted to find him listening anxiously to the things which belonged to his eternal peace. He seemed to submit with exemplary patience, and with the most perfect resignation, to his sufferings, amidst extreme poverty and worldly distress. The outward condition of the poor man was truly deplorable—stretched on a miserable pallet, in a room, open in some places to the sky, through which the wind swept boisterously, and with scarcely one common comfort of life, he gave a continual proof that "godliness with contentment, is great gain." He said, with the psalmist, "This is my comfort in my affliction; for thy word hath quickened me. How sweet are thy words unto my taste; yea, sweeter than honey to my mouth!" To the clergyman he said, "Ah, sir, I never thought of these things until I heard you read the bible to my poor father."

Such instances as the above seem mercifully designed and held forth by God to teach his servants never themselves to fix limits to the power of his sovereign grace, and never to be weary in their ministrations, even in the most hopeless cases, when they are called upon to convey to perishing souls the message of salvation and peace. Every minister of God must, indeed, find it to be a most severe trial to witness so many sad death-bed scenes, where his labours seem to have been altogether vain and unavailing, either from his not having seen the poor sufferer until he was no longer able to listen to him, or from the depravity of the human heart being so deeply rooted that, though he exhibited under the pressure of his sufferings signs of penitence, yet, when mercifully restored to health, he again returned to his sins, and no apparent good seemed to have been effected in his heart. These unhappy fruits of ministerial exertions do, indeed, afford the most mournful proofs of that perversity of human character which naturally "loves darkness rather than light;" but is it not to be feared that these painful experiences and discouraging results, in the sick-chamber, often cause even some of the most holy-minded men to depreciate rather too strongly all death-bed repentances, so as almost to doubt the possibility of such a thing? It is true that the divine, whose office it is to minister to the diseases of the soul, has often to lament that all his best efforts to afford comfort and relief are unsatisfactory and fruitless, either from the malignant character of these diseases themselves, or from the circumstance of his not having been called in to the scene of his labours before they had assumed that deep-rooted inveteracy which admitted of no human help; but is it not even thus with the physician, who is called upon to minister to the maladies of the body? How often is it his painful experience to be summoned to the scene of his labours when he finds all the applications and!

* How awfully true are the words of him who well knew the gloom and thick darkness which dwell in man's heart. *Τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκοτὸς, ἢ τὸ φῶς.*—John iii. 19.

resources of his art to fail, either from the fearful nature of the malady itself, or from his not having been called to the bed-side of his patient until his case had acquired a fatal obstinacy which admitted of no relief or cure; and yet he labours to the last with unwearied perseverance and attention, under the belief that while there was life there was hope. Hence, we must not let the observation of the Latin poet, however excellent, discourage us; since experience has proved that it is not always correct, either with reference to the mind or body:

"Take physic early, medicines come too late
When the disease is grown inveterate."

In both cases our duty seems to be this, that we must use every human effort and means, in dependence on the divine blessing, and leave the rest in his hands who will do all things well. It is a fact of great importance to know that experience has proved that the great season for doing good is not during the severe pressure of dangerous illness in its last stages, but when the sufferer is recovering from it, or when he enjoys intervals of comparative freedom from bodily pain. It is then when religious considerations should be diligently urged; and it is then when there is a well-grounded hope that our labours will not be in vain. Alas, how often are these matters never thought of until the awful crisis arrives when nature is oppressed, the understanding clouded, and the harbingers of speedy death have appeared and sealed the fate of the unhappy sufferer! What a culpable neglect is it on the part of surrounding friends, who have seen the whole progress of the advancing malady, not to have sought for religious instruction and comfort until the hour when their fellow-mortal is brought to the confines of an eternal world! O, is it possible that we can be so utterly devoid of feeling and concern regarding the most important and solemn transaction which can call for the interference of a fellow-man? When the poor, helpless sufferer is thus surrounded with kindred friends, all anxiously engaged, with unwearied assiduity, in ministering to his perishable body, and not one to take pity upon his perishable soul, may he not indeed utter that heart-touching cry of David, when languishing under the same deprivation of spiritual comfort—"When my spirit was in heaviness, I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."

* Principia obata; serò medicina paratur,
Cum mala per longas invaluere moras.

THE SONS OF GOD SPOKEN TO BY GOD'S PROVIDENCE:

A Sermon,

BY THE REV. ISAAC HITCHEN, M.A.,

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1 JOHN iii. 1.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

It is difficult to describe the flood of many thoughts which pour in upon a reflective mind when first, day after day, we break through the fetters of unconscious sleep, and

rise again, living inhabitants of a living world. There is something mysteriously grand, both in itself and in that which it foreshadows, in the process of return from the deep chambers of mental void to the daylight of sensibility and life. At one moment, the little world of man's being is all still—still as though it were but a breathing mass, into which had never been implanted the principle of high imaginings; or to which had never been given the power of most complicated motion. The material world, in its hushed repose of midnight, is far less the suggester of solemn mood than is man—man, born a living soul—when the exercise of his distinctive powers is suspended, and he lies prostrate, inert, removed alike from influence of sense or intellect. Mysterious blank! Enough, surely, to tell the pitiful boaster of himself, and arraigner of reason against reason's giver, that he can have no inherent claim to that of which he boasts. Despite himself, the hour comes surely round wherein is intellectual and physical arrest—wherein he can neither think nor act. No matter how momentous and stirring interests have pre-engaged his mind before, they are lulled then. Hope, fear, passion, selfishness, pride—all are silent; or, more mocking still than silent, frightening and deluding with fantastic distortions of their several objects. For hours this paralysis of humanity goes on: not once nor twice in a man's life, but every setting sun rises not again until the majority of mankind have undergone this deprivation of all self-government or ability. And can it be his own, when he so often loses his seeming possession of this—this that marks him highest in the animal creation? Then comes the moment of awaking. How varied and how strange! One day, light and reason pour in upon us with instantaneous gush; as it were, with the impetus of impatience, to re-animate their slumbering tenement. On another day, slowly—reluctantly; as though they were coy, and needed much wooing. Then comes the mystery of mind; how it recovers the broken thread of action or of contemplation! The scene of life is continued, as though there had been no gap.

We could point out much herein which, by analogy, could lead us to interesting thought; but we purpose only stirring up one strain. What should be the expression of our tongues, and the feeling of our hearts, when, morning after morning, we are thus permitted to shake off dull sloth, and to recover health, strength, intellect, and complete physical ability? Contrast the helpless slumberer with the man awakened; and say, does darkness differ more from light? O, it cannot be that he, who thinks at all, feels not

that he has been in the hands of one who never sleeps nor slumbers; and that he alike guarded the body when bereft of its energies, or, at least, of the power of calling them into play, and gave those energies back as fresh gifts when the period of slumber was at an end. Pride makes man ungrateful and unmindful; but it must be wilful and excessive pride, indeed, to operate here. What pride is hardy enough to deny the utter impotence of the human frame stretched out in sleep? No palsy can make it half so weak. Then, when we know that it is no uncommon thing for men to sink to slumber, and in that slumber pass away from earth to eternity, who can be insensible to the fact, that it is of God's continued goodness and fresh bounty that we ever re-awake to earth from the nightly bed on which we lay us down. Surely, the pulse of gratitude should beat high in us on each successive morning; and, when we feel again the pliant limb and enduring muscle—are again conscious of a reasonable soul—feel the blood of health circulating in our system—are conscious that we are the same intellectual and energetic beings we were before we yielded to the dominion of slumber, only refreshed and gladdened—surely we should utter words akin to those of our text, so far as they apply—"Behold, what manner of love the Father hath bestowed upon us." There is cause enough here, we say, for most intense gratitude; and, would but men give it free scope, then we should behold far more seemly and consistent use of those powers God alone daily confers upon us; we should not forget that all we are stewards, and he the universal Lord.

But, my dear brethren, the re-furnishing of the body with mind and ability—wonderful as it is—is but a faint image of the change undergone by the soul, when, from being dead in trespasses and sin, from slumbering under the opiate power of self-indulgence and worldly gratification, it becomes quickened by the Spirit of God, alive in Christ Jesus, awakened to behold and desire the glorious riches of the kingdom of God. Who shall declare the wonders of this change, of which St. Paul so triumphantly makes mention to the Romans: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin." "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Who that, having felt this mighty transformation of heart—this glorious *change of life*—this transference of service *from the imperious flesh to the God of all*

comfort—this engrafting into a family rich inheritance and high honour—and pouring upon the amazing work, can fail to sympathize with the apostle's ecstatic cry, "Behold, what manner of love the Father hath bestowed upon us, that we should be called sons of God." "In explication of this sage, observe that, since God effectually reveals us what he calls us, by calling believers children, he certainly makes them his children, and entitles them to all the honours and privileges of his children. The connection of these words with the context is evident; for the apostle having declared, in the last verse of the preceding chapter, that those who work righteousness are the begotten of God, he naturally thought of the honours and advantages which belong to the begotten or true sons of God; but, dazzled with the grandeur of his own conceptions, and unable to express them in whole extent, he cries out, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God.' One particular, however, he mentions in the following verse, which may serve to give some notion of the felicity of the children of God; namely, that, when Christ should appear to reward every one according to his works, the children of God shall be like him; for we shall see him as he is, and be glorified with him"*.

Now, let us reflect upon these words of obedience to the apostle's injunction—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." They furnish a theme, not of passing but of perpetual interest. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God." They furnish the one centre of wonder, hope, and holiness. The mind that cannot but ponder daily upon God's gift of renewed life with all its properties, and surely we should do no less reference to that unspeakable gift of which is "eternal life through Jesus Christ our lord." We say, with St. John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God."—gaze on the unparalleled spectacle until every capacity to love and serve be multiplied to the full. Behold, ye faithful the Lord Jesus, and so will ye gain wisdom and strength in the profession which ye are witnessing. Insight into God's dealings is progressive, and greatly proportioned to the earnestness with which ye endeavour to regard them: behold, and meditation will be identical with that which animates "the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly and church of the first-born, which are written in heaven." "Behold," ye godless; and, if there be any of access to your hearts left open, a vision must reach them. Behold a

* M'Knight.

even appealing to you now, with cogent entreaties, that you will come unto God and be saved—a sight full of grace and mercy. Hereafter, if you neglect it now, it will entail a torment which not even eternity will be long enough to allay; in the horrible conviction that, when ye could have looked into the unsearchable riches and goodness of God, to the saving of your souls, ye would not. The agony of the lost will chiefly be, that they might have been saved, but neglected the day of grace: opportunities slighted, grace lightly esteemed, godliness scorned, sensuality embraced, heaven rejected when it was freely proffered—these, and such, are elements of a hell of unutterable anguish.

“Behold!” And what is the general character of the vision which we are thus enjoined to regard? It is one of love. We are not called upon to contemplate the repulsive, as a hard task; we are not called upon to view, albeit the truth, yet the uninteresting—which can only be examined laboriously—recommending itself only to the well-weighting judgment, to the neglect of the heart. No: the appeal to the judgment is verily unanswerable; but it is by the affections also, nay, mainly, that we are addressed, when God declares his salvation to us.

“Behold, what manner of love the Father hath bestowed upon us.” Yes; in the depth of our natural estrangement from him—while we have carnal hearts and are slow to recognise his graciousness—he still willeth our eternal good, he waiteth to bless, and hath more pleasure in the sighing of a contrite heart than in the wail of the justly-judged contemner of his divine majesty and goodness.

God loves us. There was, indeed, love displayed when “God created man in his own image.” It was not so much in that he gave him “dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,” as in that he gave him the faculty and means of eternal bliss, a reasoning and reasonable ability to live for ever in progressing knowledge and enjoyment. Yet man fell; and, let human moralists say what they will, there is no other accounting for the anomalous admixture of good and evil in man as he is now, for the shattered and dimmed resemblance to holier and higher nature, and, at the same time, unworthy grovelling in every sort of pollution—such that his wreck bears traces of heavenly origin, but has far more of ruin and woe than of primeval quality. This cannot be accounted for but by the bible account of one counter spirit of malignity, which, itself reprobate and evil, would mar the bliss itself was banished from, and distilled the poison

of disobedience and unbelief into the first parents of our race. Here, then, was the love of God violated; and, but for godly compassion, must have ceased to be towards man, the ungrateful offender. Yet, behold, in the hour of transgression—when inviolable holiness could not but pronounce the sentence of present death, and forfeiture of the joys of paradise—love, like a piercing sunbeam, brake through the cloud of wrath; and never rainbow spake such covenanted mercies to man as that sure award to the beguiling serpent—“I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.” And mark, great as was the love of God in creating man, greater was the love of God in fore-ordaining his deliverance from the terrible effects of transgression. Man’s fall from his purposed happiness could diminish nothing of God’s infinite glory and super-eminent majesty; rather, if it were possible, did such transgression impugn the attributes of the Most High, and do tend to lessen his glorious perfections. Yet did God’s love cease? Look to the sacred record: behold how, with unceasing care and tenderness, he continued the knowledge of his name and purposes among the sons of men: see how age after age brought out the fuller development of his plans of mercy; how backsliding and spiritual whoredom could not abstract his favour from us; how, with him, mercy has ever rejoiced over judgment; how he has gradually unfolded the necessity that he should be just, and, withal, the means whereby he might be the justifier of him which believeth in Jesus. Surely, this is love, which we can never contemplate enough. Then watch its continued operation; behold the incarnation of the Lord Jesus; see him, that knew no sin, becoming a sin-offering for us, that we, through him, might be made the righteousness of God; mark the patient ministry and resigned death, in human form, of the ever-living Son of God. O, what a course of love towards us! The nativity and circumcision of Christ; his baptism, fasting, and temptation; his agony and bloody sweat; his cross and passion—and for whom was all this endured? “Christ died for the ungodly.” “Scarcely for a righteous man will one” of his fellows “die. Yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.” Then again, Christ’s death was not all: if “he was delivered for our offences, he was raised again for our justification.” Now, that he has ascended on high, he ever lives to make intercession for us: he remembers whereof we are made, and

ever presents his own spotless and sacrificed humanity as the propitiation for our sins. His Spirit, too, helpeth our infirmities: the Holy Ghost, the Comforter, is his gift from on high to man, to lead into all truth, to supply with all strength, to animate with all love, to engender and sustain all faith; which is "the substance of things hoped for, the evidence of things not seen."

Were we to stop here, how calculated the catalogue we have gone through to make us feel, with St. John, "what manner of love the Father hath bestowed upon us!" The world's wide history presents no parallel; for God's love, like all his attributes, is unexampled: infinite as himself, it is beyond all our compute: after every attempt to grasp its extent, we must stop short in utter inability to attain its full comprehension, and join with the song of Moses—"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" We will ascribe unto thee, O most merciful One, all might, majesty, dominion, and grace; but, when our words have reached the utmost limit of their expression, we will confess that they fall utterly short of expressing thy goodness, are most miserable exhibitors of the richness of thy grace.

But we have still to add, my dear brethren, to the enumeration of how great things Jehovah hath done for us. God hath not only exhibited towards us one general aspect of love. He is not only our merciful creator, preserver, and our rescuer from the dreadful penalty of sin—not only our sanctifier and regenerator in true holiness—but our beneficent friend with a view to ultimate exaltation, past the mind of man to conceive. It was not enough for his love to create, to save, but he must glorify also: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs—heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

O it is truly wonderful that God should so save us. In the room of merited condemnation, we have unexampled love: in the room of judgment, we have mercy—mercy even to the adoption of sons, whereby we may cry, Abba, Father. Pelagian heresy is bad enough—that man can himself merit any good thing: socinian blasphemy, which withholds the honour of the Godhead from the eternal Word, may well thrill us; but look we to ourselves; and, if the love of God affect us not, to our *conversion from the ways of the world to the paths of righteousness*, Pelagian, socinian,

Jew, Turk, heretic—all are upon a par with us; we all equally err, in that we know not the one, true, and ever-gracious God, and his Son—the embodiment of the Father's love—Jesus Christ, the ransom. Let us beware lest we mistake critical ability to discern orthodoxy of creed, for the hearty and saving entertainment of the creed itself: the one is intellectual and perfectly compatible with the lost heart of unbelief; the other is of God, implanted and inflamed by the Spirit, having Christ its centre, substance, energy, and end.

Now, observe the wording of the Spirit: it records the love of God, but as the unmerited gift of God—"Behold, what manner of love the Father hath bestowed upon us." And, if ever there could be given us motive to humility, it consists in this—that the inheritance of the saints is communicated to sinners. What right have we to mercy, and to be called the sons of God—we, whose natural spirit is alienated from God—who are naturally the servants of all uncleanness? Where would there have been room for us to murmur, if God had swept us, as an ungrateful and rebellious world, unpitied and unpardoned, into the eternal abyss? How could there have been one just exclamation of surprise, if he had allowed the cloud of his vengeance to burst upon us; the lightning of his displeasure withering with eternal blight our sinning souls, and the thunders of a violated law, in its all-penetrating course, drowning the cry of despair—the bitter throes of everlasting perdition? Why should not this have been? for man has generically scorned his mercy, braved his fury. What right have we who, day by day, yield to the law which is in our members, but which is enmity against God; who allow ourselves to be flattered by the spirit of this world, the prince of darkness, though we know his venom, and that no time can change his hateful purpose towards us; what right have we to look up to our God, with one cry even for mitigated punishment, with expectation that we shall be heard? What right to expect, that in his undimmed and inobscurable continuance of majesty and glory, the Father of lights—with whom is no variableness, neither shadow of turning—should admit one pitying thought of us? Yet, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"The sons of God." St. Paul says to the Ephesians: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your

hearts by faith, being rooted and grounded in love." "The sons of God," therefore, are not merely the high, unfallen intelligences of heaven—the obedient ministers of God's will—but most emphatically the believers in the Lord Jesus; they whose inner soul is warmed and actuated by Christ's Spirit; in whose hearts Christ dwells by faith; who are firmly built up in the two cardinal principles of love to God and love to one another. It is, therefore, no presumption—nay, it is wicked mistrust not to do so—for such as feel themselves constrained by the love of Christ to renounce the pleasures of sin, which satisfy but for a season, and to embrace firmly the hope of everlasting life, freely offered in the gospel of Jesus; it is no presumption for such to apply to themselves the term "sons of God." They may exultingly and appropriately exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And wisely shall we do so, if our heart's affections justify the use. We could not well, at the same time, glory in our title to be called sons of God, and wilfully indulge in any sort of iniquity: the contrast would be too appalling. And thus, while Jesus has bestowed upon his people so high a name, he has at the same time given them a great help to godliness, a great support against temptation and worldly mindedness. "Sons of God:" who dares appropriate this name, and yet love sin? Who dares to claim divine sonship, and yet by unresisted transgression prove themselves God's enemies? It is the cross that gives us life; it is the cross which engraves redeemed man into the family of God; it is the blessed Spirit which animates the sons of God, having displaced every law of unrighteousness. While to fall into voluntary sin, not to resist the world, the flesh, and the devil, is to crucify the Lord afresh, is to quench the Spirit. O, then, ye sons of God, "what manner of persons ought ye to be, in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" Yet, if an unrighteous ear be listening, we must warn you of two things: dare not to claim to yourselves either the title or the promises of the sons of God. To live in ungodliness is deep condemnation enough: add not blasphemy to the catalogue of your offences, lest the presumptuous utterance, amounting to mockery of the divine word, be followed by such manifestations of wrath as shall make you an example to future generations, that there is a limit to the forbearance of the Almighty; but, by every motive that can reach you, we beseech you not to rest while you feel you have no claim to this exalted appellation. God waits to pardon you:

Christ died to save you, though you be the chief of sinners: it is the hosannah of the universal church to Jesus—"Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." You may have rebelled, but Jesus ascended to procure for you a gift, even that of the blessed Comforter; who is at hand to sanctify you, upon hearty repentance and faith in the Son of God.

Ancient sages made the acme of philosophy to consist in such a moral equipoise, as neither to feel impatience to be gone nor to fear to go hence. Surely, then, upon their own grounds, the worldly wise cannot refuse this panegyric of the simple gospel of Jesus Christ. It perfectly accomplishes, in all who sincerely embrace it, this boast of their wisdom. To live is Christ, to die is gain; and, whether we live or die, the cheering assurance remains, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is this which constitutes the bliss of life—it is this which robs death of its sting, despoils the grave of its victory.

GOD MANIFESTED IN THE CREATION OF MAN*.

NATURE itself teaches man, or ought to teach him, that he cannot "by searching find out God, nor find out the Almighty to perfection." He has not yet fathomed the ocean, he has not yet soared upward to the sun; nay, as if to convince him by palpable signs, and signs not to be mistaken, of the limitation and inadequacy of his natural powers, there are summits of eternal snow,

* From "The Sabbath Companion, being essays on first principles of Christian faith and practice. Designed especially for the use of young persons." By Thomas Dale, M.A., canon of St. Paul's, and vicar of St. Bride's, London. London: Bowdery and Kerby. The object of this valuable work will be best understood by an extract from the preface. "This volume is designed more especially for the use of young persons, whose time is much engaged during the week by their secular pursuits and occupations, and who are the more desirous on that account to redeem a portion on the Lord's day for religious reading; such reading as may profitably and properly fill up the intervals of private devotion, and of the public services of the church. It has been thought that this great end of Christian instruction would be more effectually promoted by a series of short essays on important subjects, than by a course of sermons addressed immediately to the young; both because they would require less time in the perusal, and because they would be less likely to repel by formality of arrangement and address. In the selection of subjects, it has been the writer's aim to dwell as much as possible on first principles both of Christian doctrine and of Christian practice; and, in so doing, to avoid all questions or arguments which might tend to controversy, rather than to 'godly edifying, which is in faith.' It has also been his endeavour, in the essays themselves, to supply material for thought which shall engage the mind, when the volume has been laid aside; and which shall lead the youthful reader for comparison and confirmation to the law and to the testimony; to the 'engrafted word which, received with meekness, is able to save the soul.' Should this little volume be favourably received, and hold out any promise of usefulness, it will be followed at no distant period, if God will, by a second, which will make the number of essays commensurate with that of the Sundays in the year." It forms an excellent addition to the *Readings of revs. J. N. Pearson and D. Kelly*, already recommended. They have, of course, their distinctive peculiarities, but all are excellent.

on the more than alpine heights of either hemisphere, on which, after an interval of six thousand years from their formation, no human foot hath ever trodden and no human eye hath ever gazed. We can infer the infinity of the divine nature from the immensity of the divine works. We have only to regard God as the ocean, his own workmanship; and who can sound the depths of judgments that are "unsearchable?" We have only to regard God as the sun, his own creation; and who can endure to contemplate the splendours that are intolerable? When we "consider the heavens, the work of his fingers, the moon and the stars which he hath ordained," we feel that the almighty Creator "dwelleth in the light that no man can approach unto;" and we take up, instinctively, the strain of the patriarch, "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

Hence it would be the deduction of reason, were it not previously the dictate of revelation, that God alone can know, and therefore that God alone can reveal, his own nature, essence, relations, attributes, purposes, and operations. And when the revelation from above, commencing with the statement of the fact, "In the beginning God created the heavens and the earth," (which yet, as it has been shown, involves a mystery of doctrine), carries the mind of man backward to an era from which all his knowledge must date, it is only to be expected that with the first development of his own nature should be associated some information concerning the nature of deity also, in its relations to himself. While, therefore, we are informed that the three divine Persons, whom we are taught to designate God the Father, God the Son, and God the Holy Ghost, were associated in the creation of the heavens and the earth; while we are thus enabled to explain the mystery embodied in the very name of God, by "comparing spiritual things with spiritual," and taking holy scripture for its own interpreter; we shall be prepared to find the same mysterious truth expressed at the creation of man—intelligent man—which was but implied in the creation of inanimate material, or unintelligent life. "God said, Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

Now this language being taken, as the language of the divine records should ever be, in its plain and obvious and literal significance, must necessarily import, first, that there were other divine Persons or intelligences to whom God said, "Let us make man;" and yet that their image, their likeness, was his own: there was but one and the same image, one and the same likeness, and yet it was "our image and our likeness." Here then, in the mighty work of creating man—intelligent, immortal, accountable man—there were three in one, or trinity in unity; and, in the image—the likeness which was impressed upon the being created—there was one in three, or unity in trinity. For this, again, however mysterious, there is a plain and prompt solution: "I and the Father," declared the Lord Jesus Christ, "are one;" and he spake of the Spirit of truth as "proceeding from the Father," and therefore, by *necessary implication*, proceeding from himself,

and, consequently, one with both. The then—the likeness in which man was created was that of "God the Father, and of God the Son, and of God the Holy Ghost;" and it was the voice of the three-in-one which spake, "Let us make man in our image, after our likeness." The image, the likeness, must be that which is perceptible to the eye of sense; for "no man hath seen God at any time." It is at the same time peculiar to man, distinguishing him from the brute, exalting him above, the noblest works of not only the moon that "walketh in brightness" and the sun that "rejoiceth as a giant to his course," but the noblest and stateliest of those that range the desert, and the swiftest of those that fly above in the open firmament of heaven. It is mind, understanding, reason, soul. The spirit of man goeth upward," while "the spirit of the brute goeth downward to the earth." Brutes have instinct, but not reason: they seem to approach, in the instance of the fox, the dog or the patient camel or the sagacious elephant, very near to the lowest level of understanding; but the soul, the intelligence, wanting still. As, then, it is the possession of a living soul, a soul which reflects, reason, feeling, combines, sways the movements and directs the will, that discriminates between man and the brute; so it is the very same thing which constitutes the likeness, the image, of God. As we are struck by a most significant difference in the mode of creation. All else had been created by the voice, but man only was created by the Spirit of God. We are told, indeed, that "the Lord formed man out of the dust of the ground when the body, with all its fearful and wonderful and complex mechanism of limbs, and muscles and nerves, and veins, and arteries lay before him thus curiously wrought in the lowest parts of the earth, he did not say to man, 'Live,' as he had said, 'Let there be light there was light—' He breathed into man's nostrils the breath of life," and then, and not till man became a living soul; and thus, "the image of God created he him: male and female created he them."

The likeness, however, did not consist in the powers and capacities, but in the moral perfection of the soul: God "made man up to the image of his own likeness." The spirit which he infused and inspired was only a reasoning, willing, desiring, and feeling soul; but it was a pure and a perfect, and, consequently, a happy soul. It thought only what was holy, reasoned only what was good, willed only what was right. It only desired what God approved, and only loved God himself, as his image or his workmanship in all beside. There was peace, and love, and happiness; a fair creation of God was a universal peace. The weaker did not tremble and fly before the stronger; nor did the destroyer become, in the prey of a stronger than he. There was no violence in the tiger's spring, nor any venom in the serpent's fang. "The wolf and the lamb shall feed together: the lion did eat straw with the ox, the leopard lay down with the kid." Man's "dominion over all the works of God's hands and his dominion was a rule of love. He created the inferior animals as God loved him, and employed his precious gift of intelligence to glorify him, and not to curse; to help, and not to harm."

preserve, and not to destroy. And, so long as the image and likeness of the Creator continued undisturbed and undefaced, the happiness of man was perfect: peace and love prevailed upon earth, as they now only exist in heaven; and "God saw all that he had made, and, behold, it was very good."

"God made man upright." And why did not this uprightness, which is God's image—God's likeness—endure? Why did not Omnipotence avert the evil, which Omniscience could not but foresee? Why did not the same Providence, which "ordereth all things both in heaven and in earth, so that" they "continue as they were from the beginning of creation," maintain the image of Deity inviolate, and preserve the likeness of God-head undefaced and unimpaired? These are questions which all may ask, but none can answer, or can answer only by another: "Shall not the Judge of all the earth do right?" Revelation does not profess to develop causes; but only to state facts to teach doctrines, to ensure consequences. It leaves nothing untold which concerns the individual. "He hath shewed thee, O man, what is right;" and, if he hath not disclosed the secret counsel or purpose for which the divine image in man was forfeited, he hath showed thee how it may be restored. Again has it been said, "Let us make man in our image, after our likeness." There are "given unto us exceeding great and precious promises; whereby, having escaped the corruption that is in the world through lust, we may be made partakers," as at first, "of a divine nature." "Through Christ we have access by one Spirit unto the Father. As many as are led by the Spirit of God, they are the sons of God." The image, the likeness of God, which is designed to be both perfect and perpetual, is again imparted when we are born of water and the Spirit, and thus enter into the kingdom of God; and then are we indeed baptized in the name of the Father, and of the Son, and of the Holy Ghost; when we have "put off the old man, which is corrupt, according to the deceitful lusts," and "put on the new man, which after God is created in righteousness and true holiness; when we follow, in our conduct, the example of our Master, and embody, in our conversation, the mind that was in Christ."

The Cabinet.

TIME'S CHANGES.—Among the changes and chances of this transitory state, no one can conjecture what colour may be assumed by the fortunes of this great empire in the latter days. Every kingdom of the earth, of which history has preserved to us any memorial, has had a decline as well as a rise; there has been an evening as well as a morning; and over the most renowned which appeared in the ancient world the shades of a long night have settled, unbroken by any returning dawn. Your years may be also numbered; your existence as a powerful people may be determined by a boundary which no human wisdom or exertion can remove to a greater distance; the clouds which are destined to obscure your setting sun may already be emerging in the horizon, whence they may gradually expand, until they shall finally shroud the light of your closing day. The arm of

your power may not always retain its strength; your counsels may not always be as much blessed as they have hitherto been; your influence in foreign lands may be diminished; the ocean may cease to recognise you as the boldest and most enterprising of those who have made a pathway on its floods, and explored the secret recesses of its deep waters. The magnificent city in which we have this day met to praise God, may, it is possible, be seen by the remote posterities as a mass of undistinguishable ruins, covered with rank weeds, and become the haunt of noisome reptiles; and the proud stream which serves at once as the minister of your wealth and power, may cover the adjoining plains with stagnant pool, the abode of those melancholy birds which shun the approach of man. What has happened in other lands may come to pass in this; the punishment which sin has elsewhere received may be paid here also in the wages of death and desolation; the heavy doom pronounced upon all offending nations may be executed upon your descendants in the coming ages. But, my brethren, whatever may be in reserve for you, whether of good or evil, your memory will never perish; your services in the cause of religion will never be forgotten by those who shall enjoy the benefit of them; a blessing will be for ever associated with your name among all who shall inquire into the origin of that pure faith which was communicated to them from afar, by a mighty people in the ancient days*.

* Sermon by Bp. Russell, at All Souls', Langham Place, London, for Scottish Episcopal Society.

Poetry.

VERSES WRITTEN IN SICKNESS.

By THOMAS RAGG.

(For the Church of England Magazine.)

O THOU, who stay'st the ocean's rage,
And softly whisperest, "Peace, be still,"
When anxious cares too much engage
The erring, wandering human will;
I bless thy kind chastising hand,
Which lays my frame in sickness down
When, all engrossed with earth, I stand
Forgetful of my crown.

Tis when the frame can mix no more
Among the busy scenes of time,
That the freed spirit turns to soar
Unto a more congenial clime:
Struck with the inborn vanity
Of all that dwells beneath the skies,
Repentant then, it seeks to thee
On faith's strong wing to rise.

O! ever thus, when cares engross—
When earth from heaven my thoughts would hold—
When sunshine gilds terrestrial dross
Until it seems like purest gold—
Do thou, most merciful! most wise!
My brightening prospects dash with gloom,
And cast athwart my sunny skies
The shadow of the tomb.

THE MOURNER'S PRAYER.

(For the Church of England Magazine.)

God of love! we look to thee;
 Hear us when we pray;
 Let thy boundless lenity
 Chase our grief away.
 When the waves of sorrow press,
 Mercy beams divine;
 In the hour of deep distress,
 Pity still is thine.

Though our sister's place on earth
 Must no more be found,
 Yet with strains of grateful mirth
 Shall our voices sound:
 For, by Jesus' saving grace,
 Hers, we trust, is heaven—
 For an earthly dwelling-place
 Paradise is given.

Grant us, Lord, with pious care
 All thy ways to love,
 That we may hereafter share
 Sainted joys above.
 Father, teach us so to take
 This thy wise decree,
 That we be, for Jesus' sake,
 Fitter made for thee.

A. C.

Miscellaneous.

LOOSING THE SANDAL.—"But he that cometh after me is mightier than I, whose shoes I am not worthy to bear" (Matt. iii. 11). To loose the sandals from off the feet of an eastern worshipper, was an ancient and indispensable custom. It also was, and is commonly, observed in visits to great men. The sandals or slippers are pulled off at the door, and either left there or given to a servant to bear. The slipper-bearer means an inferior domestic, or attendant upon a man of high rank, who takes care of them, and returns them to him again. In speaking of Morocco, Lempriere tells us, that the emperor received foreigners, and transacted all public business, either in his carriage or on horseback, in some of the open spaces within the palace; but that, in former times; it was sometimes customary, on such occasions, to admit strangers into one of the rooms; who were, however, obliged to conform to the custom of the country, by pulling off their shoes when in presence of the emperor. The Spanish friars at Morocco were the only exception to this rule; for, upon their informing him that they never pulled off their shoes to any power under God, he always permitted them to enter his room with them on. In describing a mosque, Lempriere says, "In the most conspicuous part of the mosque, fronting the east, stands a kind of pulpit, where a talb or priest occasionally preaches. The moors always enter this place of worship barefooted, leaving their slippers at the door." Amongst the Jews, the unloosing and taking care of the shoes was the work of ser-

vants; and it was reckoned so servile, that it was thought too mean for a scholar or a disciple to do. The Jews say, "All services which a servant does for his master a disciple does for his master, except unloosing his shoes;" and yet we find that John considered it was too great an honour for him to do this for Christ, which was thought too mean for a disciple to do for a wise man. "What an exalted idea," say bishop Porteus, "does it give us of the dignity and importance of the great Founder of our religion, that he should have such a forerunner and harbinger as John to proclaim his approach to the world, and call upon all mankind to attend to him! It was a distinction peculiar and appropriate to him. Neither Moses nor any of the prophets can boast this mark of honour. It was reserved for the Son of God, the Messiah, the Redeemer of mankind; and was well suited to the transcendent dignity of his person and the grandeur of his design."

DEMORALIZING EFFECTS OF SLAVERY.—Frightful as the following account is, it may be useful to have it generally known, as it exhibits the demoralizing effect produced upon the public mind by the allowance of slavery. On the 28th of April, 1836, in the city of St. Louis, Missouri, a black man, named M'Intosh, who had stabbed an officer who had arrested him, was seized by the multitude fastened to a tree in the midst of the city, wood piled around him, and, in open day and in the presence of an immense throng of citizens, he was burned to death. The "Albion (Illinois) Telegraph," in its account of the scene, says—"After the flames had surrounded their prey, his eyes burnt out of his head and his mouth seemingly parched to a cinder, some one in the crowd, more compassionate than the rest, proposed to put an end to his misery by shooting him; when it was replied, 'That would be of no use, since he was already out of pain.' 'No, no,' said the wretch, 'I am not; I am suffering as much as ever; shoot me, shoot me.' 'No, no,' said one of the fiends, who was standing about the sacrifice they were roasting, 'he shall not be shot; I would sooner slacken the fire, if that would increase his misery;' and the man who said this was, as we understood, an officer of justice!" "Lest this demonstration of 'public opinion' should be regarded as a sudden impulse merely, not an index of the settled tone of feeling in that community, it is important to add, that the hon. Luke E. Lawless, judge of the circuit court of Missouri, at a session of that court, in the city of St. Louis, some months after the burning of this man, decided officially, that, since the burning of M'Intosh was the act, either directly or by countenance, of a majority of the citizens, it is 'a case which transcends the jurisdiction of the grand jury!'"

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 453.—MARCH 9, 1844.

POPULAR SUPERSTITIONS.

No. I.

HOLY WELLS—IRELAND.

THE accusation brought against the Athenians by the apostle of the gentiles, when he stood in the midst of Mars'-hill, and said, "Ye men of Athens, I perceive that in all things ye are too superstitious," may with justice be alleged against men of different countries and different ages. Superstition may fairly be regarded as one of the most striking effects of the fall of man, testifying that his intellect is perverted, and that his rational faculties are not exercised aright.

In this series of papers it is intended to advert to some of the most prominent superstitions of our own country, in which the light of the gospel of Christ has long shone, and is even now brightly shining. There are not a few who profess and call themselves Christians, who have not been emancipated from the bondage in which superstition, in whatever shape it may be found, brings the weak, feeble mind into a state of bondage.

The notion that there is something peculiarly efficacious in certain springs or wells, either for the remission of sin, or the healing of bodily disease, has been, and still is, prevalent in every country. Thus, in one of the small buildings near the Kaaba, in Mecca, is the famous well of Zemzem—the waters of which cure infirmities of every sort. Pitts, of Exeter, who visited Mecca, about the close of the seventeenth century, says, "The pilgrims drank of it so copiously that it produced an eruption over the whole body; and which was regarded as a satisfactory proof that spiritual maladies of the soul were removed." Barthema, a previous traveller, says, "The pilgrims not only drink of the water, but have buckets of it poured over them, and then say that their sins are washed into the well. One of the many miracles said to present themselves at Mecca is that, though constantly and abundantly used, it never diminishes; because it was called into existence, by miraculous interposition, to save the infant Ishmael, when with thirst in the wilderness." Burckhardt, however, affirms

that the water flows through the bottom, being supplied by a subterraneous rivulet.

It is painful, and no less degrading, to know that the folly of the disciples of the false prophet, in this very respect, is equalled, nay, surpassed in Ireland. Wherein, in point of superstitious reverence, or firm faith in the efficacy of the water to purify from sin's defilement, does the well of Zemzem differ from the wells of Struel, of which an account is given in this paper? Through the influence and by the falsehoods of the hierarchy of a corrupt church, thousands of our deluded countrymen are groaning under the galling bondage of papal superstition—are induced, nay, encouraged to commit the two evils referred to by the prophet:—"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 12, 13).

The actual state of the papacy in Ireland, and the miserable consequences resulting from its dominant power, are utterly unknown and will scarcely be credited in Great Britain, where the system apparently loses much of its evil. There is, indeed, mummery enough in the worship, whether at Moorfields or the chapel of a foreign ambassador; to which novelty attracts numbers, and love of music not a few. The individual who, at the opera, on the Saturday evening, is filled with ecstasy at the tones of some celebrated singer, will not scruple to hasten, on the morrow's morn, to listen to the same voice again. A visit to the "cathedral" of Birmingham, or a bland and courteous reception at Oscott, will present much that is at variance with true protestant feeling; still the sepulchre is whitened, it presents nothing very revolting to the eye. It is in Ireland that the dead men's bones and all uncleanness immediately present themselves in the most disgusting forms. Thankful, however, truly thankful ought we to be for the new life, the vital energy, the uncompromising faithfulness which now manifest themselves in the established church there. To undermine that church, to overthrow it, to weed it out of this garden of Rome, is the aim,

the desire, the wish of Ireland's "bitterest foes." To weed it out, indeed! would it not rather be, to root from the land its most exquisite flowers and its choicest fruits, and to leave behind the rank and the noxious and the poisonous productions of a soil not watered by the dew of God's blessing, on which the beams of his countenance have never yet shone.

Bishop Mant, in his "History of the Irish Church," referring to the holy wells of Ireland, describes them as "imagined to enjoy the special patronage and benediction of some tutelary saint, and to be endued with salutary or healing properties; which attracted to their miraculous waters annual crowds of infirm and diseased visitants. These wells were generally dispersed over the country, and the pilgrims who visited them were numerous in proportion" (vol. i. p. 84).

"That these wells are remnants of heathen superstitions," says Mr. Hardy, in his "Holy Wells of Ireland," "it is considered only necessary to allude to the fact, well known to every classic reader, that the entire countries of ancient Greece and Italy abounded with trees and springs, consecrated to their imaginary deities, who were supposed particularly to delight in groves and fountains of water; and who, resorting thither to disport or enjoy themselves, rendered the locality sacred by their presence; and that, in these places, such of the people as wished to ensure their favour or protection used to hang garlands upon the trees, and leave offerings of wine, milk, and honey: fancying also that any sudden misfortune or sickness, either to themselves, their families, or their cattle, was produced by the anger of those inferior deities, they hoped, by attendance at their favourite places of resort, and the offerings they made them, to appease their wrath, and thus to induce them to remove the visitation. In those various particulars we find an exact counterpart of the proceedings which take place at many of the holy wells in Ireland; the trees around which are constantly covered with rags and ribbons—offerings to the tutelary saints—and where, at particular seasons, numbers of persons may be seen driving in their diseased horses and other cattle, in the hope of their being restored to health by the intervention of the saint."

The following account of "The Holy Well of Struel, near Downpatrick," will fully confirm the truth of these remarks:—

"About one mile and a half to the east of Downpatrick, and within about half a mile of Slieve-na-Grídeal, one of the most celebrated of the ancient pagan high places, is a hill of about 150 feet of perpendicular elevation, called 'Struel Mountain,' which remains uncultivated, producing a little mixture of grass and shamrock, with a few hawthorns, and an abundant crop of furze. At the foot of this hill, which is looked upon as holy ground, at about two miles distance, a monastery, built, as it is said, by St. Patrick and St. Bridget, formerly stood; near which is a well, bearing the name of the former saint, and supposed to possess extraordinary virtues, both in healing the diseases of the body and in cleansing the pollutions of the soul. A sacred stream, supplied by this spring, runs, unpolluted by any other stream, until it arrives at Struel. It then flows through the consecrated plain, by a channel covered over with flags and large stones, and supplies in its

course two of the four wells which it originally fed. Two of these wells, which are in a high situation, appear to have been formed by hollowing out a little ground near the course of the rivulet; while the water enters the other two by spouts, having a fall of three feet into one, and six into the other. To these there are coverings in the form of sentry-boxes; the covering of the third is of the form and size of a moderate pig-sty; and that of the fourth is a kind of little cottage, consisting of two apartments.

"One of the wells is appropriated to the curing of the blind, one to select company, one to general and promiscuous use, and one, we believe, reserved for drinking. Near the top of the gable of the building which encloses the principal well was a carved figure of the saint's face, now nearly worn away; but the patients seem to think it necessary to put their fingers in a hole in the wall connected with it. They then touch the remnant of the figure with their hands, which they devoutly kiss. Wonderful are the cures which are performed, it is said, at these wells—the blind are enabled to see, and the lame to dance. Those who are not cured, eagerly inquire 'who has got the blessing?'"

To this place about one thousand people resort every midsummer, for the purpose of doing penance. They come from all parts of Ireland, and even from England and Scotland. Besides these, there is always a large crowd of spectators, amounting, probably, to another thousand. For the comfort and accommodation of both, a number of tents are erected in the plain; where whiskey is sold, and entertainment of every kind is afforded. The ceremonies commence upon the Sunday preceding, and commonly end upon the Sunday succeeding, midsummer-day. As it is not necessary, however, that each penitent should continue here during all this period, few remain longer than one-half of the week. The latter half seems to be regarded as the more holy; for the place is, during that time, more frequented, particularly on the last day, which is for that reason called 'big Sunday.' No one appears to act as a general superintendent, but the multitudes appear to be left to themselves in submitting to the penance, and performing the ceremonies with which it is connected.

"The penitents all proceed, in the first instance, to Downpatrick, where each procures a portion of holy soil from the grave of the patron saint of Ireland.

"This grave is said to be distinguished from all the surrounding burying-ground, by its never giving birth to a single weed, nor to any other herbs than grass and shamrock. From this place, having procured a handful of sacred earth, they proceed to some house in town, where masses are said every day during the week, from morning till night; and, after a short delay, set off for Struel. The penance begins at the foot of the hill, which they climb upon their bare and bleeding knees, by a steep and stony narrow path, originally intended as an emblem of the way that leadeth to eternal life.

"A few, whose sins are of a milder cast, may run up this path barefoot; but those who have been guilty of black and grievous offences, besides crawling upon their knees, must carry a large rough stone, with their hands placed upon the

back of their necks. When they reach the top of the hill, they run down at a quick trot by the other side, and, returning to the narrow path, ascend as before. This they repeat three, seven, nine, or twelve times, or even a much greater number, according to the nature of their transgressions. The more respectable among them keep their reckoning by beads; while the poorer sort lift a pebble to mark each ascent. After having thus completed their rounds, they are next turned in what is called St. Patrick's chair. This is a kind of chair, formed of four rocks, so placed, apparently by nature, that three of them serve as a back and sides, and the remaining one as a bottom to the seat. It stands about the middle of the mountain, at a short distance from the narrow path. Each penitent takes a seat in this chair, and is turned in it thrice, by a person who acts as superintendent of this part of the ceremony, and who receives a penny from each for his trouble.

"This portion of the penance being over, the penitents descend into the plain, where they move round certain cairns of stones, some crawling and others running as before. Each individual, however, must here carry a stone, which he adds to the heap. These cairns are in groups of seven and twelve, which respectively denote the days of the week and the months of the year; or, as some will have it, the seven churches and the twelve apostles. Around these they go seven times, or seven times seven; and twelve times, or twelve times twelve—measured as before by their various degrees of criminality. The next part of the ceremony is to proceed to the large well, termed 'the body-well,' or, by some, 'the well of sins.'

"Before entering it, however, they approach with profound reverence a flag of freestone, which is placed in the wall, and is possessed of some peculiarly sanctifying powers. This they touch with their fingers, and then cross themselves repeatedly, and thus become prepared for the purifications of the holy wells. If they can afford a few pence of admission money, they may enter the larger well, where they have room to undress; if not, they must content themselves with the second or limb-well, into which they are admitted free of expense; being obliged, however, to strip themselves in the adjoining fields. All modesty is here thrown aside. As they approach the well, they throw off even their under-garments, and, with more than Lacedemonian indifference, before the assembled multitudes, they go forward in a state of absolute nudity, plunge in, and bathe promiscuously. After such immersion, they go through the ceremony of washing their eyes, and conclude the whole by drinking from the fourth well, called by some, 'the well of forgetfulness,' and by others, 'the water of life.'

"Thus end the ceremonies of the day. Those of the evening follow, and form a remarkable contrast. The employments of the day seem to be considered as the labours of virtue; those of the evening are her rewards, by which they are amply compensated. Their eyes, after having been bathed in the sacred stream, instantly discover the flowery path of pleasure, which conducts them to the tents prepared for their reception; where they are supplied with copious draughts, of which the water of life was but a faint emblem. In these tents, and in the adjoining fields, under the canopy of a pure sky, they spend the whole

night, quaffing the soul-inspiring beverage, and indulging in various gratifications to which the time and place are favourable; for it is understood that, while the jubilee continues, and as long as the happy multitudes remain on the sacred ground, they cannot contract new guilt.

"Precisely at twelve o'clock on each midsummer-eve, the water was accustomed to rise and overflow the large well, and all its miraculous powers had then attained their maximum. In the days of Harris, the author of the 'History of the county of Down' (A.D. 1744), this object was effected by means of a sluice, which retained or transmitted the water at pleasure. Since the publication of his work, the sluice was withdrawn, and in its place sods substituted, which interested persons removed with their feet at the usual time; and when the expecting devotees saw the water rising in the wells, they attributed the phenomenon to St. Patrick. A few years ago, however, a respectable inhabitant of Belfast perforated a part of the embankment, and let the water escape in another direction, and thus disappointed the expectants of the miracle. The wells, of course, remained dry; and in the succeeding year there were but few visitants, comparatively speaking, to this scene of mingled penitence and sensual enjoyment. The following year, however, the pilgrims to Struel were again numerous; and they have since been carried on with all their former vigour.

"To this pool many diseased persons also resort, from the remotest corners of Ireland, in the fullest hopes of having their bodily infirmities removed. The blind, the lame, and the maimed, and those afflicted with various other diseases, spend many a weary day in travelling to this wonder-working fountain."

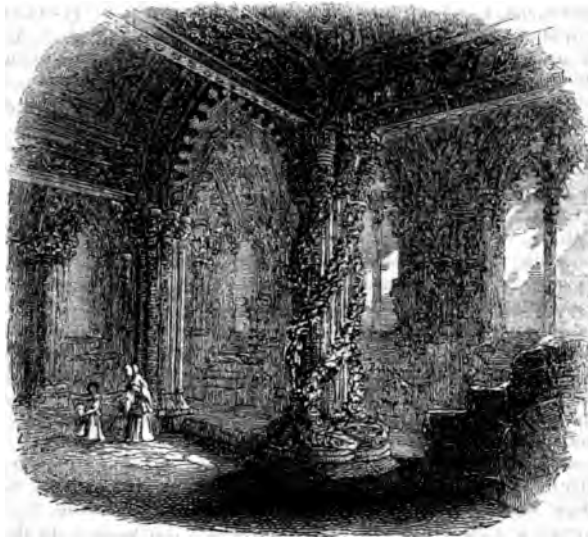
It is impossible to read such statements—many very similar might be given—without deploring such mental and moral degradation among the people, not merely amongst the very lowest orders, but those of whom better things might have been expected. The remarks of Mr. Hardy are too lamentably true:—

"That they (the holy wells) are not only opposed in their nature and tendency to every precept of the moral law and of the Christian religion, but are so many stains upon the character of a civilized and even nominally Christian people, and consequently a disgrace to the age and the country in which we live, requires but a candid investigation of the facts stated in the following pages fully to demonstrate. Under such circumstances, it might naturally be expected that educated and enlightened Roman catholics would most readily join with protestants in an endeavour to suppress them, especially as they are well known to be mere remnants of heathen superstitions, practised by our forefathers before the Christian era, and afterwards appended to the rites and ceremonies enjoined by the church of Rome in the darker ages of Christianity; and this more particularly as they have been the subject of serious animadversion by intelligent individuals travelling through our island. While, however, they are considered by some few intelligent Roman catholic gentlemen in the light we have viewed them, and while one or two slight, though apparently sincere attempts, have been made to suppress them, by some of the Roman catholics

hierarchy, the simple fact of numerous holy wells, patterns, and stations, being still not only sanctioned but patronized by the priests of the Roman catholic church, must appear proof positive that they are still considered by such as a part and portion of the machinery with which they maintain their dominion over the minds of the ignorant and uninformed."

It has been remarked that, since the progress

of temperance in Ireland, fewer penitents have flocked to the wells; consequently, fewer scenes of humiliating degradation have presented themselves. So far every true Christian will rejoice; but might not and ought not the popish priesthood at once put an end to the gross delusion. Would that they would lead their flocks to the "Holy Well"—"The fountain opened for sin and uncleanness." M.



Chapel of Roslyn Castle, Mid-Lothian.

NOTES OF A TOURIST.

No. XII.

ROSLYN.

THE ruins of Roslyn castle are situated on the north bank of the North Esk river, about seven miles from Edinburgh. It stands upon a peninsulated rock, surrounded by hanging cliffs, covered with wood. It bears the marks of having been a place of great strength: the only access to it is by a high bridge, which joins it to the neighbouring bank. It is uncertain by whom, or in what year, the castle was built; though it is generally supposed it was by William de Sancto Claro, son of Walderness de St. Clair, who came with William the Conqueror, and who obtained the lands and barony from king Malcolm Canmore. In 1446 it was in the possession of William St. Clair, whose style of living and expenditure seems to have equalled that of royalty. In 1545 the castle was burnt by the forces of Henry VIII. The buildings stand upon an almost insulated rock, covered with wood to the water's edge. The access to it is on the east side, by an arch over a deep gully, and through what was once a strong gate. A portion of the buildings has been converted into a dwelling-house, a few years back occupied by a gardener.

Sir William St. Clair, the eighth of the name, was the especial favourite of sir James Douglas, whom he accompanied to Jerusalem with the heart of king Robert Bruce, and with whom he fell in battle against the Saracens, A.D. 1330. At this period one of the family greatly distin-

guished himself. "Among the churchmen, bishops of Dunkeld, eminently distinguished as statesmen or literary characters, may be mentioned William Sinclair, at once an ecclesiastic, a statesman, and a warrior." "He was," says bp. Keith, "a great *fauteur* of king Robert Bruce, upon account of which, and of his very noble and heroic dispositions, the king was pleased to call him his own bishop." In this heroic ecclesiastic the following instance of bravery is noticed by our poets and historians:—A small army of English had landed near Inverkeithing, and were ravaging the coast of Fife, when Sinclair (who at that time was residing in his palace, at Ochertool) hearing of the fruitless attempt which the sheriff of the county had made to expel the invaders, flew to arms, rallied the fugitives, led them to the charge, and repulsed the enemy with considerable loss*.

It was near the castle of Roslyn that, A.D. 1302, John de Segrave, who had been left in Scotland by Edward I. as its guardian, was thrice defeated in one day by the regent Cummin and sir Simon Frazer. The English—whose forces numbered 30,000, while the Scottish were only 8,000—were chased off the field, and their king convinced that his supposed conquest of the kingdom was far from being complete.

In 1436, William St. Clair, as admiral of the fleet, conveyed the princess Margaret to France. Twenty years after, he was appointed chancellor of Scotland by James II.; and, in 1456, was created earl of Caithness. In 1470 he resigned the earldom of Orkney to the king for certain lands in Fife. In

* Campbell's Journey

1476 he settled the barony of Roslyn, and his other estates in Mid-Lothian, on Oliver St. Clair, his eldest son by his second marriage, the favourite of James V., and, through the hatred of the nobility, the innocent cause of the defeat of Solway Moss.

The first stone of Roslyn chapel was laid in 1446, by the above-mentioned William St. Clair, styled by his historian, prince of Orkney, duke of Hol-denburgh, earl of Caithness and Stratherne; and acknowledged as possessor of about twenty other titles, although he seems to have had no real claim to any other title than that of laird of Roslyn. His landed property must have been of vast extent, and his vassals numerous. The following account of the buildings he caused to be erected is found in an ancient MS., and will give a tolerable idea of his resources:—

"He builded," we are told, "the church-walls of Rosline, having rounds with fair chambers and galleries thereon; he builded also the fore-work that looks to the north; he builded the bridge under the castle, and sundry office-houses. In the south-east side thereof, over against the chapel wall, he made plain the rock on which the castle is builded, for the more strength thereof; and he planted a very fair orchard. But his age, creeping on him, made him consider how he had spent his time past, and how to spend that which was to come; therefore, to the end he might not seem altogether unthankful to God for the benefices received from him, it came in his mind to build a house for God's service, of most curious work; the which, that it might be done with greater glory and splendour, he caused artificers to be brought from other regions and foreign kingdoms, and caused daily to be abundance of all kind of workmen present, as masons, carpenters, smiths, borrow-men, and quarriers, with others; for, be it remembered, that for thirty-four years before he never wanted great numbers of such workmen. The foundation of this rare work he caused to be laid in the year of our Lord 1446: and, to the end the work might be more rare, first he caused draughts to be drawn upon Eastland boards, and made the carpenters to carve them according to the draughts thereon; and then gave them for patterns to the masons, that they might thereby cut the like in stone. And, because he thought the masons had not a convenient place to lodge in, near the place where he builded this curious college (for the town then stood half a mile from the place where it now stands, to wit, at Bilsdone burn), therefore, he made them to build the town of Rosline that is now extant; and gave every one of them a house, and lands answerable thereto."

The chapel was founded for a provost, six prebends, and two choristers. It was dedicated to St. Matthew, and contained other three altars—one to the virgin, another to St. Andrew, and the third to St. Peter. That to the virgin was in the sacristy, the others in the chapel. This sacristy, at the east end of the chapel, into which there is a descent by a stone stair, was founded by sir William's first wife, dame Margaret Douglas, previously countess of Buchan. In 1572 the provost and prebendaries were forced to execute a deed of resignation of their whole property into secular hands, and were despoiled of their revenues. In 1688 part of the chapel was defaced by a mob, who pillaged both it and the castle; the family

having taken refuge in Ireland, from their firm adherence to the church of Rome. It is believed that many of the pillagers were tenants on the estate. It was afterwards repaired by general St. Clair, and has been partially renovated.

Beneath the chapel lie the barons of Roslyn, who, according to Hay, were buried of old in their armour, without any coffin. The monument of one of them is pointed out. The first who had the advantage of a coffin was the baron Roslyn, in the time of James VII., and, it is stated, much against that illustrious person's will; but his widow would not listen to those who advised the old mode of interment, alleging that it was beggarly to be buried in that manner. Sir Walter Scott, in the "Lay of the last Minstrel," says, that—

"There are twenty of Roslin's barons bold
Lie buried within that proud chapel;
Each one the holy vault doth hold."

And on the night previous to the death of any of the barons bold, it was believed that the chapel appeared in flames—

"Seemed all on fire that chapel proud—
Where Roslin's chiefs uncoffined lie;
Each baron, for a sable shroud,
Sheathed in his iron canopy."

"Seemed all on fire, within, around—
Deep sacristy and altars pale;
Shone every pillar foliage bound,
And glimmered all the dead men's mail."

The chapel of Roslyn has been long famed for its excessive beauty. Mr. Willis speaks of it as a "little gem of florid architecture; scarcely a ruin, so perfect are its arches and pillars, its fretted cornices, and its painted windows." The chapel stands on the summit of College-hill. The architecture is in the florid style of the fifteenth century. The doorways, windows, &c., exhibit the arch in all its varieties. The centre is one continued arch, supported by clustered columns eight feet high, the capitals of which are encircled with foliage, and finely sculptured. On the outside, the building is supported by buttresses, terminating in pinnacles, ornamented with a variety of sculpture. In all its parts, this chapel displays a profusion of ornament, executed in a very superior style. The pillars appear of a verdigris colour, owing to its being covered by a minute plant of rare occurrence, called by Linnæus "*Byssus aeruginosa*." There are several sculptured figures from scripture history; and thirteen niches, in which it is supposed there were images of the Saviour and the apostles. At the west end is a monument to the memory of George earl of Caithness, who died in 1582. The "prentice pillar" is one of the chief objects of admiration. According to the current story, it was executed by an apprentice, while the master-builder was gone to Rome; who, annoyed on his return that the young man should have performed his work so well, struck him dead on the spot with his mallet.

"This building," says Mr. Britton, in the "Architectural Antiquities," "may be pronounced unique; and I am confident it will be found curious, elaborate, and singularly interesting. The chapel of King's college, St. George, and Henry VII., are all conformable to the styles of the respective ages when they were erected; and these styles display a gradual advancement in lightness and profusion of ornaments; but the chapel of Roslyn combines the solidity of the Norman with the minute decorations of the latest species of the

Tudor age. It is impossible to designate the architecture of this building by any given or familiar term; for the variety and eccentricity of its parts are not to be defined by any words of common acceptance. I ask some of our obstinate antiquaries, how they would apply either the term Roman, Saxon, Norman, Gothic, Saracenic, English, or Grecian, to this building?"

The splendour in which William St. Clair lived might vie with that of royalty. His castle was the resort of the great and noble of the land; having about him persons of the highest rank: thus, lord Dirleton was master of his horse, lord Northwick his cup-bearer, lord Fleming his carver. His lady—the foundress of the sacristy—was served by seventy-five gentlewomen (fifty-three being noblemen's daughters), all most splendidly arrayed. On her journeys she was attended by two hundred gentlemen on horseback; and when, after sunset, she went to her house in the Blackfriars'-wynd, in Edinburgh, eighty lighted torches were carried before her. She ranked next in dignity to the queen.

THE SLAVE TRADE*.

At the beginning of December, 1842, the "*Cleopatra*" quitted Mauritius, to proceed round the north point of Madagascar, to her appointed cruising ground in the Mozambique channel. A new interest here attached itself to every sail which came in sight. The slave-trade on the east coast of Africa is, at present, almost confined to the districts of Quillimane and Sofula, having ceased at the port of Mozambique, through the zealous exertions of its late and present governors.

Wednesday, April 12.—At day-break this morning, being again off Fogo, on return to Quillimane, the look-out at the topmast-head perceived a vessel on the lee-quarter, at such a distance as to be scarcely visible; but, her locality being pronounced very suspicious, the order was given to "bear up for her." . . . A steady breeze succeeded, and we began to feel pretty confident as to the issue of the race. The British ensign had been for some time flying at our peak—at length answered by the green and yellow Brazilian flag. Orders were given to "man the foremost quarters on the main-deck," and the due elevation given to the guns; when, suddenly, the brigantine dropped her peak, shortened sail, and rounded to, as to wait for our coming up. Her pursuer, in consequence, also shortened sail; immediately on which, she again made sail and was off, in a different direction, across our bows. Fifteen to twenty shot were fired—some ahead, some astern, some over—till, as we were evidently gaining on her every minute, and the chance of escape became desperate, she at length shortened sail and lay-to in good earnest. We now ranged up alongside, and eager eyes were turned on every part of the vessel. Dark, naked forms passing across her deck removed the least remaining doubt as to her character, and showed us that she had her human cargo aboard. A cutter being hoisted out, an officer was sent to take possession, and the British ensign displaced the Brazilian. Captain Wyvill (whom I accompanied), then followed, taking

with him the surgeon, to inspect the state of health on board the prize. It was a strange scene which presented itself to us when we mounted her side. The deck was crowded to the utmost with naked negroes, to the number, as stated in her papers, of 450, in almost riotous confusion; having revolted, before our arrival, against their late masters; who, on their part, also showed strong excitement, from feelings, it may be supposed, of no pleasant nature. The negroes—a meagre, famished-looking throng—having broken through all control, had seized every thing to which they had a fancy in the vessel: some with hands full of "farinha," the powdered root of the mandioc or cassava; others with large pieces of pork and beef, having broken open the casks; and some had taken fowls from the coops, which they devoured raw. Many were busily dipping rags, fastened to bits of string, into the water-casks; and, unhappily, there were some who, by a like method, got at the contents of a cask of "aguardiente" (fiery Brazilian rum), of which they drank to excess. The addition of our boats' crews to this crowd left hardly room to move on the deck. The shrill hubbub of noises which I cannot attempt to describe, expressive, however, of the wildest joy, thrilled on the ear; mingled with the clank of the iron, as they were knocking off their fetters on every side. It seemed that, from the moment the first ball was fired, they had been actively employed in thus freeing themselves, in which our men were not slow in lending their assistance. I counted but thirty shackled together in pairs; but many more pairs of shackles were found below. We were not left an instant in doubt as to the light in which they viewed us. They crawled in crowds, and rubbed caressingly our feet and clothes with their hands; even rolling themselves, as far as room allowed, on the deck before us. And when they saw the crew of the vessel rather unceremoniously sent over the side, into the boat which was to take them prisoners to the frigate, they sent up a long, universal shout of triumph and delight.

Account was now taken of the number of the negroes, amounting to 447. Of these were 180 men—few, however, if any, exceeding 20 years of age; 45 women; 213 boys. The number of sick among them was reckoned at 25; but was afterwards found to be much too low. Our prize proves to be the same vessel which we chased on the 31st ult., off Quillimane; her name, the "*Progreso*," last from Paranagua, in Brazil, and bound, as her crew state, to Rio Janeiro. They are seventeen in number, and, with few exceptions, active-looking, able-bodied men; three Spaniards; the rest Portuguese, or Brazilians. They quitted the coast only last evening, and have thus been captured by us within a few hours after their embarkation.

A Spaniard of Barcelona, with another Spaniard of Galicia, Sebastian Vicete, and a Portuguese, named Manoel, employed to cook for the negroes, were sent back into the prize. An interpreter being much wanted to communicate with them concerning the care and management of the negroes, I offered my services during the voyage, to which captain Wyvill having assented, at 7 o'clock in the evening, I found myself with my servant and carpet bag, on board the "*Progreso*," under sail for the Cape of Good Hope.

* From "Fifty Days on board a Slave Vessel in the Mozambique channel, in April and May, 1843;" by the rev. Pascoe Gentell Hill, chaplain of H. M. S. *Cleopatra*. 1844.

The English previously sent on board were the lieutenant in charge, a master's assistant, a quartermaster, a boatswain's mate, and nine seamen.

During the first watch, our breeze was light and variable, the water smooth; the recently liberated negroes sleeping, or lying in quietness about the deck. Their slender supple limbs entwined in a surprisingly small compass; and they resembled, in the moonlight, confused piles of arms and legs, rather than distinct human forms. They were, however, apparently at ease, and all seemed going on as fairly as could be desired. But the scene was soon to undergo a great and terrible change. About one hour after midnight, the sky began to gather clouds, and a haze overspread the horizon to windward. A squall approached, of which I and others, who had lain down on the deck, received warning by a few heavy drops of rain. Then ensued a scene, the horrors of which it is impossible to depict. The hands having to shorten sail suddenly, uncertain

as to the force of the squall, found the poor, helpless creatures lying about the deck, an obstruction to getting at the ropes and doing what was required. This caused the order to send them all below, which was immediately obeyed. The night, however, being intensely hot and close, 400 wretched beings thus crammed into a hold 12 yards in length, 7 in breadth, and only 3½ feet in height, speedily began to make an effort to re-issuë to the open air. Being thrust back, and striving the more to get out, the after-hatch was forced down on them. Over the other hatchway, in the fore-part of the vessel, a wooden grating was fastened. To this, the sole inlet for the air, the suffocating heat of the hold, and, perhaps, panic from the strangeness of their situation, made them press; and thus great part of the space below was rendered useless. They crowded to the grating, and, clinging to it for air, completely barred its entrance. They strove to force their way through apertures, in length 14 inches, and barely six inches in breadth, and, in some instances, succeeded. The cries, the heat—I may say, without exaggeration, “the smoke of their torment”—which ascended, can be compared to nothing earthly. One of the Spaniards gave warning that the consequence would be “many deaths:” “*Manana habrá muchos muertos.*”

Thursday, April 13 (Holy Thursday).—The Spaniard's prediction of last night, this morning was fearfully verified. Fifty-four crushed and mangled corpses, lifted up from the slave-deck, have been brought to the gangway and thrown overboard. Some were emaciated from disease; many bruised and bloody. Antonio tells me that some were found strangled, their hands still grasping each other's throats, and tongues protruding from their mouths. The bowels of one were crushed out. They had been trampled to death for the most part, the weaker under the feet of the stronger, in the madness and turmoil of excitation from crowd and heat. It was a horrible sight as they passed, one by one—the stiff, dead limbs smeared with blood and filth—sprung to the sea. Some, still quivering, were hurled on the deck to die; salt water thrown on their faces, and a little fresh water poured into their mouths. Antonio remained silent and motionless, warning. He actively engaged in the work.

wretched living beings now released from their confinement below; distributing to them their morning meal of "farinha," and their allowance of water—rather more than half a pint to each,—which they grasped with inconceivable eagerness; some bending their knees to the deck, to avoid the risk of losing any of the liquid by unsteady footing; their throats, doubtless, parched to the utmost with crying and yelling through the night.

A heavy shower having freshened the air, in the evening most of the negroes went below of their own accord, the hatchways being left open to allow them air. But a short time, however, had elapsed, when they began tumultuously to reascend; while persons above, afraid of their crowding the deck too much, repelled them; and they were trampled back, screaming and writhing, in a confused mass. The hatch was about to be forced down on them, and, had not the lieutenant in charge left positive orders to the contrary, the catastrophe of last night would have been reenacted.

April 14 (Good Friday).—But one dead this morning. There are three in a dying state, of the number trampled on the first night; one, a robust lad, so dreadfully bruised and swollen as to be unable to move a limb, nor can we open his eyelids. An orange squeezed into his mouth from time to time, seemed to refresh him. I observed two women creep out of the boiler in which beans are cooked for the negroes.

April 15 (Easter Even).—The world can present no more shocking spectacle of human wretchedness than is contained in this vessel. It seems that a scene so harrowing can hardly be witnessed without an injurious effect on the beholder: its tendency being, first, to overwhelm; afterwards, by familiarising, in some degree to deaden, the feelings. Perhaps it but reveals that apathy to the sufferings of others, which the heart would be unwilling to acknowledge of itself.

Wednesday, April 19.—Antonio gave me to-day an account of his escape off Quilimane, and subsequent capture on our second chase. The negroes are affirmed by the Spaniards to have been in a very sickly state when embarked; having waited on the coast two or three months in expectation of a vessel. Some of them had come from far in the interior, and were received in wretched condition; and fifty were rejected as unfit to take. Though little confidence may be had in the reports of these men, I questioned them whether they were not the best of the tribe to be abolished. Antonio said that he had seen his eye, which was blind, and that he had seen the eye of another, which was blind.

from that coast; and it may be doubted whether its profits will not compensate for the loss of the other four. On the east coast of Africa, negroes are usually paid for in money, sometimes in coarse cottons, at a cost of about eighteen dollars for men, twelve for boys. At Rio Janeiro, their value may be estimated at 52*l.* for men; 41*l.* 10*s.* for women; 31*l.* for boys. Thus, on a cargo of five hundred, at the mean price, the profit will exceed 19,000*l.*

Monday, May 15.—When the squalls, breaking heavily on the vessel, cause her to heel over, and the negroes to tumble against one another in the hold, the shrieks of the sufferers, through the gloom of the night, rising above the noise of the winds and waves, seems, of all horrors in this unhappy vessel, the saddest. I went on deck in the early part of the morning watch. The horizon looks clear to windward, the moon just dipping into it, and day breaking on the opposite quarter. The first actor on the scene is Cato, our mulatto cook, bustling, in the imperfect light, among his pans and kettles, making a fire in the galley to prepare our breakfast. What comes next? The same dismal, oft-repeated tale: three bodies, a man and two boys, lifted on deck from the hold. The man was one who had been savagely beaten by two of his fellows in misery, three or four days ago. That the greater number of those who die have their deaths hastened by others overlying or otherwise injuring them below, is obvious from the fact that they are found dead in the morning; very rarely, at least, during the daytime. It not unfrequently happens that they are crushed between the loose planks of the slave-deck, affording space for their limbs to slip down beyond their strength to extricate.

Thursday, May 18.—There is a natural good-breeding frequently to be remarked among the negroes, which one might little expect. They sometimes come aft, on seeing us first appear on deck in the morning, and bend the knee by way of salutation. Their manner of returning thanks for any little present of food or water, is by a stamp on the deck and a scrape of the foot backwards; and they seldom fail, however weak, to make this acknowledgment, though it cost them an effort to rise for the purpose. The women make a curtsy, bowing their knees forwards so as nearly to touch the ground. In the partition of the small pieces of beef in their tubs of farinha, the most perfect fair-dealing is always observed. One of each little party takes the whole into his hands, and distributes two or three bits, as the number allows, to each; and, should there be any remainder after the division, pulls it into yet smaller pieces, and hands them round with equal impartiality. After a meal, they express general satisfaction by a clapping of hands.

Saturday, May 20.—We have, at length, a fair breeze, the first for many days; and are going three or four knots, being now near the spot we were on ten days ago. The ulcer cases have put on so hideous a form, that I can now scarcely bear to look at them. These poor patients are, without exception, affected by dysentery also, of which they are certain to die, even if healed of their ulcers.

A boy, wasted to as mere a skeleton as it is possible to conceive a living being, died this afternoon while Antonio was administering to him his

camomile mixture. He made him sit up to drink it, when he drooped his head, fell forward, and died in that posture.

Sunday, May 21.—Our breeze continues fair though still light; the sea smooth, and the weather fine. All our crew were able to assemble within hearing of divine service, raising my congregation to fifteen. As it was late before all had made themselves neat and ready for attendance, read only the morning prayer and litany, omitting the communion service; although the full service would hardly have caused any impatience among hearers accustomed, in the "Cleopatra," to the unmutated offices of the church,

"Whatever gale the labouring vessel tows."

Wednesday, May 24.—The breeze, light as variable during the day, has been, these two last nights, succeeded by a dead calm. It is now that we suffer a great annoyance from the foul air produced by so many pent-up sick and wretched creatures. At the outset of our voyage, it was comparatively trifling; and I suffered little inconvenience from venturing down on the slave-deck to see what the matter was, when any extraordinary noise or outcries occurred. It is superfluous now to make this descent, in order to inhale its atmosphere, which pervades every part of the vessel, and in our after-cabin is almost intolerable. Gold lace and silver articles, though kept in drawers or japanned cases, have turned quite black, through this state of the air. Disorder, I think, in every sense, is on the increase among the unhappy blacks. During the late fair weather, they have spent the sunny hours of the day on deck; but when below, their cries are incessant day and night. Thinned as their number are by death, there is no longer narrowness of room; but increasing sickness and misery make the survivors more hard and unfeeling, and the fight and bruise one another more than formerly.

Thursday, June 8.—The unusually high number of eight were found dead this morning; and we can no longer venture, as before, to throw them into the sea, lest the waves should wash them on the inhabited shores of the bay, which we entered last night. As soon as the "Progresso" anchored, we were visited by the health officer, who immediately admitted us to practise. My friend, Mr. Shea, superintendent of the naval hospital, also paid us a visit; and I descended with him, for the last time, to the slave-hold. Long accustomed as he has been to scenes of suffering, he was unable to endure a sight, "surpassing," he said, "all he could have conceived of human misery;" and made a hasty retreat. One little girl, crying bitterly, was entangled between the planks, wanting strength to extricate her wasted limbs, till assistance was given her.

Friday, June 2.—Previously to setting out for the village of Wynberg, where I promised myself some repose of body and mind, I once more called on board the "Progresso." Fourteen corpses—six having been added to the eight who died yesterday—lay piled on deck, to be interred this afternoon on the beach. A hundred of the healthiest negroes were already landed at the pier to proceed in waggons to Cape Town. Most of the "familiar faces" were gone. My poor little Macarello gave me a look of entreaty to be taken away; but he, who first attracted our attention

by his sleek, healthy appearance, is now among the sick. Catula, too, with his bad leg, looked downcast, as indeed he has always done; and when I tried to cheer him, the tears ran down his cheek. I was not prepared for the feeling generally evinced by the negroes on coming into port, which is that of evident anxiety and apprehension. Whether it arise from their thinking less even of present ills than of "others which they know not of," or from some particular forebodings, I could not gather. The hundred above-mentioned received each, on landing, a good, new, warm jacket and trowsers; and were placed, quite snugly and comfortably, in open waggons; and it was a great pleasure to see their circumstances so amended by the transfer; yet it was more difficult than ever to get a cheerful look from any one of them.

Wynberg, near Cape Town, June 19.—After the lapse of seventeen days from their leaving the vessel, I have this morning visited the negroes in the buildings prepared for their reception at Papendorf, near the sea-shore, about a mile from Cape Town, where they are well lodged, fed, and attended. All were landed from the "Progreso" on the 2nd and 3rd instant, in number 222, the remainder of 307; showing a mortality while on board of 175. Of 28, left at Simon's bay, not being in condition to bear removal, fourteen have died to the present date. The sick are still numerous. It was pleasant to remark, to-day, the more cheerful, assured look of the liberated negroes. Their impression, at first, had been that they were destined to be devoured by the white men; and they were reluctant to eat, fearing it was intended to fatten them for that doom. The attendants, some of whom are of their own nation, soon freed them from this apprehension.

THE EVIL AND DANGER OF COVETOUSNESS:

A Sermon,

BY THE REV. H. NUSSEY, B.A.,

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1 KINGS xxi. 20.

"And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord."

THERE is no parish so limited in extent, and no congregation so small and few in numbers but that great evils may prevail and be manifested in them. And these evils, when they do prevail, are the more manifest, because of the less possibility of concealment, than in a more widely extended parish and populous neighbourhood; for every one here seems to know, and to pry into, his neighbours' concerns better than his own, and so to keep others' vineyards, while his own they have not kept. And, I think, on this account, a clergyman in a small parish, who is desirous of and zealous for his people's good, may have more anxiety and distress of mind,

though less of labour and toil of body, than in a populous district. A spiritually-minded clergyman must not, then, expect to be anywhere exempt from spiritual trials and crosses, which he must experience, more or less, particularly in a sphere where he may know all his flock and congregation—know more, too, of the evil than the good in them, while human nature remains as it is. Yet, while I speak of others, I would not forget myself. But there are some members of the congregation, of whom we would have hoped better things, who do not, by their attendance at the house of God and at the means of grace, as well as in some other respects, give that evidence of spiritual life which we trusted they possessed. Others have run well for a season, and are now drawing back; having blossomed, but not having brought forth fruit, or fruit to perfection. Others seem as if they would like to become religious, and to be made true Christians, but are ashamed and afraid of making a religious profession; while others care, Gallo-like, for none of these things; and others are secretly deceitful before their clergyman and friends, or openly wicked and abandoned before God and man, and say in their hearts, if not by their lips, as wicked Ahab did to the holy prophet Elijah—say to their spiritual pastor or godly neighbour, who are, in truth, their best friends—"Hast thou found me, O mine enemy?"

From the words of our text I purpose, with God's assistance, to shew the evil, and danger, and punishment of the sin of covetousness; the guilty and mistaken fears of the wicked; their enmity to God and goodness; and the certainty of their evil thoughts, uncharitable speeches, and ungodly practices, being found out even in this world, and punished, if not repented of and forsaken, as well as forgiven in the next; and, in conclusion, to point out the remedy for all these evils.

And may he, who knows, and who only knows fully, our several hearts, minds, and consciences, guide and direct us into all truth; and so apply his own most holy word, as to lead "the wicked to forsake his way, and the unrighteous man his thoughts;" to convince the unsound and wavering professor of his or her sin and danger; and to "bring into the way of truth all such as have erred and are deceived," whether good or bad.

I proceed then, first, to shew the evil, danger, and punishment of the sin of covetousness.

It is in itself not a very manifest evil, for it is a sin of the heart, the thoughts, and affections—it is a lust, a strong desire to possess unlawfully what is not our own; or to possess more than nature, and reason, and God

allow. It is, then, though of itself an inward evil, a very great sin: it is the breach, in the sight of God—if it does not break forth before men—of the tenth commandment; and if of that, of all the rest; for, whosoever offends in one point is guilty of all. Yes, it is that which is the great god set up in man's heart—the idol that is worshipped by far the greatest part of mankind, and by too many Christian professors, to the ruin of their souls. It is mammon which is the golden calf and golden image, set up and worshipped in the place of God, and bowed down to by "the covetous man, who is an idolater."

Covetousness is an insidious sin, stealing upon persons insensibly; and often increasing, without the subjects of it being aware, to an enormous extent, so as to pervade almost all their thoughts, words, and actions—"Give, Give," like the horseleach, is their perpetual and thirsty cry. And this sin enters the heart through the eye: it is "the lust of the eye." And so it was in Ahab's case. Looking upon Naboth's vineyard, which was hard by his own palace, he thought it would form a nice garden of herbs for him. And, though he knew that it was unlawful—against the law of God—to alienate it from its owner, and take possession of it himself; yet, the desire having entered his heart, he would not rest satisfied till he possessed it by some means or other, fair or foul. As he could not obtain it by the former, like a spoilt child, "he laid him down upon his bed, and turned away his face, and would eat no bread;" and so he attracted the attention of his wicked wife, Jezebel, who hesitated not to commit murder by destroying Naboth, and so forcibly taking possession of his vineyard—committing thereby two most grievous transgressions, for which Ahab is held accountable by God, as well as wicked Jezebel herself. For, when the prophet Elijah came and found Ahab in the vineyard, he thus addressed him, in the name of the Lord: "[Hast thou killed, and also taken possession?" It is a sin then, we perceive, that brings many others, and heinous ones too, along with it. Yes, a little sin is never alone; how much less, then, a great one (if we may make any difference) like covetousness! And what will not some do to gratify their inordinate desires after money, riches, and possessions—to satisfy the craving demands of "the love of money, which is the root of all evil?" They will trample all human and divine laws under foot, break the sabbath, injure their neighbour, destroy their peace, and ruin their own souls, and the souls of others too. In truth, they will set no bounds to themselves; and, at any risk, even of life itself, they will strive to obtain their unlawful wishes. The sacred writings, the

histories of nations and individuals, and our own times, are full of such instances.

But will not God search it out—will he suffer sin, and the sin of covetousness particularly, to go unpunished? Certainly not: sooner or later, he will find the subject of it out, and its wages will be death—death eternal, if persisted in. Look how it was in Ahab and Jezebel's case, in them and their posterity, as declared by God, on the commission of their sin. They were both killed—one in battle, and the other by a fall from a window—and their blood licked by the dogs; nay, their very bodies, in Jezebel's case and her family's, eaten by them. Is not, then, covetousness a sore evil in the sight of a holy and just God?

Let us see in a few other instances, briefly, what were its evil, danger, and punishment. Achan was burnt alive for it—he and all he had; and this arose from his merely looking, in the first instance, upon a Babylonish garment and a wedge of gold—the eye setting fire to the evil principle in his heart. Look again at Gehazi. He stole, and then he lied to conceal his stealing; and God smote him with an evil disease—an incurable one, too, by human means—with a leprosy, which was to "cleave unto him and to his seed for ever." Look at the young man in the gospel, who would not and could not enter heaven, because he loved his earthly possessions more than he loved God, preferring them to treasures in heaven; and seeming, too, to be anxious about his soul, enquiring what he must do in order to inherit eternal life. And O how many, of whom you would hope better things, are doing the very same, seemingly religious and good; and yet, when called upon to promote the glory of God and the good of their fellow-creatures, though they have abundance and to spare, will yet either give nothing or next to nothing! And, notwithstanding, they will take upon themselves the honour and blessing our Lord bestowed upon the poor widow who gave all her living, casting it into the treasury of God. Alas! this shews, it is to be feared, that they are strangers to their own hearts—proves that their religion is but a name, and witnesses that their charity is not that of the Gospel of Christ, and of an enlarged and sanctified heart. Witness some other awful cases, as recorded in the New Testament, and be afraid of making shipwreck of your faith, professors of the Gospel of Christ, through this sin, which is the bane of the Christian church, as well as the giant sin of the world—war, indeed, slaying its thousands; but this evil, covetousness, slaying its thousands of thousands. It is the next great bar to unbelief, which hinders souls from coming to God:

they cannot bear the idea of giving up in their hearts only, not actually, all that they have, and following Christ. It is the secret sin that eats out the core of religion—it is that which destroys souls, and is the instrument of casting out of heaven, and feeding the flames of hell. O, brethren, beware of it, and see how it wrought its direful effects in the following: In the rich miser, with his full barns; who died suddenly, and lost his soul in one night, never having a thought about that and the one thing needful—an interest in Christ. See, again, in the rich man, lifting up his eyes in torments—Judas Iscariot, selling his Lord and Master, and then destroying himself—Ananias and Sapphira, equivocating before the apostles, and struck dead by the hand of God. Are not these instances written, think you, for our learning and warning and instruction? They undoubtedly are. Let us, then, take heed; or we shall have to say, rich and poor (for you are all liable to, and guilty of, this evil, more or less), when too late, “Hast thou found me, O mine enemy?” An enquiry which they who are guilty of this sin, and of breaking the eighth commandment—poor people particularly, and more openly, though tradesmen and gentlefolk, as they are called, often commit the breach more secretly—are often obliged to make to themselves or to others; their own conscience reproaching them, when they meet their pastor, or godly neighbour; yes, and sometimes when they meet even a comparatively innocent child. O that they would let this enemy become a friend to them: I do not mean covetousness, which is indeed, as well as all sin and wickedness, their enemy; but conscience, which is indeed their friend, though a sharp one; and that thereby their convictions would lead to their repentance and conversion; seeking pardon and peace, through the blood of the cross, and dominion over sin and self and Satan, by the grace and Spirit of God, with holiness of heart and life leading unto heaven!

Does not a guilty conscience make a wicked man or woman fancy everybody they see and meet their enemy? You know it does; and yet you cannot see and feel your greatest enemy—and that is yourself, committing sin, transgressing God's laws, and thereby causing your own conscience, God's voice within you, to accuse you and torment you. Now this is the worm that dieth not hereafter; but you may have the power, as you have the time and opportunity, of killing it here. You need not, because this reproaches you now, carry this tormentor to the grave with you, and let it torment you for ever. You are guilty; but you are mistaken if you think that I am your enemy for telling you the truth. I tell it you in love—you are guilty;

but you are mistaken if you meet your godly neighbour and think that he is your enemy, because he knows or suspects you, or tells you of your sin, and warns you of your danger. But if neither of us do so, yet you think, when you see or meet us, that we know about you much more than we really do; and this makes you fear and tremble, if not hardened, and to say within yourself, “Hast thou found me, O mine enemy?” so true it is, and verified in your case, that “the wicked fleeth when no man pursueth.” If we are enemies to your sins, we are not to your persons: no; and, if “you will come with us, we will do you good.” The wicked cannot stand before the righteous, if truly so named, because righteousness is opposed to wickedness, goodness to evil, and grace to sin. Good people are your best friends; and it would be their delight to see you made good, as it is their desire and endeavour. When, therefore, they meet you, or come to see you, and wish to impart unto you some spiritual gift, you should say rather, “Hast thou found me, O my friend?” They pray and plead for you, if you do not for yourselves; they give you good advice; they lend you, perhaps, good books; they would draw you to the means of grace; they would teach you the way to heaven; they would secure you from all evil.

Are such, then, your enemies? No, it is you that are enemies—enemies to them, and “to God by wicked works;” enemies of all righteousness; and the worst enemies, if you knew it and felt it, and would acknowledge it, to yourselves. Therefore, say to yourselves, “Hast thou found me, O mine enemy?” Turn your eyes inward; look at the state of your hearts and minds—see what lodges there: your thoughts, wicked imaginations, unholy desires, ungodly wishes; dark and dangerous principles. “Be sure your sin will find you out,” whether it be covetousness or any other sin—all sins having their origin and rise in the heart,” which is deceitful above all things and desperately wicked. “Out of the heart proceed evil thoughts,” &c. These, if not watched and checked, betray themselves in words; and words, sinful and evil in themselves, will not remain contented without breaking forth into open sin—into wicked actions: so there is a chain of sin formed; and this, unbroken and uncast off, will drag the soul down to perdition. God alone sees the thoughts, though the man, or woman, or child, who is guilty of them, is conscious of them. But he takes knowledge of them, and they are sinful in his sight; yes, as sinful as if uttered and acted. Man only knows them then; but then he knows, too, where they have lodged, and from whence they have sprung. Evil thoughts are

your enemy, and but too often, even when you would not, will they break forth, and discover and betray you. Words are but thoughts, winged and clothed, issuing from that "little member," which "is a fire," and "a world of iniquity," and "set on fire of hell;" wicked words, I mean, here, abominable and uncharitable language, and so on. And what are actions, oftentimes, but solid words? Evil and ungodly practices are the acting out, the putting into substance, bad expressions; which are frequently, if not always, forerunners, or companions, of evil deeds.

And are not most of these, if not all of them, evil thoughts, unholy expressions, ungodly practices, generally, sooner or later, made manifest, brought to light, and punished in this world? Experience and observation tell us so. But, if not, most assuredly they will be in the next. The hidden things of darkness will then be made manifest, and the secrets of many hearts revealed. There is nothing covered that shall not be made known at the judgment-seat of Christ. Every idle word shall be given account of, and every work brought into judgment, as well as every secret and evil thought published abroad. And then, if not now, the wicked—the secretly and openly wicked—will start with shame, astonishment, and fear, and say, "Hast thou found me, O mine enemy?" All within, without, and around them, being discovered, in some sense, to be their enemy self, sin, Satan, God, angels, men.

Are you not afraid then, ye sinners and transgressors of God's laws, by covetousness, or by any other means, of the judgments of God? Do you not, under the convictions of a guilty conscience, cry out, in anguish of soul, "What must I do to be saved?" I hope you do; and, if so, let me endeavour to point out to you the remedy for your sin, for covetousness, or for whatever else it may be you are habitually guilty of; which troubles you more than Ahab troubled Israel; which proves your enemy, makes you work evil in the sight of the Lord, and has now found you out. May it prove now, then, your true and best friend; and may you find him, who is the Friend of sinners, the Saviour of your souls from all your enemies—sin, and death, and hell! May you say, "I have found him whom my soul seeketh after." And may he say, "I am found of him, that sought me not?" To be emptied of the love of money, you must be filled with the love of God; to renounce self, you must love the Saviour; to hate sin, you must love holiness. You cannot serve God and mammon, for they are two and different masters: you must, then, love God, and you will hate mammon; you must cleave to him, and you will despise it.

But grace—divine, almighty grace—given you by the Holy Spirit, can alone enable you to do this, and to "lay up treasure in heaven." Pray for that grace, to lay aside every weight, and the sin of covetousness, or whatsoever sin easily besets you. For this, look unto Jesus, the Author and Finisher of your faith. Believe in him, and you shall be saved from the guilt and condemnation, the power and love, of all your sins, whatever those sins may be. He is strong to deliver and almighty to save. Be deeply impressed with a sense of the evil and magnitude of the least sin, by a sight of the Son of God and Saviour of sinners upon the cross, dying a painful and ignominious death for your redemption, crucified for your sins, and "bruised for your iniquities;" these requiring no less than the precious blood, the perfect righteousness, and the all-prevailing merits and mediation of the eternal Son of God for their cancelling. By an interest, a particular and personal interest alone, in these, can you secure the salvation of your soul, your deliverance from sin and death, and an inheritance among the saints in light. Pray, then, night and day, for the pardon of sin, justification by faith in Christ, acceptance and reconciliation with God, renewal and sanctification of heart and life, and the final and everlasting possession of the glory of God. Pray for the Holy Ghost to take of the things of Jesus and shew them unto you—to quicken you from a death of sin to a life of righteousness. Then shall sin die in you, and holiness live and grow in you. Then covetousness of earthly good will give place to carefulness for heavenly treasures. Then you will grow in grace; in faith, hope, and charity. The love of Christ will constrain you to live, not unto yourselves, but unto him who died and rose again for you. So shall you be prepared for that great and solemn, yet joyful and blessed period, when, instead of your expressing the words of our text to our Lord, he, the Friend of sinners, but enemy of sin, shall say to you, in accents of mercy and of love, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

SOME ACCOUNT OF THE CONVERSION OF EDWARD BRUITTE,

LATE A ROMAN CATHOLIC PRIEST.

CONSIDERABLE sensation has been occasioned in the Roman catholic and protestant world on the other side of the straits of Dover, by the narrative which this pious individual has published of his "coming out from amongst" the deluded adherents of the triple crown. It is comprised in a pamphlet of ninety-six pages, which he designates,

"My farewell Words to Rome;" and bears a strong testimony to the sad corruptions which defile both the doctrines and practical workings of the papal system, as well as to the saving efficacy of the truth as it is in Jesus.

Probably the most interesting portion of his pages is the section which he terms, "The third and last Phase of my Life." From this section the extract which follows is taken. We should premise that his narrative is in the form of a letter to M. Guyard, grand vicar of the bishop of Montauban.

"From all that you have now read, you may conclude that I have engaged in a deep and conscientious study of philosophy and Romish divinity; and that, excepting in the first days of my faith, I have abstained from pouring error into the ears of the vulgar. And you may also conclude that, saving the fundamental principles which establish that there is a God, a soul, and an immortality of existence, I had not a thought free from that scepticism which floats in the undulations—well laid down in Descartes' 'Doute Méthodique'—between faith and incredulity, and incredulity and faith.

"In this agonizing state, I besought God to give me the faith of Rome. I strove to draw down his mercy upon me, by praying at night: I prayed, too, by day: at times, in the earnestness of desire that my prayer should be realized, I exclaimed—'I practise deceit on my own heart! yes, I deceive my own self!' But no answer came to me. The waves of error rolled back nothing to me but the image of lying vanities.

"I intermingled fastings and austerities with my prayers, and shut myself up in utter solitude, praying, weeping, and meditating, without ceasing. In the wilderness of a distracted soul, I remembered the direction given me by my confessor, and cried aloud, 'In Rome only is there truth! in Rome only!' And a voice answered me, 'Nay, nay, in Rome is falsehood only!'

"My feelings towards the virgin-mother were of a most loving piety: I decorated her shrines with flowers: I erected an altar to her with my own hands. 'Queen of heaven,' I sighed, 'come thou to my aid, my faith gives way!' I was answered, 'The virgin is not queen of heaven; she was a mother, full of love and grace. None but the idolater worships her. Let your prayer ascend to Christ, not to the virgin Mary.'

"I could not support this rack of doubt. A wasting stupor was slowly consuming me; I was drooping, step by step, into the tomb; bearing with me, to the footstool of eternal Justice, a heart laden with the weight of its own infliction. Let me ask, what is repentance without a Saviour? what is innocency without Jesus? I loved thee, blessed Redeemer, but my love was the burst of a philosopher's admiration; there was nothing in it of that perfect faith of a Christian heart which dies to its own feelings, so that Jesus may live and dwell in it.

"Jesus was the last plank on which I could find safety from the frightful wreck against which I was contending: I grasped, and clung to it; rather should I say, the free grace and tender mercy of my Saviour drew and clenched me firmly to it; and from that joyful day I know not the human being on whom a sweeter state of peace has rested.

"I was without 'daily bread,' for I was under an unjust interdict; but Christ spake to me by his gospel—'Consider the birds of the air, they neither sow nor reap: behold the lily of the fields.' I was dishonoured among men; but Christ spake to me by his gospel—'My grace is sufficient for thee. Happy are ye when ye suffer persecution for righteousness' sake.' My hands were empty, and my sister and her orphan children were famishing before me: Christ spake to me by his word, 'The Lord provides for the widow and the orphan.' The tear rolled down my cheek as I beheld my mother on her death-bed: Christ spake to me by his apostle, 'To die is gain.' Thus did that adorable Saviour, who had converted me to the truth that alone saves us, always compensate me for the burden of my afflictions with the richness of his consolations.

"Here is my reason, sir, for not seeking forgiveness of my sins at your hands: Christ teaches me, in his gospel, that it is for God alone to forgive sin. Here is my reason for not seeking the bread from heaven in your consecrated elements: Christ teaches me, in his gospel, that it is by his own hand, and from the heaven of heavens where he dwells, that he feeds the soul with the true manna from heaven. This is my reason for refusing to look up to the pope as the visible head of the church: it is Christ himself who teaches, by his gospel, that he, and he only, is the head of the church. And now you will know why I have turned my back upon the altar of your corruptions, and am for ever become free and a Christian. Glory be to Christ, for he hath loosed me from my chains."

The pious convert is engaged, and successfully engaged, in preaching the gospel in the very parish of which he held the pastoral charge; and many in it who were "blind," now see.

ST. THOMAS*.

At St. Thomas, everything was in readiness for the appointed service; the people were assembling from the vicinity, and the village seemed to have put on the appearance of Sunday. It is gratifying to state the very prosperous condition in which I found this parish, owing to the zealous and judicious exertions of its exemplary clergyman. The success attendant upon his labours, latterly so very marked and striking, he ascribes, under the divine blessing, to a more clear and earnest development, on his part, of the distinctive principles of the church; the bringing her claims more fully, plainly, and decidedly before his people, as the depository of divine truth, and the channel of heavenly grace. While he performed his duty conscientiously, with all calmness and zeal, as a minister of Christ, but without bringing forward prominently the government, order, and peculiar excellences of the church, the necessity of communion with her, by those who expect the privileges and blessings of the Redeemer's sacrifice, matters went on with regularity and smoothness; his people were decent and discreet in their Christian walk, but they seemed scarcely conscious of any difference between themselves and the sectaries around them. It was not till he pointed out, distinctly and emphatically

* From "The Church in Canada," a Journal of Visitation by the bishop of Toronto. London: 1843. Printed for the Society for the Propagation of the Gospel.

cally, the nature and privileges of the church, her close resemblance to the apostolic pattern, the many important and decided differences between her and other "protestant denominations," that his congregation began to feel that they were a distinct and privileged people; that the matters in which they differed from others were not of small, but of essential moment; and that they manifested themselves no longer lukewarm in her service, but ready to contribute with their substance, as well as by their example, to the advancement of her holy cause. The change, indeed, so justly ascribed to these causes, is very apparent since my last visit, two years ago: the church has been enlarged and repaired; a large and commodious school-house has been built, in which religion forms the basis of instruction, and the distinctive principles of the church are impressed upon the minds and hearts of the rising generation. Mr. Burnham, with the ingenuousness which always accompanies true piety as well as superior abilities, confessed that he was afraid at first to bring forward, in a very direct or formal manner, the distinctive features of our church polity and order; and that, even after the encouragement given to him and the rest of the clergy in my episcopal charge, at my last visitation, to conjoin instruction upon those important points with a faithful declaration of the great truths, and exhortations to the practical duties, of Christianity, he still felt apprehensive of the effect of "preaching the church," as it is sometimes invidiously termed. But, feeling it his duty to make the attempt, and conducting it in that spirit of gentleness and affection which the gospel inculcates, and the necessity of which was urged in my charge, the beneficial results have been most rapid and striking, in a religious as well as practical point of view.

Here, then, we have a proof, that the true way to succeed in any parish is to follow the order of the church; by which means all the leading doctrines of Christianity are brought prominently forward, while the people are instructed as to the ground upon which they stand, or ought to stand. It seems, indeed, a matter of positive unfairness and dishonesty, to withhold from the people instruction upon all that concerns their spiritual weal: they have a right to be informed, not only of what constitutes the soundness of the faith, but of whatsoever also may serve to promote unity of belief, and uniformity of practice; whatsoever may help to keep them a united body, and cause them to shun those divisions upon which every apostle and apostolic man has pronounced so severe a condemnation. That Christian steward can scarcely be said to give every man his portion—to bring out of his treasures things new and old for the edification and welfare of Christ's heritage—if, while he is faithful in preaching a crucified Redeemer, he omits all explanation of the order, government, and discipline of that church, which bears so near a connection with the Saviour as to be called his spouse, and in relation to which it is said, that they who are grafted into the church are grafted into him. The lawfully ordained minister of Christ may lament the religious differences which he perceives around him, and he may appeal to his flock to beware of *such divisions*; but they must be expected to listen to these *monitions* with indifference and with-

out interest, unless a full explanation is afforded of what constitutes the distinction between order and latitudinarianism—between the apostolic rule and the inventions which men have substituted for it—between the churchman and the schismatic. When these points of difference are fully understood; when the members of a congregation are duly instructed in what constitutes the foundation of their ecclesiastical polity; when they know why they ought to prefer and adhere to the episcopal regimen, and that it is not a matter of indifference what form of church government we adopt, or under what ministration sit; when they are assured that our beautiful liturgy, according to which we worship, is not a modern creation, but compiled from holy forms and services, which can in many instances be traced up to the apostolic times—when all these things are set before them, earnestly and faithfully, then may we appeal to them, in a voice of authority, to cling to the church, and to avoid those who cause divisions; because that voice will be no "uncertain sound," but its purport will be well understood. In that case, too, the arts of the dissenter will fail in their effect; and it will be found as difficult to shake the churchman from his filial affection and devotion, as the loyal subject of the throne from his allegiance. He will not then be thrown helpless, as it were, into the religious arena, and forced to yield to the first combatant who may assail him; but he will be fortified with armour, to repel the attacks of his adversaries, and put them to flight.

In the country parishes in England, especially those into which the teachers of dissent have not penetrated, it may be thought needless by the clergy to enter into any formal explanation of the claims and principles of the church; because the former have never been disputed, and the latter never assailed: the church there is strong in the affections of the people, because no rival has ever been seen in competition with her. But shift the position of these people; transfer them, for example, as emigrants, to a transatlantic colony, where the church holds not the same influence and pre-eminence; and the disastrous consequences of want of instruction in her peculiar principles, are discernible at once. They are thrown, perhaps, into some spot where the church is only named to be vilified; and the object of their early reverence and love, through the insidious and unopposed arts of religious deceivers, becomes one, at last, of indifference, suspicion, and hate. Against these melancholy results, the best and only precaution consists in a careful tuition in what constitutes the church's foundation, and the ground of her excellences: fortified by these instructions, he will not be so easy a prey to those who, from selfish motives, frequently "lie in wait to deceive." Here it may not be inappropriate to offer a suggestion to our brethren in the rural and other parishes in England, that they would prepare the subjects of their charge, who are about to emigrate, against such a contingency, by rendering an explanation of the claims of the church a portion of their valuable instructions; so that, going forth into the wilderness, they may not face their adversaries there without shield or spear, but be ready on every point to "give an answer to every man who asketh a reason of the hope that is in them."

The Cabinet.

PERFECTNESS OF THE GOSPEL.—Whoever adds to the doctrines of the gospel, as taught by St. Paul, does not only pervert the true, but in effect preaches another gospel, and falls, therefore, under the condemnation which St. Paul passed on the intrusive teachers whom he opposed, and, like them, must not, whatever his talents or learning, or character for piety and morality, be believed. Every attempt to make any one form of church government essential to Christ's presence with its members, or to raise confession to and absolution by a priest into an ordained preliminary to God's forgiveness of our sins through the sacrifice of Christ, or any other tenet which cannot be fairly demonstrated to be a necessary part of that gospel which St. Paul taught, is to be treated as the vain invention of men, and to be rejected, by whomsoever it may be brought forth. And where can we expect to find the essential gospel which Paul preached, if not in the epistles he sent to instruct and build up in all the principles of the Christian faith, those whom having first made the disciples of the gospel, he afterwards wrote to for their correction or reproof when they had fallen into error, or were in danger of a fall? There is no fundamental, no necessary, no important, no profitable doctrine that we can conceive his anxiety to preserve the truth, not only untainted by heresy, but also unencumbered by human additions, would have allowed him to leave unrecorded in his epistles. They embodied his conceptions of what he deemed requisite for the direction of the churches in those ages. Feeling, and boldly declaring himself to be inspired, he could not but believe that his writings would be preserved and referred to as the standard of the gospel communicated to him by revelation from the Lord; and to suppose them to be defective in any leading point, is to doubt the wisdom of the Spirit by which he spake. In the inspired volume of the New Testament, therefore, we are bound to conclude that the gospel of Jesus is, in all its essential features, fully contained, and that the Holy Spirit, under whose guidance it was composed, has allowed none of its indispensable doctrines to be dragged into light from obscure and doubtful expressions, but has left what man must know and do so plainly stated that it may easily be ascertained. Whatever, therefore, is attempted to be added to the clear and open declarations of that sacred volume, and held out as absolutely necessary to the constitution of a Christian church, or the salvation of a Christian man, that may we at once reject, as no part of the gospel which Paul taught as of necessity to be received. What he and his brethren preached as essential to Christ's religion, wants nothing either to correct or complete it, and they who bring in any new essentials by the corollaries they draw from doubtful passages, are guilty of the presumption of trying to be wise above what is revealed.—*Rev. C. Benson, sermon at Temple Church, June 11, 1843.*

THE PRAYERS OF JESUS.—How remarkable was the length of our Saviour's prayers! We read (Luke vi. 12) of his having, on one occasion, continued all night in prayer to God, and here we have an instance of his having remained in prayer from the

evening until the fourth watch of the night. We cannot find much difficulty in accounting for this. The pure and perfect soul of Jesus must have derived its chief delight from the sacred engagements of devotion, and could never have felt in a more congenial attitude than when it was sending up ardent aspirations of prayer and praise to the mercy-seat of the eternal God. Besides, no one ever had so much to ask for: independent of his own necessities as a man of sorrows, which required him frequently to offer up petitions, with strong and crying tears, unto him that was able to save him from falling, he had made the eternal interests of the world his own, and he prayed for their advancement; he had taken the sins of men upon himself, and he prayed for their forgiveness. His knowledge, too, of his people's wants must have afforded copious matter of supplication, and his foreknowledge of the condition of his church, until the end of time, must have suggested much which on these solemn occasions he embodied in earnest and persevering intercession. O that every sinner would pray for himself with even half the spirit of devotion which the holy Jesus manifested, when, even amidst the agonies of death, he exclaimed, "Father forgive them, for they know not what they do!"—*From "The Disciples in the Storm," by the rev. Daniel Bagot.*

Poetry.

HYMN TO THE DEITY*.

(For the Church of England Magazine.)

BY THE REV. HENRY O'NEILE, M.A.

SOV'REIGN of all! what other name so meet?
And yet how language fails to tell thy name!
Thou, by no language known! Or how shall reach
Of thought conceive of thee, who dost all thought
Transcend? Ineffable thou wast and art,
Yet of all speech the fount! All knowledge comes
Of thee; thyself unknown, unfathom'd still!
Creation wide, with voice endued or mute,
Is eloquent of thee! Both man and beast,
By reason or by feebler instinct led,
Thy deity confess, as each their life
And love derive from thee! Pervading God!
Nature's harmonious silence hymns thy praise,
Who art the source, support, and end of all!
All things in thee contain'd, yet far remov'd
From all—alone in thy sublimity!
Nameless thou art and must be, whom no name
Defines! What mental eye so pure can hope
To pierce th' empyræan where thou dost dwell,
Or penetrate the clouds that veil thy throne?
Thy grace I ask, thy blessing deign to give,
Thou above all supreme!—what name so meet?

St. George the Martyr. 1843.

STANZAS,

ON THE DEATH OF A YOUNG LADY.

(For the Church of England Magazine.)

O WEEP with me! A lovely girl is dead,
And nature cannot sorrow's stream control:
Grieve that her darling form from earth has fled,
But glory in the transit of her soul.

* From the Greek of St. Gregory Nazianzen, bishop of Constantinople, A.D. 380.

Consumption—surest minister of death—

Press'd with fell hand, which patiently she bore,
Till, quickly conquer'd, she resign'd her breath,
And Ellen's merry voice was heard no more.

In vain for her our prayers arose this morn;
For life was fleeting fast, too well we knew.
I sought the object of our hopes
And sorrowing went to bid a last adieu.

Her holy mind bright visions seem'd to cross,
Of bliss eternal to Gods servants' given;
And, while we mingled in a sweet discourse,
Her words were peace, and every look was heaven.

I mark'd her eye, which beam'd with hope's fair ray,
With a seraphic brilliancy to shine,
As in her view the glorious prospect lay
Of endless happiness in realms divine.

She smil'd, as conscious that her end was near;
And, as I stoop'd her lovely cheek to kiss,
An angel's voice breathed music in my ear,
And gently whisper'd, "Ellen is in bliss!"

A. C.

Miscellaneous.

ST. SEPULCHRE, LONDON*.—Robert Dowe, in his lifetime, on the 8th of May, 1705, gave 50*l.*, to the end that the vicar and churchwardens of this parish should, for ever, previously to every execution at Newgate, cause a bell to be tolled, and certain words to be delivered to the prisoners ordered for execution, in the form and manner specified in the terms of his gift, as set forth in the old will-book. An annual sum of 1*l.* 6*s.* 8*d.*, in respect of this gift, is charged upon the parish-estate in West Smithfield. It is paid to the sexton, who employs a person to go to Newgate on the night previous to every execution, where he offers to perform the prescribed duty; which is always declined, as all needful services of that kind are performed within the prison. Noorthouck, in his "History of London," gives the words of the exhortation. He states that the sexton "comes at midnight, and, after tolling his bell, calls aloud—

'You prisoners that are within,
Who for wickedness and sin,

after many mercies shown you, are now appointed to die to-morrow in the forenoon, give ear and understand, that to-morrow morning the greatest bell of St. Sepulchre's shall toll for you in form of and manner of a passing-bell, as used to be tolled for those that are at the point of death; to the end that all godly people hearing that bell, and knowing it is for your going to your deaths, may be stirred up heartily to pray to God to bestow his grace and mercy upon you whilst you live. I beseech you, for Jesus Christ's sake, to keep this night in watching and prayer, to the salvation of your own souls, while there is yet

time and place for mercy; as, knowing to-morrow you must appear before the judgment-seat of your Creator, there to give an account of things done in this life, and to suffer eternal torments for your sins committed against him, unless upon your hearty and unfeigned repentance you find mercy through the merits, death, and passion of your only mediator and advocate Jesus Christ, who now sits at the right hand of God to make intercession for as many of you as penitently return to him.' On the morning of execution, as the condemned criminals pass by St. Sepulchre's churchyard to Tyburn, he tolls his bell again; and, the cart stopping, he adds, 'All good people pray heartily unto God for these poor sinners, who are now going to their death, for whom this great bell doth toll. You that are condemned to die, repent with lamentable tears; ask mercy of the Lord for the salvation of your own souls, through the merits, death, and passion of Jesus Christ, who now sits at the right hand of God, to make intercession for as many of you as penitently return unto him: Lord have mercy upon you! Christ have mercy upon you! Lord have mercy upon you! Christ have mercy upon you!'

SYNAGOGUES.—In one part I visited a synagogue, where I found a rabbi reading some part of their ritual; but, in place of the Hebrews paying the slightest attention, they were conversing on ordinary topics, just as if they had been on exchange, in the street, or any other place than a house of prayer; in fact, appeared to be talking on matters of a worldly nature, or business. In this view I was reminded of their forefathers' being reproached for such profanity, and the sanctuary of their religion converted into a "den of thieves." What inconsistency! Yet so it is, where much stress is laid upon externals and minute ceremonies, the observance of these seem to be considered a full equivalent for that of which they are but the mere conventional and dead signs, unless accompanied by what alone can give them efficacy and meaning—the assent of the mind and the feelings, and that internal reverence which passeth show. That persons who comply with forms, merely as such, and what they have been accustomed to, should thus be guilty of such reprehensible conduct as that I witnessed, is, perhaps, not surprising; but that it should be tolerated by those who must certainly have the power of enforcing outward decency of demeanour, is, indeed, strange, and as lamentable as it is unintelligible. It may be observed that, in this respect, these matters are little, if at all, better conducted in Roman catholic churches, which are too often made places of rendezvous, lounging about, idling, whispering talk is heard, &c.; assignations are often, I maintain, made in these.—*Rae Wilson in Italy.*

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* From "A Collection of old English Customs and curious Bequests and Charities," &c. By H. Edwards. 12mo., pp. 307. London: J. B. Nichols and Son.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 454.—MARCH 16, 1844.



SKETCHES OF NATURAL HISTORY.

No. XIV.

LLAMA.

(Auchenia of Illiger—Lama, Cuvier).

THE llama is the generic name for the camelidae of the western continent, to which it is confined—though in very many respects it differs from those of the east. The localities in which it is chiefly to be found are the cordillera of the Andes, below the line of perpetual snow; Peru (but not in Mexico) and Chili principally, though now much reduced in numbers: in Columbia and Paraguay they are more rare. When the Spaniards conquered South America, they found that the llama was the only beast of burthen which the natives possessed. Five varieties are discriminated by some naturalists: the llama proper, the paco, or alpaca, the vicuna, or viconia, the guanaco, and the huaco.

According to Augustin de Zarate, treasurer in Peru, A.D. 1544, and others of more modern date, the llamas furnish the natives with wool for their vestments, like sheep, and are used by them as beasts of burthen. They do not require to be

shod: neither are they guided by a rein, or fed with oats. They serve their master gratuitously. Content with wild herbs, they cost nothing for food; and, supplied with a warm covering, they do not require to be housed. They are rather larger than sheep, but less than heifers; with a neck like the camel, about three feet long, lofty legs, and a compact body. Some are black, some brown, and some piebald.

The llama is cloven-footed. The flesh is good, though gross; but that of the lambs is more delicate. It is rarely killed, because it is of greater use as a beast of burthen, and the wool serves for making cloth. This wool is cleaned, spun, and woven into garments. It is of two sorts: one coarser, called *Havasca*; the other finer and more loose, which they called *Cumbi*, or *Compi*. From this last the inhabitants weave curtains and hangings of most elegant workmanship, which last a long time, and in splendour do not yield to silk; and they are so neat in their work, that the elegance is nearly equal throughout, nor is the web or woof ever apparent. The ancient Peruvian monarchs kept up many works for weaving *cumbi*, the principal artificers in which lived at Capachica,

on the banks of the lake Titicaca. These wools they dyed with the juice of various herbs. But most of the Peruvian natives are cunning in this weaving, and have in their huts instruments adapted for the art; and from these sheep they draw most of the necessities of human life.

The greatest use of the llama is in carrying burthens; for sometimes 300, sometimes a drove of 1,000, carry various articles of merchandise—skins of wine, chocolate, maize, *chunno*, and quicksilver—to Potosi and the other mines and towns.

Acosta speaks of their employment in conveying silver from Potosi, &c., and observes that he has often wondered how droves of them, sometimes consisting of 1,000, sometimes of two only, and not unfrequently laden with 3,000 bars or plates of silver, worth 3,000 ducats, should make their way, accompanied by a few natives only, who direct them and load and unload their burthens, and hardly attended by one or two Spaniards, passing the night in the open air and without a guard, and that so safely that a bar is scarcely ever missed; such was then the security of travelling in Peru.

The burthen of each beast amounts to 100 and sometimes 150 lbs., which they carry three, or at the most four leagues a-day, according to the length of their journey, treading heavily, but securely, and finding their footing among craggy places and precipices, where their guides are scarcely able to accompany them. And here I cannot but advert to the providential arrangements of God in adapting the structure of animals to the localities in which they are placed.

“The most marked difference appears to exist in the structure of the feet [of camels and of llamas]; and this difference is, as we shall presently see, demanded by the several localities and habits of the two groups. No structure can be imagined more admirably contrived for the support and passage of an animal over arid sands than the elastic pad which forms the sole of the camel's foot, and on which the conjoined toes rest. But the problem to be solved was the adaptation, in an animal of generally similar structure, of a foot to the exigencies of the case. The pad which connects the toes of the camel beneath would have afforded no very sure footing to an animal destined to climb the precipices of the Andes; and we accordingly find, in the llama, toes with strong and curved nails, completely separated from each other, and each defended by its own pad or cushion, so as to present the most perfect modification of the parts, with a view to firm progression, either in ascent or descent, whilst there is nothing in the structure calculated to impede great rapidity upon comparatively plain ground.”

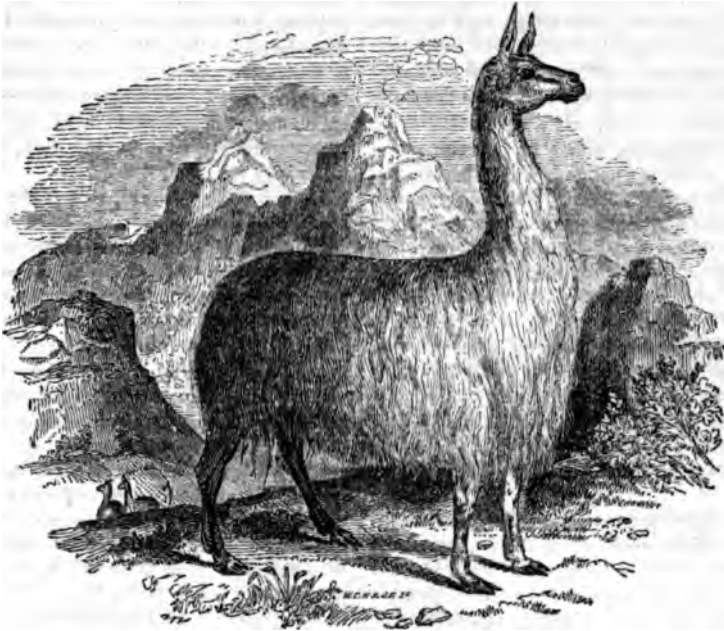
Their leaders know their stations, where food and water for their cattle abound. Here they pitch their tents and unload their beasts. When they have only one day's journey to make, the llamas are able to bear a load of even 200 lbs., or to move forward as many as eight or ten leagues. These animals rejoice in a cool temperature; and, therefore, they are propagated abundantly in the mountains; whilst they fail in the plains, on account of the too great heat. The bald sheep, or guanaco, are fawning and gentle. As they proceed, they stop and regard the *passers-by*, without any expression of fear or plea-

sure, attentively, with erected neck. At time they are so suddenly terrified, that they run off to the mountain precipices with the greatest swiftness, so that it is necessary to shoot them to save their loads. The pacoos, at times, also become so enraged, or so wearied with their burthens, that they lie down, and cannot be made to rise either by threats or blows; whence a proverb has arisen, and stubborn or obstinate men are said to be *impacatos*. There is no other remedy than for the conductor to sit down by the animal, until he prevail on it to rise spontaneously and by kindness.

Llamas in a wild state herd together, sometimes in number one or two hundred, feeding on a rushy grass called “*ichu*,” which grows on the mountains, and, it is said, never drinking when they have sufficient green herbage. Buffon mentions some which never tasted any kind of liquid for two years. Modern observers have noticed the careful look-out that they keep, and the rapidity with which they flee, then turn to gaze, and again swiftly gallop off. Molina says that the guanaco leaves the mountains, where they passed the summer, at the beginning of winter, when they descend to the plains. Here they are hunted down, at least the young and inactive, with dogs by the Chilians. During the chase they are frequently to turn on their pursuers, neigh loudly, and then take to their heels again. Another mode of capturing them by the Indians is for many hunters to join and drive them into a narrow pass, across which cords have been drawn about four feet from the ground, with bits of cloth or wool tied to them at small distances, somewhat in the way adopted by gardeners to keep small birds from the seeds. This frightens them, and they get together, when the hunters kill them with stones tied to the end of leathern thongs. If there are any guanacos among them, they leap the cords and are followed by the vicunas. Those that I have seen in captivity have been tolerably mild and tame, but very capricious, accepting biscuits and such delicacies from visitors, but ejecting a copious shower of saliva in their faces at the least real or fancied affront. This shower, though sufficiently unpleasant, has not, as far as my experience goes, the acrid and blistering properties ascribed to it by some authors. Not a few visitors at zoological gardens can bear testimony to this.

An attempt is now making to introduce the alpaca into this country (see plate 2). The following is a notice on the subject:—

“The alpaca is being attempted to be naturalized in Britain, and is now possessed by several noblemen and gentlemen in England and Scotland. A memoir on the subject has been addressed to the proprietors of waste lands, by Mr. Walton, and is now published, in the shape of a pamphlet, by Smith and Elder, London; and Connell, Liverpool. The animal is a native of the Andes Cordilleras, of Peru, and inhabits the cold regions elevated 8,000 to 12,000 feet above the level of the sea. There they find their favourite and peculiar beverage, the *ichu* plant, one of the graminaceous tribe, which grows to a considerable height, and produces in suitable places some good natural meadows. The naturalists place them in the natural order of ‘Ruminantia,’ but they also bear a comparison with the ‘Capridae;’ and in some properties approach the camel. The constitution is hardy, and adapted to cold, mountainous re-



(The Alpaca.)

The only doubt entertained with regard to climate is the humidity, our latitude proving that noxious quality, though the degree of cold is less intense. The wool is fine and soft, and resembles silk more than common; considerable quantities have been imported, and in the Custom-house returns it is included under the article 'mohair yarn,' which is manufactured into canilets and moreens. Many persons think alpaca wool will suit the manufacture of Cashmere shawls. Fine goods are mixed of alpaca wool, and in many cases it passes for

The flesh resembles that of the deer, and is adapted for hams. The skin is useful in binding, and in making belts and straps. Average weight of the carcass of the alpaca is 200 lbs., and many of them much exceed weight. In our country the carcass is rather regarded than the wool; and, under our present habits of living, any animal less useful for being animal food would not compete with our own breed. But it appears the alpaca is recommended for situations not used for sheep—least, very rarely—and, if they succeed in open and enclosures in the first place, the trial posed situations will be very interesting. Experiments, with a view to add to production and the employment of labour especially, the attention of the wealthy and the support of community. At present the few attempts do not warrant any general conclusion, but are valuable so far as they have gone. The patriotic duals who now possess the animals will, no doubt, bring their capabilities to a just and satisfactory test."

THE PLEDGE GIVEN BY SPONSORS AT BAPTISM*.

It would have been better, it must be allowed, and would have prevented much misunderstanding, if the sponsors had been required to give their pledge in a more direct and intelligible manner. As it is, however, they give it in the following way:—They promise for, or in the name of, the child—personating him, as it were—that he shall "renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments;" whilst, at the same time, for his performance of this promise they themselves become sureties. Now, if they become sureties for his fulfilling the promise, they of course pledge themselves that the means shall be used which are necessary for securing the fulfilment of it; in other words, that he shall receive a Christian education.

But are we warranted, it may be asked, in putting such a promise into the mouth of an unconscious babe? Can any man, however holy, promise, in the name of any infant whatever, that he shall be a believer in Jesus, and die in the faith and obedience of the gospel? This difficulty appears great and unanswerable, till we consider that this promise is made after a promise made by Christ, and altogether grounded upon it. The sponsors are thus addressed: "Dearly beloved, ye have brought this child to be baptized: ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have

* From "The Office of Sponsors briefly and practically considered." By the rev. John Venn, M.A., vicar of St. Peter's, and rector of the united parish of St. Owen, in the city of Hereford; and late fellow of Queen's college, Cambridge. London: Seeley's. 1844. A most important subject treated admirably; published in the form of a small tract, for circulation.

heard, also, that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully for his part promise by you, &c." No human being can live a life of holiness, unless he be regenerate; and we can no more regenerate a soul than we can create a world. But, if it please God to regenerate an infant, then we may safely promise that that infant shall bring forth—under Christian instruction—the fruits of a regenerate nature; viz., repentance and faith and holy obedience unto his life's end. If it be said that the promise made by the sponsors is in positive and unconditional terms, I answer that Christ's promise, on which theirs is grounded, is made in terms equally positive and unconditional (Matt. vii. 7). In both cases, however, a condition is implied: in the one case, that the prayer be in accordance with God's will; in the other, that the infant be regenerated*.

Such, then, being the promise, for the performance of which the godfathers and godmothers are sponsors or sureties, their duties are obvious. They are thus stated in the address which closes the service:—"Forasmuch as this child hath promised, by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him, ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath here made by you. And, that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide that he may learn the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and Christian life; remembering always that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

"Ye are to take care that this child be brought to the bishop, to be confirmed by him, so soon as he can say the creed, the Lord's prayer, and the ten commandments, in the vulgar tongue, and be further instructed in the church catechism set forth for that purpose."

It will be seen, from this address, that, while the responsibility of bringing up the child in a Christian

manner rests, in the first place, with the parents, the responsibility of seeing or providing that the parents do so bring up the child rests with the sponsors. It is evident, therefore, that the sponsors ought, from time to time, to see and examine and exhort the child; and, if necessary, to exhort the parents likewise, and remind them of their duty, and supply, as far as they can, their deficiencies.

It is evident, however, that if the sponsors have not the necessary opportunities of discharging this duty, they are no longer responsible for it; and it is equally evident that, if the child should grow up in impenitence and unbelief, notwithstanding the faithful performance of their duty, they are not chargeable with it. They are responsible, not for the regeneration of the infant, which God alone can effect, and without which there can be no holiness; but for seeing—provided they have the necessary opportunities—that the child is properly instructed.

When it is said that the sponsors are to take care that the child "be brought to the bishop, to be confirmed by him, so soon as he can say the creed, &c.," it is of course supposed that the child, after having been duly instructed, is himself desirous of making a personal and public profession. If he is desirous of it, the sponsors must take care that he has an opportunity of being confirmed; and one of them is required to be present at his confirmation, as a witness; but to bring him to be confirmed against his own wishes and convictions would be highly sinful.

Such are the duties of godfathers and godmothers, as sureties for the child. But when do these duties cease? They cease as soon as ever the child comes of age to take the promise upon himself; for it is only till then that they are sureties. When the child attains that age, he is old enough to be confirmed; and, whether he is confirmed or not, the godfathers and godmothers are then released from their responsibility as his sureties.

It must be remembered, however, that, though they cease to be sureties at that time, yet they ought never to cease to take an interest in one towards whom they have stood in so solemn a relation; but endeavour ever afterwards, as they may have opportunity, to use their influence over him for his spiritual good.

THE PRIVILEGES OF THOSE WHO HONOUR GOD.

THE volume of inspiration instructs not less by example than by precept—not less in its biographical details, than in its more general and comprehensive system of faith and morals: all given to furnish man with a guide to his faith respecting the attributes, will, and requirements of God; and—as a secondary cause, consequent thereon—with the rule of his life and external practice. It teaches him what he shall believe; but does not leave the life of faith in its exemplification—the experimental and practical part—to be the result of mere inference alone: it teaches him by the still more significant dialect of actions. In this respect, how unlike the false systems which have been ushered into the world—this one highly important particular, as worthy of special regard to us in later times, from its invaluable tendency to

* Upon this principle, the language of the catechism also is, I think, to be interpreted throughout. Take the answer to the second question, for instance: "My godfathers and godmothers, in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Now, this language, as regards the child's standing before the church—which is not warranted to decide who are, and who are not, her true members—is absolutely and invariably true; but, as regards the child's standing before God, it is only true on the supposition that the prayers for it at its baptism were heard. And if it be asked, "Why, then, is not the statement so qualified?" it is enough to answer, that Christ's promise to answer prayer is sometimes qualified, but at other times given in the most unqualified language.

confirm our faith, that, "written at divers times and in sundry manners," through a period—extending from Moses to Malachi—of a thousand years, and from Malachi to St. John, of upwards of five centuries, each succeeding writer sets the seal of his experimental conviction on the truth of each and all of the preceding writers; thereby affording us an unbroken chain in the testimony, not of one or two, but of many witnesses; and thereby rendering the stream of confluent testimony stronger as it should pass down and along the vale of time, until lost in the ocean of a glorious eternity; assuring us also that here there could by possibility be no collusion, forcing us to acquiesce in the conclusion arrived at by the poet:—

"Whence, but from heaven, could men unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths? or how or why
Would all conspire to cheat us with a lie?"

Not unlike a geometrical proposition, also, it first, as it were, asserts a theoretical fact; and then proceeds to prove, by regular deduction, the fact thus asserted, by reference to the lives of "a cloud of witnesses." It brings before man's notice the promises and the threatenings of the Most High, and then directs his attention, and fearfully directs him, that he may "stand in awe, and sin not," to the fulfilment of both in the history of these witnesses; the generality of the incidents in whose deeply eventful history—to wit, their blessings and punishments—"happened unto them for examples, and were written for our admonition;" and, as the same apostle whose words have been cited elsewhere expresses it, "whatsoever things were written aforetime were written for our learning." What, indeed, is all history but "philosophy teaching by example?" and what is sacred biographical history but, in a minor sense, a revelation of God's general mode of dealing with—whether within or without the pale of his church—the sons and daughters of men?

Nor let the "wise in their own conceits" be disposed to undervalue this mode of conveying instruction and encouragement through the medium of example; a mode which the Holy Spirit has condescended, and still condescends, to use. We all know and have experienced, more or less directly, this tendency in example to afford stimulus to our languid efforts, strengthening to our faith, encouragement to our perseverance in "following them who now inherit the promises," patience to our hope, and to increase that sympathetic union and fellowship of all the members in that mystical body who "hold the head," Christ Jesus. We must all acknowledge what an incentive to operate is furnished by the good example of others around us; and, inasmuch as "no man liveth unto himself, and no man dieth unto himself," the whole church militant, in its united collective capacity, may be regarded as a witness and example; the latter to stimulate and teach, and thereby become "a light of them which are in darkness," "an instructrix of the foolish;" and the former to bear testimony to the truths of the Most High—"Ye are my witnesses, saith the Lord, that I am God." It is thus the Most High, indirectly and mediately, as by a secondary agency, influences men's hearts; and (using every motive consistent with men's free agency as accountable beings) by moral suasion produces con-

viction, secret but certain, in their minds; not overbearing the will, but "reasoning together" with them through the instrumentality of ministers, who have been themselves first made the witnesses, in their own proper persons, of the truths which they are commissioned to teach, and of the "glad tidings" which they are authorized to communicate; enabling each of them to "set to his seal that God is true," that "the word of the Lord is tried;" and to tell authoritatively, from the confirmation of their own experience, that the Lord Jesus "is a tried stone, a precious cornerstone, a sure foundation;" and, not only preaching the gospel, but showing its power on their own lives.

Let us instance, by way of illustrating the preceding view, the case of a man born—suppose, for example—in a remote country, the rivers in which were without bridges; who had never seen, and consequently had been totally unacquainted with, the principles of "the arch," until the period of his debarkation in one of our large towns; and had then, for the first time, seen a river whose opposite banks were connected by means of an arch, or a bridge of a single span—apparently affording the means, not unaccompanied with danger, of transit to such as might choose to avail themselves of it. The stranger has occasion, for the first time, say, to cross to the other side of the river from that on which he has debarked, on some pressing emergency; but will any earthly motive make him yield consent to try first himself the experiment of passing over, or test the capabilities of the arch at his own risk? It may be almost safely affirmed that no urgency of appeal, no explanation of the theory of the construction of arches, or mere verbal assurance that it cannot give way beneath him or precipitate him into the yawning abyss below, would prevail with him to make the experiment. Still, as he views the height of the arch—the rapid and eddy current underneath—his fears prevail over his better judgment: unnumbered terrors, connected in association with his falling in, crowd upon his appalled imagination, and his resolution fails. In such case, the only way, it may be presumed, to make him summon courage and nerve to make the trial, is by example. Whoever felt an anxiety in his behalf, or sympathized in his distress, would encourage him by the example of first crossing himself in the stranger's presence; and, having run backwards and forwards, and having stood and leaped on the crown of the arch, would assure him that his fears were vain; and thus give strength to his determination by the contagion of example. And even when he did make the trial, with how palpitating a heart, and how great his subsequent joy, at finding the trial not disappoint him, and his fears to be groundless, and what his disinterested friend had told him to be true! Thus it is the saints of God teach, with united acclaim, "all who believe on the Lord Jesus shall not be disappointed," and prove it by their example—an example which often "wins without the word."

But the biography of scripture affords us examples, not only of what we should pursue, but of what we should avoid; not only with motives to attract, but still more powerful motives to deter; while it holds up the guiding star of the holy lives of patriarchs and prophets, and says to us, "Their faith follow, considering the end of

their conversation." It also holds up as examples the wicked—the Egyptians; the rebellious children of Israel, who perished in the wilderness; the sons of Eli; Absalom: and, pointing to their end, says, "Now all these things happened to them for ensamples; and they are written for our (Christians') admonition, to the intent we should not do as they did;" thus proclaiming their lives as a beacon to warn us from approaching the rock whereon they split.

This apparent digression, however, from the original design of the writer in contributing this article, might, at first sight, seem to subject him to the charge of discursiveness; to which he should plead guilty, were it not intended as a preliminary towards illustrating and confirming, in a way the most convincing, the words spoken by God to Eli—"Them that honour me I will honour; and they that despise me shall be lightly esteemed"—by the following simple and heart-rending narrative, the chief merit of which consists, unhappily, in its being a narrative of facts, for the truth of which the writer can vouch, and in which the names and immediate residence of the parties chiefly interested are suppressed, entirely from motives of delicacy, and as unnecessary in detail, to give more enlarged interest to a subject but too interesting in itself already, and which requires no factitious ornament to commend it to the judgment, or bring it home to the hearts and consciences of all who may read it. It forms its own moral, by affording a perpetual monument of God's standing hatred against sin, which leads to the sin of unbelief, of which it is at once both the effect and cause: the sin of unbelief being caused by, as well as the cause of, those sins in practice, which are only the embodiment or condensation of the crude and undigested theories of that unrenewed heart from whence "proceed the things which defile the man."

Some years ago, when Robert Owen first commenced his sad career, to the ruin of many a soul since, and to the misery of families unnumbered, he visited the sister kingdom of Ireland, for the purpose of forming what he was pleased then to designate his "co-operative societies;" and, whatever might have been the primary motive which led to this undertaking, whether, like the infidel Babel-builder, from ambition to procure himself a name which should be handed down to posterity, or really with the mistaken, though sincere idea—as sincerity may be the last stage of human corruption—of benefitting human society, his avowed design was the latter, and in much the same way as his prototypes of old, by the futile endeavour to shew his fellow men how they might live, not only independent of "the—falsely so called—divine revelation," but even bettered by the change, by forming themselves into social communities, each individual mutually sustaining and dependent upon all the others, and doing each to other as he would be done by, or dealt towards in turn, without any other motive to ensure or perpetuate the observance of this maxim (shall it be called of revealed religion?) than that derived from the idea of its utility and expediency in promoting the general good of the whole community, and, consequently, of each member in particular. Foolish man! Did he suppose, or could he have been so ignorant of the perversion of human nature, as to think, this would be long practised where there

was not the knowledge, or at least the dread of a superior power, to enforce its observance or punish any departure therefrom? Or did he imagine that this rule of nature was not to be found, over and over again, reiterated in the book which Christians believe to be from God—promulgated and established by that which could alone constitute it a law, viz., the most awful sanctions? And even supposing this end could have been attained, to follow out the rule of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise;" and what system of ethics did the merest utilitarian ever desire higher than this? even supposing this rule could be fully followed out in life, what hope could this cold, unfeeling sceptic give the poor worms of earth, his dupes, to counterbalance their fears of death, to cheer and sustain them in "passing through the dark valley of the shadow of death?" What triumph over death? what peace in life or in their latter end? None, none, none! How joyless and cheerless the prospect! How cold and comfortless the thought! Even as if the sun were plucked by infinite power from the heavens, leaving us shrouded in the gloom of midnight. Again, supposing Christianity were a delusion, so long as it afforded present tranquillity and comfort, which no other system under heaven has been found capable of doing, inasmuch as the controversy is between Christianity and no religion at all—other false systems out of the question—how cruel to rob poor creatures of earth of it, until a better were devised as a substitute instead! And in what respect could the believer in this mode of religion be worse at the hour of death, or beyond it, than he who did not receive it? "How foolish you will look," was the remark of an infidel nobleman to a pious prelate of the last century—"how foolish you will look after death, if Christianity be not true." "Ah, but my lord," was the reply of the faithful bishop, "how foolish *you* will look, if it be true."

But to proceed. In pursuance of his professed design, this wandering spirit, after having received, in open discussion, in the Rotunda of the Irish metropolis, chiefly at the hands of one of the fellows of Trinity college Dublin, and in the judgment of the most unprejudiced witnesses, a discomfiture which would have been fatal to the resolution of any other man save himself, came, among other places, to the county of —, in the south of Ireland, of which county —, esq., one of the most respectable, influential, and highly descended and allied gentlemen in the county, or in the kingdom, was high sheriff, who, in consequence of his official position as first magistrate of the county, became exposed to the first assault, in the request unblushingly made to him by the old apostle of infidelity, to allow him the use of the court-houses throughout the county, for the purpose of advocating his cause, and stating the nature of his claims on general support and co-operation. In vain was the high sheriff appealed to by his friends and well-wishers generally, to refuse the influence of his sanction to such indecency. In vain was he urged to act consistently with his own professed principles, by withholding his countenance and support. In vain

did the accredited ministers of religion direct his attention to the fatal consequences of such an act, written as with a sunbeam in prophecy—all was of no use : whom God will destroy he first stultifies. "He that being often reprov'd hardeneth himself shall unexpectedly be destroyed, and that without remedy." Like the sons of Eli, who would not listen to their father, "it was of the Lord, that he might destroy him." He was deaf to all entreaties ; or, if he replied at all to their remonstrances, it was only to say, "If Christianity be true, why veritas nihil veretur nisi abscondi*, and it can defend itself ; and if it be false, why the sooner we get rid of it altogether, the better." Thus did this unhappy man delude himself, until "God sent him strong delusion, that he should believe a lie ;" because he "received not the truth that he might be saved," and "gave him over to a reprobate mind, to do those things which are not convenient."

And here it may be remarked, in passing, that where the truth is only held in a mere profession, it is worse than no religion at all ; inasmuch as it always possesses the power of indurating the heart, rendering it harder than the nether millstone, and "searing the conscience," besides involving its possessor in the deeper guilt, when the light is not acted up to by that assistance which God is able and willing to bestow on all who ask it through faith in "his dear Son ;" and is always less operative for good, than false systems for evil. It might also be a nice question for the metaphysician, to enquire why error, in any of its multifarious phases, will be more pertinaciously adhered to by its professors—how repugnant to right reason soever—than truth, when dead, by its professors, supposing both parties constituted alike in all their moral, social, and intellectual qualities, did he not know already that there is in every unrenewed heart a homogeneity to what is bad, erroneous, and devilish ; and that "to believe in the Lord Jesus with the heart," is as much a moral test, as it is, in our estimation, proof of a well regulated mind. Has a really good infidel been found ? Certainly not Voltaire, not Paine, not Gibbon, not Byron, with others of the same class. The repented lapses of the Jews into idolatry, is a proof of this position also ; the tergiversation from the worship of the true God is thus pathetically deplored by the mouth of his prophet—"Have a nation changed their gods, which yet are no gods, but my people have changed their glory for that which doth not profit." "Be astonished, ye hearers, at this." Suffice it to say, in developing this principle, Mr. — opened the doors of all the court houses to the discussion of these doctrines, and ultimately became, unhappily, most influential convert to owenism ; nor an inactive one, but conceived it to be his duty to spread the doctrines thus publicly embraced.

It had been comparatively happy for him had his career stopped short here. But, no : he formed a co-operative society among his more immediate dependents ; to which, attracted by the charm of novelty, considerable numbers attached themselves. Nor were warnings upon warnings, even during this period, wanting to recall him to the 'covenant of his God ;' but, Cassandra-like, they seemed doomed to be unheeded. Among

others, a gentleman, who had been a post captain in the navy, known to the writer, and who entertained, though not professedly religious himself, a high respect for religion, called upon him when the institution seemed in its most flourishing state, nor as yet betraying any symptoms of its rapid decay ; and, as they had been neighbours and intimate from childhood, said the captain, addressing him by his Christian name, "A blessing cannot rest upon this ; and, sooner or later, the finger of God will be made visible in its demolition ; and, therefore, I advise you to quit it in the name of him in whom I believe and you should believe." "——," said the other, addressing him with the same degree of familiarity, "I know what you mean ; but my mind is made up, and my resolution taken : I cannot be persuaded, therefore, to abandon it : I believe it is for the improvement of society—only opposed by priestcraft." Thus matters went on until the state of the finances became, in a manner, as difficult to be accounted for as the taking off Pharaoh's chariot wheels, unless attributed to divine agency—disarranged—and, in an evil hour, unhappily for himself, the gentleman in question was tempted to extricate himself from his pressing difficulties by "forgery." But how this should have been, is not the least mysterious part of this unhappy affair. Possessed of a very large rent-roll, unencumbered by any preceding difficulties, vast numbers of friends to apply to, in case of any pressing necessity, who would be most willing and able to relieve him, he seems to have been made a signal monument of God's displeasure, and as a beacon to others to deter them from following in his track.

The penalty annexed to his crime, at that period, was the awful one of "death," forgery being then deemed capital ; but this he avoided by precipitate flight ; nor do I know whether, if taken at present, he would not be tried by the laws which were in force at the period alluded to when the crime was committed, as he rendered himself liable to the then existing penalties. However, he has not since been heard of. The displeasure of God seems to have fallen on the entire place and family for his sake. His only brother, from having been a most polished gentleman, though not a religious man, became a confirmed drunkard ; and went roving about in search of the whiskey bottle, with scarcely clothes sufficient to cover his nakedness. His sister, a lovely girl, married a gentleman who had been knighted, probably for the sake of obtaining the title of "lady ;" her husband turned out a bad man, and forsook her after the birth of their first and only child ; and she, having dropped the vain title, was obliged to go as governess in a gentleman's family, some hundred miles off. The fine old family mansion presents all the appearance of desolation ; the roof fallen in, the premises dilapidated, and the jackdaws apparently the chief proprietors where once all was cheerfulness and hilarity, but—forgetfulness of God : need I add that socialism was effectually broken up, and that, in the language of the 64th psalm, "all men feared and declared the work of God, and wisely considered of his doing ; the righteous were glad in the Lord, and trusted in him." No more signal proof could be afforded of the truth of the words of God, or none required more corroborative thereof : "Them that honour

* Truth fears nothing else except to be concealed.

me, I will honour, and they that despise me shall be lightly esteemed."

In conclusion, it may be observed, that as nothing can be of such paramount importance as securing a proper provision, in the way and on the terms on which the Author of our existence and of "our peace" has offered it for our acceptance, in that as yet to each of us "untried being," those "new scenes and changes through which we must pass," it becomes every thinking and prospective creature, whose imagination will, despite of him in the endeavour to solve the mystery of existence, be borne onward by the current of his thoughts, and expatiate amid scenes that are distant and future, seriously as for his life to inquire, "Is this book, which professes to be a revelation from the Author of my being, indeed genuine and authentic? On what does it found its claims to this divine origin? Are its details in harmony with the records of universal history? Does it invite inquiry, and amply reward the honest inquirer? And, while it proclaims my danger and reveals my duty, and while it directs my eye to 'One mighty to atone,' who condemns, in order that he may justify, and justifies to condemn no more; and, while it holds up a guiding star through the dark pilgrimage of life, and extends the horizon of our moral and social existence into the boundless ocean, without bottom and without shore, of a happy eternity—O, what are the proofs that these things are so?" It becomes him, like the Jews of Berea, to "search whether these things be so;" not to reject without sufficient testimony of their invalidity, nor accept, though a Paul may have preached, without proper credentials to support them; and thus "be fully persuaded in his own mind," that he may "be able to give a reason of the hope that is in him;" and, having satisfied himself on these heads, no longer to halt between two opinions—a medium course in such case were the very culmination of madness. If the bible be from God, then, whatever it reveals, if it be worth anything, it must be worth every thing—all things else put together; and, having made his selection between God and the world—the two great claimants on his affections—like Joshua, "while others do as they may, he and his house serving the Lord," he will find that "he that believeth hath the witness in himself," both in the direct—as from the Holy Spirit—and indirect or inferential, viz., by its concomitants or fruits, attestations to the truth of that really divine book; he will find the affairs of life as so many providences made to subserve the purposes of divine grace—the "all things working together for good;" while in the path of duty, i.e., of safety, the things of time and sense "working out for him a far more exceeding and eternal weight of glory," and becoming so many favourable gales to waft him onwards to the shores of a blessed eternity, "that haven where he would be." Like the stately vessel which glides, with an union of majesty and gracefulness, onwards in its course—every sail set and every streamer fluttering gaily in the breeze—that which meets the eye and which charms by the variety it gives to the sea view, beautiful though it may be, yet is the least valuable part: the treasure it conveys is unseen, and less attended to by the casual

observer; yet, without the external part adapted to meet and be impelled by the winds and tides and other appliances, it could not arrive in safety at its destination. Such is the Christian. "All things work together for his good, because he loves God;" and "he that spared not his own Son," that gave the greater, will he not give every meaner gift also "necessary for life and godliness?"

Let him remember, also, that profession is not principle necessarily; and, while there can be no saving religion without a sound profession, even as there could be no oil without a lamp to hold it, there may, as in the case of the foolish virgins, be the vessels without any oil. And "if any man be in Christ, he is a new creature: old things are passed away; all things are become new." "God is glorified in the body and in the spirit, which are God's;" and God honours him, in turn, in the eyes generally of others, because, "while they that despise him are lightly esteemed, them that honour him he will honour."

THE WORLD OVERCOME BY FAITH:

A Sermon,

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1 JOHN V. 4. 1845

"This is the victory that overcometh the world, even our faith."

BEFORE entering more immediately on the subject of our discourse, it may be proper to observe that the word rendered "victory" in this passage, implies the instrument or means of victory. The text, therefore, should, according to the more strict and accurate rendering of it, run thus: "This is the instrument or means by which we overcome the world, even our faith;" or, to put it in a still more intelligible form, "Our faith is the instrument by which we overcome the world."

I shall now, without any further preface, proceed to consider, in the first place, the enemy to be overcome—the world; and, in the second place, the means by which the conquest is to be achieved—our faith. And may the Lord vouchsafe to bless our attempt!

Now, the world, we know, is one of the three great foes with which the Christian has to contend. No sooner is he dedicated to God in baptism, than he pledges himself, through his sponsors, to "fight manfully under Christ's banner, against sin, the world, and the devil." It is the enemy against which he is engaged to carry on an unceasing warfare. The scriptures are most express and emphatic in denouncing the world as the deadliest foe of the Christian. "Love not the world," says St. John, "neither the things of the world: if any man love the world, the love of the Father is not in him." Again: "The

friendship of the world is enmity against God." Again: "If the world hate you," said the Saviour, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." These statements leave no room to doubt that the world is one of the most dangerous enemies with which the Christian has to contend.

As to the meaning of the term "world," I feel it is quite needless I should enter into a formal and detailed explanation of it. There are few words used by divines in the compass of theology which convey a more palpable and definite meaning—few that are associated in the minds of most persons with more distinct apprehensions. There are no phrases more familiar to us, when introduced in the course of conversation, than "living in the world," "a worldly person," "a man of the world"—worldly in his habits and conversation—and much to a similar effect. And, in common parlance, the "worldly-minded" and the "serious" (to use a conventional phrase), are set in contradistinction to each other. When, therefore, we speak of a worldly-minded man, we employ a phrase which conveys very clear and precise and familiar notions. It implies an individual who is enslaved by the world; whose heart and affections are engrossed by the world; whose desires soar not beyond the riches and honours and pleasures which it confers; whose fears extend not beyond the disgrace, the sorrows and disappointments which it can inflict; one with whom the opinion of the world is paramount—the standard of judgment from which there is no appeal. The term, therefore, I take to be understood by all.

But, my brethren, when we go from definition to illustration, and extend our view over the face of society, with what startling force does the influence of the world break upon our view! How vast, how boundless is it! It is to be seen on whatever side we turn: in every rank, in every gradation of society. The power which the world wields over the human heart is amazing. No description can convey any adequate idea of it. Look at the toils, the labours, the anxieties, the ceaseless cares undergone, in order to secure a little of the transient honour, or wealth, or pleasure which it has to bestow. The world! O, look at the eagerness with which thousands are toiling and straining every nerve for advancement in it. The world! It is for it the thoughts of millions, from morning till night, are occupied. Yes, could we dive into the hearts of men, we should find that the world, and nothing but the world, was

the all-engrossing object. O, how many sighs are breathed over its cares! How many hearts are wasted and withered and broken by its disappointments and crosses and afflictions! Ah, my brethren, were its honours immortal, instead of being perishable; were its pleasures enduring, instead of being momentary; were its riches solid, and everlasting, instead of being deceitful, it could hardly exert a greater influence than it does on the heart of man. 'Tis wonderful, the magic of its power. It binds us with a spell, and that to the very last. It has its attractions, its lures, its blandishments for all, no matter of what age, no matter of what tastes, no matter of what habits, however diversified. O, what fascination, what pleasurable excitement has it for the votary of pleasure! With what glowing pictures does it kindle the warm and vivid imagination! What riches has it for the lovers of gold! What honour and fame for the lovers of human applause! The world has millions enchained at her feet; she rules with despotic, resistless power over their hearts: they never think, for a moment, of disputing her sovereignty.

But is this influence confined merely to her professed votaries? to the avowedly worldly-minded? to those who, in the expressive language of scripture, are "the children of the world;" strangers to all other principles but of her actuating, to all other maxims but of her framing, to all other motives but of her suggesting, to all other rules but of her dictating? Alas! brethren, they who have professed a renunciation of the world know the reverse. There are many, blessed be God! And I address—I trust and believe—some now, who have been delivered from the bondage and darkness of their natural state; and who, in the experience of new and heavenly tastes and desires, have an evidence that they are the subjects of that blessed, spiritual change of which our Lord spake to the ruler of the Jews of old, when he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John iii. 5). Yes, and they have, through grace, been enabled to see the world in its true character; to see it in a way and after a manner which grace could alone enable them to view it. But what is their own experience on this point? Is it that it is an enemy which they can now regard with utter indifference, from whose potent influence they are entirely freed? Can they pass unharmed amidst its contagion? Has its alluring voice no longer any music for their ears? Has its gold no longer any splendour in their eyes? Does it lie before them as a form from which life, and beauty, and fascination have fled; as a de-

serted ruin where death-like stillness has succeeded to the voice of joy and social gladness, the sounds of health and happiness? Such, doubtless, should be the case. But you know, my brethren, it is far from being so; you know how overwrought the statement would be, and how greatly I should exaggerate truth, did I say that, even in the religious world (so called), so it is. You know how few, relatively speaking, have attained to such a state of deadness to the world as this. You know that, when we speak of one who is "dead to the world," we point to a happy exception; to one who overtops his fellows in growth of grace, as the overshooting tree does all the rest in the forest. The world, my brethren, is, in the experience of the Christian, the most formidable, the most obstinate, and persevering of the enemies he has to encounter. There is not a day but convinces him of this. He may, indeed, in the retirement and stillness of his closet, realize, in his imagination, a complete victory over the world. He may attain to such an overpowering sense of the vastness and reality of the things unseen and eternal, that the things seen and temporal, in comparison of them, fade into utter insignificance. But O! brethren, when the business and duties of life call him to mingle with the busy crowd, how insensibly does he feel himself yielding to its influence! O, how forcibly is he reminded of its power, when thrown into the company of those who carry weight and influence in society! how does he feel the interests of it gradually enlarging, expanding, magnifying to his view! the trifles of time assuming an unthought-of importance. And amidst the struggles for earthly distinction and eminence, amidst the pomp, and pride, and circumstance of "the things of this world," how hard does he find it to look with a holy indifference on all he sees around him; to rise superior to the world, the dread of its frown, the desire of its applause and favour, the bondage of its spirit, the control of its maxims and opinions! If it be thus with those who have entered the school of Christ, how must it be with those who are still aliens?

The world is, then, an enemy, the conquest over which is not to be achieved by virtue of any principle which is inherent to man by nature. There is no power in man, which can, with any hope of success, be brought to bear upon this mighty foe to man's salvation. It is too much for unaided human nature. Man, coming to the conflict merely in his native strength, must be foiled and vanquished. If we would obtain victory over the foe, it is in a different way altogether: it *must be through* a principle to be acquired,

a principle which is not native to the human heart. If we would conquer the world, it is not in our own strength we must do it. So speaks the bible: "This is the victory that overcometh the world, even our faith." It is not in human strength, but in divine strength, that the victory is to be achieved. It is in virtue of a new and heaven-imparted principle; and that principle is faith.

Let us now proceed to examine how the possession and exercise of the principle in question accomplishes a work, the achievement of which baffles and bids defiance to every other attempt. We are told that "faith is the substance of things hoped for." It gives subsistence and reality to the things which are the objects of hope; so that they act with all the power and practical effect of seen and felt realities upon the mind. Consider then, for a moment, the things which are the object of hope to the believer. He has the hope of an "inheritance incorruptible, undefiled, and that fadeth not away." He has the hope of joining the happy assembly of the blest. He expects, before the lapse of many years, to be raised from this scene of perishable vanities to one of endless bliss; to exchange this life, which is but a vapour—a tale that is told—for one which shall endure for ever. These are among "the things hoped for." It is, as I have said, the property of faith to give subsistence or reality to these; to make the objects of hope act on him with all the power of felt realities. Faith thus acts, in so far as it is true and living.

We thus, then, come to see how, under these circumstances, victory is obtained over the world. It may be explained upon the most simple and obvious principles. He, whose heart is bent on an everlasting reward in heaven, will look with comparative indifference upon the paltry, transitory, and defiled interests of earth. He, who prizes the favour of God above the worth of worlds, who knows no happiness out of God, will turn with cold indifference from those pleasures and pursuits which terminate within the narrow compass and bound of human life. If eternal things are realized in their just magnitude and importance—and it is the property of faith so to realize them—they must, as a matter of course, throw temporal things into the shade. In comparison of an inheritance in heaven, the best that earth can bestow sinks into nothingness. Grant me, therefore, that such a faith is possessed as that mentioned; and we have no difficulty in conceiving of that conquest which is, otherwise, utterly beyond human resolution or strength to achieve. A man can, in such a case, regard the world and its vanities

with holy indifference. Why? Because his hopes, his attachments, lie in a different quarter. The strongest desires of his soul are engrossed in behalf of other and higher objects. And, as a man's affections and desires cannot be fully engrossed at the same moment by different and contrary objects; so he, whose heart and affections are set on heaven, will not be enslaved by the world.

We may cease to wonder, then, at the instances which the history of the church furnishes of victory gained over the world. In every age and in every nation, we have beheld examples of the kind. Men, uncontaminated by its sinful pleasures, unseduced by its honours—though “in the world not of it.” Scenes and situations which called into action the strongest passions and feelings and affections of the soul in others, found them calm, undisturbed, and self-collected. And this was not stoical indifference: this was not affectation of superiority to human weakness. No: it was simply the effect flowing, in the necessity of things, from the cause. The affections were already engaged on the side of God: how could they be given to another? All the powers and faculties of the soul were already in full operation, in the prosecution of one great and all-engrossing object; and how could they be turned on a lower and inferior one? Christ already dwelt in their hearts by faith; and, if he really dwells there, if he is really enthroned there, it is impossible, then, that the world should divide with him the empire of such a heart: where his love, his presence, his image, his glory, are sought as the prime happiness of the soul, it is not likely, nay, it is not possible, that the bubble of earthly honour, or the breath of human applause, or the glitter of earthly distinction, should win over those affections, those desires and aspirations, which are already enlisted in behalf of such an object. “Who is he that overcometh the world, but he which believeth that Jesus is the Son of God?” O yes, this is the secret: here is what achieves the victory; faith in Christ—true and living faith in him; that faith which unites us to him as the branch is united to the vine; faith which gives us an availing and everlasting interest in his love; that faith which imparts to us his Spirit, and works in us a conformity to his image; which would, in a word, make us one with him. Here is what effects the victory. O, he who is seeking his favour, as better than this life itself, will not set much by the favour of man. He, whose heart is fixed on those joys which are pure and endless, cannot fix it on those which are earthly, short-lived, and sensual. No, his desires have soared into a loftier, a wider, a more glorious sphere. He

has mounted, on wings of faith, heavenwards; and his swelling spirit can no longer find breadth and expansion within the narrow confines of earth. The crown of immortality sparkles in his eye; and it is not the honour which cometh from man which can fill the boundless desires of his soul.

It is in this way, my brethren, faith obtains the victory. Before this principle influences man's heart, we look at the power which the world exerts over him; and we ask, how is it possible that any thing can ever dislodge from his breast a love so deep, so rooted, so total? But he comes under the influence of the mighty principle here spoken of. Through its efficacy is he weaned from the world, gradually, imperceptibly weaned from it: he, in short, outgrows it. Thus, his faith—faith in God—overcomes the world; subdues his love of it; raises him superior to its frown or its smile; gives him a holy indifference to it. It was by such a faith “Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.” It was such a faith which made Paul count all things, his former attainments, his worldly reputation, his ease, and all that the heart holds dear, “count them but dross, that he might win Christ.” It is such a faith which has delivered multitudes, in the present day, from the influence of the world; which has led them to renounce its pomps and vanities, to oppose its maxims, refuse compliance with its sinful usages; so that its allurements are lost on them, the magic of its spell is powerless when brought to bear upon them. It presents nothing to them which does not, in comparison of those good things on which their hearts are set, appear insipid and flat and profitless.

And now, my brethren, whilst all this will serve to explain to us the manner in which this victory is gained, it will likewise explain to us why it is that so many professed Christians are still so far from obtaining this victory. It is owing to the weakness of their faith. They have faith, indeed; but it is feeble, and, consequently, comparatively inoperative. And, brethren, it is not to be expected that a weak faith should produce those practical effects which are reserved only for a strong one. It is not to be expected that a weak faith can produce that perception of God's infinite worth and excellence, which is peculiar to a strong one; nor can it be expected to take that near and unclouded view

of him, and so obtain that decided victory over the world, which the faith of the mature, established believer achieves. Thus we account for that indecision, and hesitation, and compromise, which we so often witness amongst the people of God—that timorous yielding to the opinion of the world, compliance with its maxims—that spirit of bondage. The principle by which the victory over this world is gained is not in full and active operation: it is confined, crippled, kept under. Its influence is, consequently, feeble; they are worsted in the conflict; and hence all those effects which too plainly prove that the victory over the world is, as yet, at least, far from being obtained.

It is hardly necessary that I should remind you, my brethren, of the deep personal concern which all have in this subject. You will readily acknowledge that the interests of this world are vain and fleeting, its honours empty, its pleasures unsatisfying. But ask yourselves—"Are these the honours, are these the pleasures which have possession of my heart?" Is worldly power, worldly influence, worldly happiness, the chief object of your pursuit? Are your best efforts, your deepest anxieties, bent on the prosecution of them? If so—and let conscience give the reply—I will not, my brethren, in that case, stop to remind you of the fleeting and unsubstantial character of all earthly things: it would be a vain attempt, because such a demonstration never yet loosened the hold which the world has upon a man's affections. I tell you, rather, that there is a principle of which your present state proves you to be destitute, which can alone deliver you from the thralldom in which you are now held. If you acquire not this principle, there is nothing more certain than that you shall continue to the end the slave of the world as you now are. Disappointment will not emancipate you; afflictions will not do it; poverty, pain, sickness—O, death itself will not do it. Alas! my brethren, we, who watch the closing scenes of life, know how true this is; and how, almost in the crisis of the last struggle, "the world and the things of the world" can fill the heart. But, my brethren, who would willingly die in such a state? who would die under the full power of the world which, on the testimony of the unerring word, "lieth in wickedness?" who that is destined for immortality would live and die the slave of that world, the dupe to the last of its delusions?

O, then, my brethren, if you desire victory over the world, seek it in the only way in which it can be obtained, through the exercise of that principle which we have described. *Never was victory obtained over*

it except by faith—that living faith in the Saviour which is God's own gift. Pray, then, for that faith. You have every encouragement to do so: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." But the prayer which shall draw down the blessing must be fervent, importunate, "the soul's sincere desire." And should your prayer be answered, O how great the boon that follows! You receive that, which will free you from, perhaps, the most dangerous of your spiritual foes—save you from that which has been the ruin of thousands. It will emancipate you, in short, from the most dangerous, because the most subtle and smooth and insidious, of your spiritual enemies. Then shall no longer earthly motives rule you; but you shall, through grace, attain to such a frame of spirit, that you would not, for the earth and all that it could bestow, forfeit that peace, that happiness, that delight you enjoy in the assurance of your acceptance with God. Nor is there any prospect which the world could hold out to you, no matter how tempting or alluring, but you would indignantly spurn it from you when it would separate you from your God. Happy for us, my dear brethren, were this the experience of all present. Then should we congratulate you as those who had obtained victory over the world. And, moreover, we should in you recognise those who had the truest enjoyment of the world, those "who used the world as not abusing it." For, O, how many after all are the sinless, the innocent pleasures of life! How much in this world may a Christian enjoy without sin! God is a good master: he requires not man to make himself miserable here: he would have us avoid only what is sinful. How many earthly mercies may a Christian receive, and say, with a heart swelling with holy love and gratitude, "Bless the Lord, O, my soul, and all that is within me, bless his holy name—bless the Lord, O, my soul, and forget not all his benefits!" Then, too, you should be delivered from those cares and anxieties which waste the heart and drink up the spirits of others. Thus should you pass a cheerful pilgrim through the world, not too much engrossed by any of the objects around you, little depressed by the disappointments and trials of life, even if God should please to send them, while "your heart should there be fixed where true joys are to be found." That this, my dear brethren, may be our happy experience, may God of his infinite mercy grant!

CHURCH BELLS.

Mrs. COURTENAY—EDWARD—ALICE—ARTHUR.

Arthur.—Mamma, what did Mrs. M'Donald mean yesterday, when she told you she had been to see some bells christened, when she was abroad?

Mrs. C.—Just what she said, my dear; she had been to see some bells christened—some church bells.

Arthur.—Why, mamma, what nonsense; it is as bad as little Mary, last week, pretending to christen her doll, after seeing dear little Henry christened.

Edward.—Worse, I think, if I heard rightly what Mrs. M'Donald said; for she spoke of a bishop performing the ceremony, and a princess acting as godmother. What does it mean?

Mrs. C.—It means, my dear, that, among other almost incredible superstitions which have crept into the Romish church, there is actually a special service for baptising church bells.

Alice.—Mamma, it seems to me very shocking to profane the holy sacrament of baptism, by applying it to inanimate things. How could such a custom arise in any Christian church? Is it not very wicked?

Mrs. C.—It would take too long a time now to enter into the whole history; but the practice, gross as it has become, seems to have originated in the natural and proper idea of consecrating every thing devoted to the especial service of God by some religious ceremony. There are many curious particulars relating to bells in connection with the church. One of the first instances, however, we hear of baptising a bell was A.D. 968, by pope John III., who baptised the great bell of the church of Lateran. By degrees, additional superstitious rites were added, till godfathers and godmothers were appointed to answer for the bell, as in the baptism of Christians, giving it a new name, and clothing it in a new garment. It is, moreover, anointed with the chrism, or holy oil, and exorcised by the bishop. They believe this gives them power to drive the evil spirits out of the air, to calm tempests, and to extinguish fires. The name given is usually that of some saint. Thus the bells of the priory of Little Dunmow, in Essex, were baptised by the names—the first, of St. Michael the archangel; 2nd, St. John the evangelist; 3rd, St. John the baptist; 4th, in honour of the assumption; 5th, in honour of the holy Trinity.

Alice.—Well, mamma, I could scarcely have believed, though, that this custom should have continued until these days; surely, if they only looked into their bibles and used their reason, they might see the folly of it.

Mrs. C.—Granting your position, dear Alice, you must recollect that, in the Romish church—so far as the laity are concerned—they are forbidden to read their bibles, or to exercise their reason in matters relating to the church.

Arthur.—But the bishops and the priests, they must know better; surely it is very wicked in them.

Mrs. C.—It is impossible to estimate the power which early education, habit, and prejudice will obtain over the minds, not only of the good and pious, but of wise and learned men; especially where the first principle inculcated is blind, un-

questioning faith. We, my dear children, have the blessed privilege of reading the word of God in our own tongue; and there we read—"Judge not, that ye be not judged." If we possess a great privilege in having been baptised into a purer branch of the holy catholic church, let us remember our responsibilities are in proportion; and, while we lament over the errors of others, let us beware that we fall not into error ourselves. Let us take heed, while condemning their superstition, we are not ourselves wanting in zeal; above all, let us hold fast charity and humility.

Edward.—Mamma, I should like to hear something about bells. How did it happen they were used in churches?

Mrs. C.—I shall be very glad to tell you any thing I think likely to interest you about them. Bells were used by the Romans, and among some other heathen nations, to summon the people together on different occasions. They are said to have been first applied to the purposes of Christian devotion, about the year of our Lord 400, by Paulinus, bishop of Nola, a city of Campania*: hence it is supposed the names *Nolæ* and *Campanæ* were given them; the one referring to the city, the other to the country. In Britain they were applied to church purposes before the conclusion of the seventh century; and they were, therefore, used from the first erection of parish churches. There is something very affecting in the thought that, among all the changes and chances of so many centuries, religious as well as civil, the same sounds in each successive age have summoned the members of Christ's church, on each succeeding sabbath, to the worship of God. How many generations have lived and died and passed into eternity, who have listened to those bells which are even now sounding in our ears! But, to return. I will give you, Edward, an old Latin distich, describing the various uses of bells.

"Laudo Deum verum, plebem voco, conjugo clerum,
Defunctos ploro, pestem fugo, festa decoro."

Now give us a translation into English.

Edward.—I will try. It is this: "I praise the true God; I call the people; I draw together the clergy; I mourn for the dead; I drive away pestilence; I adorn festivals."

Mrs. C.—Very well: this gives us some idea of the uses to which bells were supposed to be applicable; indeed, all of these are still in operation as much as ever, except as regards the driving away pestilence. And now I will give you another; and this time I shall turn to you, Arthur, for the meaning. I must tell you these, or such like distichs, were frequently engraven on the bells.

"Funera plango, fulgora frango, sabbata pango.
Excito lentos, dissipio ventos, paco cruentos."

Arthur.—"Funera plango;" oh! that is "tolling for a funeral." "Fulgora frango," "I break the lightning." What does that mean?

Mrs. C.—The custom of tolling or ringing bells at the approach of thunder-storms is of some antiquity; but it is supposed that the design was not so much to shake the air, and so disperse the thunder, as to call the people to church to pray for the safety of the parish.

Arthur.—Well, there was some sense in that;

* This is a vulgar error, with no real foundation.

now for the rest. "Sabbata pango"—that's easy enough—"I ring on the sabbath." "Excito lentos." "I excite the slow;" that means hurrying the people who are behind their time. "Dis-sipo ventos," "I disperse the wind-storms." "Paco cruentos," "I appease the cruel."

Alice.—What does that mean, mamma?

Mrs. C.—It applies, no doubt, to the supposed power of bells to drive away evil spirits. You must bear in mind that these distichs were made when superstition had gained much influence; but, as in the case of ringing in thunder-storms, we might possibly be able often to trace back the origin to a pious and rational motive.

Edward.—What does the "passing-bell" mean? I often see it alluded to in poetry.

Mrs. C.—The "passing-bell" was a bell rung, when one of the congregation or parish was dying, to call on all who heard it to pray for the departing soul; and it is still ordered in the canons of our church, I believe, that it should cease as soon as the person is dead: this is intended as a precaution against the Romanist custom of praying for the souls of the dead; but it also proves the custom was not abolished at the reformation, though the abuse of it was guarded against.

Arthur.—But is the passing-bell never tolled now?

Mrs. C.—I believe, never.

Alice.—And yet it seems very right and charitable to pray for dying persons.

Mrs. C.—It is, indeed, one of those remnants of catholic Christianity one cannot but regret the disuse of. It served to remind us of all we most need reminding of ourselves, that "in the midst of life we are in death," and marks the oneness of Christian fellowship with others.

Edward.—Why was it given up? for it seems it has not been abolished—only fallen into disuse.

Mrs. C.—I cannot tell you exactly: but probably from the great dread of popery which, at different periods, has arisen; and which caused the disuse of some things in themselves not indecorous, but which had been abused to evil purposes. Men are often led to mistake the reverse of wrong for right. But this brings me to what I wished to say especially in regard to our own church-bells, as they are now used; for, after all, our conversation does little good, unless we can derive some practical benefit from the various effects attributed to bells in our Latin lines, which are still preserved among ourselves.

Arthur.—Let me see: in the first place, we have still "Laudo Deum verum" (I praise the true God); "Plebem voco" (I call the people); "Defunctos ploro" (I lament for the dead); "Festa decoro" (I adorn festivals).

Edward.—And from the second distich, "Funera plango;" "Sabbata pango;" and, I dare say, sometimes, "Excito lentos."

Mrs. C.—Well; does it, then, seem too much to say that, by the church-bells, the church mixes and blends, as it were, religion audibly with all the affairs of life—its duties, its joys, its sorrows? May we not, without superstition, call it a voice from the church, calling aloud to those who will heed—not, alas! as formerly, day by day, and hour by hour, but at least once in the week—to remember "the assembling of ourselves together?" Does it not, on days of festivity, remind us that all good things come from above, that we must,

"In our hours of gladness,
Bless him who gives us all."

Moreover, when we recollect that the same sounds are floating over the length and breadth of the land—nay, on every distant shore where our church is established; that, from century to century, the same voice has been sounding on; does it not bring a sense of the unity of Christ's church, a feeling of brotherhood and charity, a deeper sense of the preponderance of eternal over temporal things, of the perpetuity of that church which is our bond of union with all its living members and with all its departed saints. For myself, I never hear a church bell without some such thoughts coming over me, more or less; and I find them so grateful—and, I think, so beneficial—that I would willingly impart them to others.

Alice.—Mamma, I think I understand you; and in future, when I hear church-bells, I will try to think so of them.

Edward.—Think how, Alice?

Alice.—Why, when they are ringing for church, I would think how many fellow-Christians are being called, as I am, to worship God in his holy church; and that "we are all one in Christ;" and when I hear them tolling, I will try to think how another soul has passed away to its everlasting doom, and that we none of us know how soon we may be called; and then to recollect that others—other Christians—are in trouble, and that we are commanded to feel for one another; and, if there were a "passing-bell" now, I should pray for the dying person.

Arthur.—And when the joy-bells ring, Alice?

Alice.—O, then I would rejoice too: if for some private cause—as a marriage—for the people themselves; if for any general rejoicing, with all the world, thanking God, who, sinners though we be, gives us so many blessings.

Mrs. C.—I am glad to find, Alice, you understand me so well. Be assured, the more you learn to extend your sympathies, the happier you will be—the more in accordance with the will of him who is love. And now, my dear children, I must leave you: if you wish to know more of the subject generally, I can give you books to refer to.

Edward.—Mamma, I do not remember any thing about bells in the bible.

Mrs. C.—I apprehend one of the earliest, if not quite the earliest, historical mention of bells is in the bible; though not applied to the same purpose as in modern times, still employed in the worship of God. Can you tell me where?

Edward.—I think I know what you mean; the high-priest of the Jews had bells on his garment.

Mrs. C.—Yes, you are right. There is also another mention of bells in the bible, when the prophet Zechariah, in foretelling the kingdom of Christ, says—"There shall be in that day upon the bells of the horses, Holiness to the Lord."

Alice.—For what purpose were the bells on the dress of the high-priest?

Mrs. C.—When he went into the holy of holies, he wore them, that the people who waited without might know it, and join in prayer; so that even there, you perceive, they were associated with the worship of God. And now, farewell; and, when you listen to the church-bells of your native land, thank God you were born in a Christian country, freed from the clouds of superstition which have overshadowed the purity of

Christianity in other lands ; think also with gratitude on those pious ceremonials—of whatsoever kind—which, as they preceded, so have they survived, the contamination which for a while spread even here ; witnessing to us, even as a voice from the dead, yet uniting us evermore to the living church of Christ.

The Cabinet.

ERRONEOUS PRINCIPLES.—I began by saying that erroneous principles must always tend to evil practice ; and then surely it is equally undeniable that evil practice persisted in must lead to ruin. In the pride and wickedness of their hearts, people wish (as has been said) that they could be saved without self-renunciation, and in the keeping of some sin. The scriptures will not uphold them in such views, nor the faithful shepherd who watches for their souls as hereafter to give account. But the lying spirit which is in the world will do it ; and, when they believe this lying spirit, of course they act upon it ; for that is it which they did desire. If God is not so strict in his demands as preachers say, or as the letter of scripture, before it is explained away, seems to indicate, they who have wrought themselves into this persuasion will of course take more liberty than their tender consciences and youthful timidity would at one time permit ; and, in proportion as the terrors of the commandment become less formidable, the mercies of the gospel seem less alluring. Whilst God is more provoked and tempted, Christ, as mediator, is less valued and less sought. Prayer in Christ's name soon ceases to be considered as a privilege, and instant continuance in it will not long be regarded as a duty. One exception to the necessity of obedience is admitted after another. People learn to plead for sin, and deride honesty of mind as needless scrupulosity, and they overcome more scruples every day, and get better satisfied with themselves and their own methods of excusing themselves, till, at last, they come just to the point at which they aimed unconsciously, and just to the point which whosoever is come to, he is ripe for destruction and for vengeance ; that is, they are fixed and settled in deadness to divine things, and in indevotion and formality in any attendance which they may yet give to religious ordinances, and whilst they are fallen into a very loose, if not into a grossly profligate, way of living, they yet have no more fears of what is to come upon them hereafter ; they are easily repelled and got over by a vague resolution that, at some indefinite period, they shall repent of the little that is amiss. Surely the comparison of the prophet holds good here—" Their soul is as a breach ready to fall, swelling out in a high wall."—*Archdeacon Bather.*

SECRET PRAYER.—Whosoever desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer ; must constantly read God's word, begging him to explain it, and give faith in it ; and must walk with those who walk conscientiously before God, who are always aspiring to what they have not obtained, in whose manners, spirit, and discourse, there is

what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying, and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them who did not fall away. Let us, then, notwithstanding all obstructions, use these means. Whatever our frames or our complaints, our sins or fears may be, diligence in secret prayer, and cries for knowledge of God's word while we read it, and society with his children, will in due time heal all, sanctify all, till we are taken out of this evil world, and join the armies of the saved, who are gone before us, who wait for our coming to testify, as we shall each of us do for ever, that God—our covenant God—was faithful, and would not suffer us to be tempted above what we were enabled to bear, to the glory of his name, and the honour of our holy profession.—*Venn's Life.*

Poetry.

ST. PAUL'S SHIPWRECK.

(For the Church of England Magazine.)

THE wind lay hush'd on the great sea,
Like man in his cradle-sleep :
As though the freaks of his wild free will
Might never trouble the deep.

Becalm'd in the waters a vessel toil'd,
Coasting the shores of Crete,
And charged with a freight of prisoners
For Pilate's judgment-seat.

And a motley crew was there, I ween,
Of every age and grade ;
And some were burthen'd with hideous crimes
Of every shape and shade.

Number'd amongst that reckless band
Was one who walked with God :
And the dark hold's polluted planks
With saintly steps he trod.

Wise in the wisdom from above,
He saw with a prophet's eye
The germ of a mighty storm in the cloud,
Like a hand against the sky.

And he stood unawed upon the deck,
A captive in his chain,
Telling the secrets of the sky,
And the secrets of the main.

But the timoneers were worldly wise,
And they trusted to worldly lore :
And, in search of a haven to their mind,
They left the Cretan shore.

The wind arose—the canvass flew
Like smoke before the gale ;
And the storm-bird flapp'd against her shrouds,
With a loud and hideous wail.

No sun arose for many days—
The clouds hung like a pall ;
And darkness held o'er sea and sky
Her solemn festival.

The stars, that erst could guide the ship,
Were hid by tiers of clouds ;
And the lightning wreath'd its serpent coils
Round her sheets, and round her shrouds.

The burden'd vessel creak'd and yawn'd,
Her stores to the waves were toss'd ;
And each look'd there for his own cold grave,
For all their hope was lost.

When, lo! to the hold of that convict ship,
In the stillness of the night,
Came down the angel of the Lord,
In his robes of living light.

And he stood by the side of his timid child,
In his dark and troubled cot :
And he spoke him peace in his well-known voice,
With his wonted words—" Fear not !"

He cheer'd him with visions of coming days,
And held before his eyes
The honour'd crown of martyrdom,
And the victor's envied prize.

And once again on the deck unawed
Stood the captive in his chain !
And he gave, as he rode in his prophet's car,
A sketch of the passing train.

And they listen'd all : the veteran bold
Lean'd mutely on his spear ;
And the skilful seaman stood to learn,
As hope succeeded fear.

He cheered them with his heavenly words ;
And " Eat," said he ; " for see,
My God hath given me the lives
Of all that sail with me."

So he ruled the ship : his word was law
To the captain and the men ;
And the most mistrustful did not dare
To doubt his word again.

And when she split—when the mighty sea
O'erwhelm'd the fragile bark—
Her timbers were her life-boats then,
And every plank an ark.

And the crew of near three hundred souls
Were rescued to a man ;
For one sat watching o'er the storm,
With the waters in his span :

Who found the means from that useless wreck
To bring its crew to land ;
And a haven for his timid one
In the hollow of his hand.

ALICIA MANN.

Miscellaneous.

WEST GUIANA.—PRISM.—I am going on well here, notwithstanding the efforts Satan is making to retain his hold of the hearts of these people, and to recover his lost ground. The small-pox has hindered the Caribs from attending in very great numbers lately ; notwithstanding, they have put seven children to my school, which now exceeds forty in number, and I *hope a change is taking place by degrees in the hearts*

of some. I am much pleased with the conduct of the man who conducted me through their settlements, and interpreted my discourse during my late visit. I thought on the pleasure you would have felt, could you have seen me at Pegossa, one of their places, seated on a little block of wood in the area of white sand which is in the midst of the settlement, with the bright tropical moon over head, and an attentive group of half-naked people squatted round me, hearing with eagerness "the good word." It was, indeed, a scene of beauty : the various kinds of trees and beautiful shrubs, the solemn stillness, unbroken save by the low chirp of grasshoppers and other insects, might have made one imagine that nature was hushed to hear of the sufferings of her Lord: You may, probably, have heard how the system of Peism is carried on ; if not, excuse this short account, as I have had but one opportunity of witnessing the proceedings. When attacked with sickness, the Indians immediately think that some enemy has either Peri'd them himself, or procured a sorcerer to do it for him. They then cause themselves to be carried to some celebrated Peiman of their acquaintance, to whom a present of more or less value is made, and he then sets to work to counteract the charm. He seats himself, and commences his incantations, alternately singing and smoking tobacco, which he blows into his magical gourd, and which is supposed to be of great efficacy in calling or exorcising the Yonan, or demons. Previously all the females are removed to a great distance from the place. He then commences to blow the smoke of tobacco over his patient, singing in a most vehement manner, and accompanying his song with the rattle of the gourd—a sound full of terror to his hearers. This last proceeding, and the great climax of the whole affair, is alternately blowing into his hands, and then rubbing the part affected with disease, until he at length succeeds in extracting a piece of wire, a nail, a bird's claw, gravel, or some other extraordinary thing from the poor sufferer, which (as one of my converts confessed before his people) he had taken care to put into his mouth before the charm began. Such an imposture could only be practised upon a most ignorant and simple-minded people, and such are the aborigines of Guiana. They have no idea of disease from natural causes ; and they, the Arrowacks, call pains "Yonan semira," that is, arrows of the demons. Can I thank my God sufficiently that the first men whose hearts he touched among these people were Peimen ? Conscience-stricken for what is past, they are most zealous assistants in the great work. It is true my greatest opponents are of this class ; men who are angry that their gains are lost ; but God is with me, and when he makes bare his arm, none can resist him. Five have already submitted to the gospel, and their example will have great weight with the rest.—*Rev. W. Brett.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 455.—MARCH 23, 1844.



JUDEA—THE HOUSE-TOP*.

To a person accustomed to the form of the roofs of habitations in Britain, the expression of persons going to the top of a house to perform acts of devotion, would appear strange, if not altogether impracticable; but it has, in many of those who make light of the Jewish history, given rise to sneers and ludicrous ideas; and, if, for a moment, we consider the peculiar flat structure of the edifices in all parts of the east, they will be found to convey a truth and beauty strong and appropriate. They were places, of old, marked out for the purposes of concealment (Joshua ii. 6), and with battlements to prevent danger (Deut. xxii.). They are, as I said, flat; and, although in general composed of a most firm substance, and of a composition similar to plaster, yet on many of them I could perceive grass growing; but it soon became withered, being so much exposed to the sun. It recalls to me the words of the royal writer, in reference to the wicked, who are momentarily exposed to the vengeance of an almighty Judge (Psal. cxxix.). In allusion, also, to the judgments of Moab, the

prophets declare that lamentations shall be heard "abundantly on the tops of the houses." It should also be mentioned, that those terraces on the roofs in the east—some of which are of considerable length and breadth—are highly convenient for a variety of purposes. They afford a retreat when plague and pestilence rages, so as to exclude all intercourse; and, in the event of any commotion arising, they still afford a place of safety, as of old, according to the language of the prophet. Anciently, again, incense was burned there (Jer. xix.), and the hosts of heaven worshipped (Zeph. i.). Further, they are used by the inmates for walking on, conversation, enjoying the pure air, the pleasant prospects afforded by many around; and used as such in ancient times by the kings of Israel (1 Sam. ix.; 2 Sam. xi.). They are also useful in the operations of washing and drying clothes, and, in hot weather, preferred to all other situations, as cool to repose on during night, where beds are laid down, and "booths" set up. In fact, on many convents I saw the Christians moving about, who otherwise would be exposed to gross insult from Mahommedan infidels, if going along streets; and who were there more retired and independent, and could see every object passing beneath.

ON THE JUSTIFICATION OF THE WICKED.

BEFORE proceeding to the discussion of this subject, it may be prudent to guard against misapprehension by a few observations upon the nature of Christian charity. Among the effects of this great virtue, enumerated by the apostle, we are told that "it thinketh no evil;" it is unsuspecting, and not apt to impute men's conduct to bad motives without evident proof: it can, therefore, never prompt any one to invent or circulate slanders, to believe malicious reports, or even needlessly to expose the faults of others; but it will rather influence him to extenuate or conceal them, when this can be done consistently with other duties. We learn that "charity believeth all things;" disposes a person to believe the most favourably of all others till the contrary be proved, and to act as counsel for the accused; and, also, that "it hopeth all things;" prompts a man to hope the best of another's character and intentions which the case will fairly allow. In this spirit Christians should undoubtedly endeavour to act. But there is an opposite error, into which many, who imagine that they are guided by charitable feelings, are apt to fall. There is a rock, as well as a whirlpool, to be avoided. In our aim we may overshoot the mark, and strike some portion of the tablets of the law. In the proverbs of Solomon there is an unheeded, unspected verse, to part of which it is my wish to draw the attention of such amiable persons: "He that justifieth the wicked" is "abomination to the Lord" (Prov. xvii. 15). One of the ways, in which these characters ignorantly attempt to justify the wicked, is by advocating the plea of youth, as an excuse for sinful indulgences and irregularities, by declaring that "old heads cannot be put upon young shoulders;" that "they must purchase their experience;" that "they will soon sow their wild oats;" and that we ought to be indulgent to their frailties and follies, remembering that, when young, we ourselves, perhaps, gave in to the same practices. But can a single passage of scripture be produced to countenance the notion that God will not take account of sins committed in youth? Why has he commanded us to "remember our Creator in the days of our youth," if he will not punish those who, at that season, forget him? Look at the example of those persons in scripture who are represented as being the most under the influence of an awakened conscience, and see in what manner they felt and spoke upon the subject. Hear what Job declares, when confessing his guilt unto the Lord: "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." Hear what

David says, when imploring the divine mercy: "Remember not the sins of my youth, nor my transgressions." Attend especially to the case of the deeply penitent Ephraim, who is represented as bemoaning himself thus—"I was ashamed, yea, confounded, because I did bear the reproach of my youth." Did all these penitents feel and lament the sins of youth, and condemn themselves on account of them—did their awakened consciences bring these sins to remembrance, and charge and oppress their souls with the weight of them—and will God overlook them, or not bring them into judgment? Let us be assured that the sins and offences of youth will one day be the source of the most genuine sorrow: they will either lament them in this world, with bitter contrition and deep self-abasement, should it please God, in his mercy, to bring them to repentance; or they will bewail them for ever in the world to come, with unceasing but unavailing remorse and anguish.

In this country of churches and ministers, of bibles and prayer-books, ignorance of the doctrines of religion, the want of instruction in the ways of righteousness is a frequent apology for sinners; but it is, in fact, an argument of their guilt. Have they taken pains to acquire knowledge? Have they rightly employed the leisure of the sabbath? Even when present at the house of God, have they felt any desire, any appetite for the truth? Have they used every opportunity of inquiry, and acted in the cause of religion as they would act concerning any other subject in which they were interested and wished to be informed? Those, who neglect the means which God has put into their hands, who take that season which he has destined for the concern of the soul, and devote it to amusement or to idleness or to worldly business—then, indeed, they must be ignorant of their Lord's will; but let not this be brought forward as an excuse for their disobedience: much has been given them, and of them much will be required.

A common way, in which these would-be charitable persons justify the wicked, is by alleging the frequency of the case, the customs of society, the numerous examples, in extenuating transgressions. Widely different, however, from their opinion is that of the wisest of men, who declares that "though hand join in hand, the wicked shall not be unpunished." All the people in the world, all the creatures in the universe, are no more able to oppose the Almighty than the feeblest insect that creeps upon the ground. It is as easy for him to defeat and to punish millions, as it is to correct an individual sinner; and millions, who have presumed upon their united

rength and security, have found this, by readful experience, to be true. The deluge, which swept away the guilty rebels from the face of the earth; the proud inhabitants of Babel, so speedily confounded and divided; the destruction of Pharaoh and his mighty host—are cases which may be adduced, to fix upon our hearts a lively impression of this truth, and to prevent us from ever imagining that our siding with a multitude can possibly alter the nature of sin, or afford the slightest protection.

The strength of temptation is a vindication often set up for the offender; yet who, that considers those alarming figurative expressions of our Saviour, when he directs us to pluck out a right eye and cut off a right hand, can for a moment imagine, without reference to other passages of scripture, that this will afford a lawful palliation? As every wise man would consent to suffer the most painful operation, or even to lose a limb, if necessary to save his life; so every true Christian will subdue his lusts and passions, and part with whatever is dearest to him, rather than forfeit his hopes of everlasting happiness.

The sin under consideration is also committed by those who dwell upon the mercy of God, without reflecting that he is also a holy and a just God; and that, while he describes himself to be gracious and merciful, pardoning iniquity, transgression, and sin, he also says, he will by no means clear the guilty. They forget that he is of purer eyes than to behold iniquity, and that he is the righteous Judge of all the earth, who is bound, by his glorious perfections, to hate and to punish sin.

The forgiveness of injuries, which is among the most important moral duties, and to which mankind have always submitted with much reluctance, is repeatedly enforced by our Saviour and his apostles. In inculcating this great law, our Lord proposes the mercy of God to our imitation: he recalls to memory our offences against him, that this humiliating reflection may render us mild and indulgent to those who have offended us; and he makes our pardon from God depend on the spirit with which we treat others. Yet, in spite of this, how commonly is it asserted, that a man has acted rightly by resenting an injury; that the offender fully deserved to be paid off; and that he has been "properly served?"

These observations will naturally lead to a notice of a disgraceful practice, which has long been suffered to exist with little restraint or opposition. How does it happen that selling has ever found a place in a civilized and Christian country? Absurd in its principle, unreasonable and foolish in the means

which it employs for the accomplishment of its purpose, condemned by God and disavowed by men—how does it happen that so senseless a resource was ever introduced into social life? How does it happen that it is still retained; and that, in defiance of common sense, as well as of the will of God, it is still practised, and is not cast away as one of the grossest delusions of our days of ignorance? The majority of duels arise from causes too trivial to be thought worthy of notice, if the intolerable pride of man did not lead him to resent the slightest affront as a wrong, and to require the humiliation of others as the condition of his own peace. They spring from affronts offered without thought, and interpreted without consideration; from the fear of the world and forgetfulness of God; from fear of the judgment which men may pass on submission to wrong; and from neglect of the judgment which God must pass on those who resent it. In this respect, the practice of the Christian world exhibits an awful contradiction to the spirit of the religion that is professed. Even the murderer is justified.

Without dwelling upon any instance so gross as that of a kept-mistress, "who has been made an honest woman" by marriage—for, thank God! the current of popular feeling is still strong against such barefaced iniquity—let us take the case of an elopement. A thoughtless young couple disobey the express commands of kind parents, whose opposition to their wishes arises merely from a regard for their children's moral welfare. They evade the prudent laws of their country, framed for the prevention of rash and hasty marriages, by flying beyond its boundaries to a sister kingdom; and, treating with contempt the ceremony of the church in which they have been nurtured, are satisfied with the pitiful and ungodly union effected by an innkeeper or a blacksmith. Selfishness and duplicity have accompanied their steps: no consideration has been shown for the feelings and character of their grieved and disgraced families; and, in short, they have set at defiance the laws of God and man: yet, not only in a novel or a comedy is a run-away match viewed as a light matter and an amusing incident; in the world around us it is still regarded as a trivial and pardonable offence. It is obviously the injured parents' duty towards society to manifest their displeasure, and to withhold their pardon, at least for a time; yet inconsiderate friends, advocating the awkward cause, declare that forgiveness is a Christian virtue, that the ceremony of marriage is left by the divine Author of our religion to choice, that what is done cannot be undone; and urge the ardour of affection, the force of temptation, and the

respectability of numerous precedents, in exculpation of the conduct of the guilty pair.

Many other examples might be brought forward, where a cloke is thus thrown over the wickedness of the ungodly and the sinner. By overrating mere moral conduct and amiable dispositions; extolling the good nature and the good heart of the libertine, and speaking of his redeeming qualities: by associating intimately with disreputable characters; by silently acquiescing, in some situations, in their praise; by neglecting to exert authority in restraining vice, and by otherwise countenancing misconduct; by affirming that sincerity is everything in religion; by giving harsh deeds soft names; by the unqualified commendation of immoral writers, from admiration of their genius; by encouraging the common delusion, that almsgiving will atone for many failings and deficiencies; by the sanction of what are termed "white lies;" by overlooking occasional excess; by saying that the profligate is "the enemy of no one but himself;" by approval of the stage, with all its immorality, impiety, and indelicacy, and the recommendation of such amusements as harmless and innocent; by the encouragement of smuggling, which, even on the smallest scale, is a fraud upon the government; by the patronage and defence of racing and gaming, in any shape; by deeming a profession or trade a sufficient licence for particular violations of the divine law; by using the phrase, "All's well that ends well;" or in any way admitting that the end will justify the means; by heedlessly exclaiming, when the earthly sufferings of an ungodly person have terminated, that it is "a happy release"—by these and numberless similar methods do those who ought to know better, those who have made some advance in the Christian course, those who profess to be governed by the principles of the gospel, and are in many respects highly exemplary in their conduct, attempt to justify the wicked. The subject before us may serve to convince us that, "if we say that we have no sin, we deceive ourselves, and the truth is not in us;" and humble us to the dust, by discovering a load of guilt at our door, of which we were perhaps not previously aware; and it may cause us to exclaim with the psalmist, "Who can understand his errors? O cleanse thou me from my secret faults;" and lead us to pray more earnestly, "From all our sins, negligences, and ignorances, good Lord, deliver us." If any sins can be called little—for all betray the enmity of the heart to God—what a vast amount have we thus placed, *as it were*, in the devil's savings' bank, *treasuring up for ourselves wrath against the day of wrath.* Some sentiments expressed in

this essay will, no doubt, be pronounced by many a gentle reader unjust and uncharitable; but "that which is highly esteemed among men is abomination in the sight of God." True charity is not that indifference which has too generally usurped the name; it is full of solicitude; not so easily satisfied; not so ready to believe that every thing is going on well, as a matter of course; but jealous of mischief, apt to suspect danger, and prompt to extend relief. We must not indeed, deal out our censures upon things uncertain, of which we are not qualified to form a just and righteous judgment: we should be backward, and cautious, and sparing in our condemnation. "A good man hates, as God himself does, not the persons of men, but their sins; not what he made them, but what they made themselves." Palliating circumstances may undeniably be found in the case of most transgressors, which should excite our compassion, and stimulate our exertions in bringing them to repentance and a knowledge of the truth. Yet, against sin, in every shape, we must set our face as a flint; and if we perceive it not in others, be it remembered, we must be equally blind to it in ourselves. The object of the gospel is to produce a change of mind; to bring back man to God; to transform a blind, sinful, polluted creature into a pure and holy character. The great end of Christianity is to bring our wills into a cordial agreement with the will of God; to teach us to love what he loves, to hate what he hates, to abstain from what he forbids, and to practise what he commands.

If, then, we would be justified ourselves by faith in Christ Jesus, let us learn to discriminate sin in all its disguises, view through the microscope of revelation its hidden forms, imperceptible to the natural eye, and cease to justify the wicked: let us not conform to this world, but transformed in the renewing of our minds.

It will be well to pause, and reflect here upon the consequences of being "an abomination to the Lord;" an expression repeatedly applied, throughout the scriptures, to those who are guilty of the most scandalous crimes. Let us consider what our situation would be if we were to die at enmity with God, and should "swear in his wrath that we should never enter into his rest." Instead of dwelling for ever in the service, the favour, and the presence of God, the soul would be driven from his presence, be cast out of his favour, and be counted unworthy of his service. Instead of enjoying a glorious eternity in heaven, it will be plunged into an endless state of grief, despair, and misery. If we cleave steadfastly to God, we shall find him a

and faithful friend; a most kind and merciful father; a comfort and guide in life and death; our refuge and salvation for ever. But he is a jealous God; and will not suffer his law to be outraged, nor his authority to be despised, without an avenging retribution. If we depart from him, in life or in spirit, his favour will depart from us; and he will become our enemy, and will bring all manner of evil upon us instead of good. His Spirit must bear rule within us: his will must be our only guide: the world must be denied and kept down; and the Lord's favour must be made the great object for which we live, and the end for which we die. The natural man is averse to all this devoted service, and Satan would fain persuade him that less will be sufficient; but let us pray earnestly to God for his grace, and he will give us that thing which by nature we cannot have—a sincere and overruling love to him, and a thorough detestation of sin; so that we shall no longer endeavour to justify what is manifestly unjustifiable: we shall be satisfied with nothing less than his entire service: we shall be his alone in life, his in death, and so his to eternity.

T. W.

GOLGOTHA*.

THE original word signifies "a skull," as does its Latin representative, *Calvaria*, *Calvary*. Different opinions have prevailed as to why the place was so termed. Old fables assign as the reason, that Adam was interred at Golgotha, in order that where he lay who had effected the ruin of mankind, there also might the Saviour of the world suffer, die, and be buried (Reland, *Palæst.* p. 860). Many have held that Golgotha was the place of public execution, the Tyburn of Jerusalem; and that hence it was termed the "place of a skull." Another opinion is, that the place took its name from its shape, being a hillock of a form like a human skull. The last is the opinion to which the writer of these remarks inclines. That the place was of some such shape seems to be generally agreed, and the traditional term "mount," applied to Calvary, appears to confirm this idea. And such a shape, it must be allowed, is in entire agreement with the name—that is, "skull." To these considerations there are added certain difficulties which arise from the second explanation. So far as we know, there is no historical evidence to show that there was a place of public execution where Golgotha is commonly fixed, nor that any such place, in or near Jerusalem, bore the name Golgotha. Nor is the term Golgotha descriptive of such a place; to make it so, to any extent, the name should have been "skulls," or "the place of skulls." Equally unapt is the manner in which the writers of the gospels speak of the place: Matthew calls it "a place called Golgotha; that is to say, a place of a skull;" Mark, "the place Golgotha; which is, being interpreted, the place of a skull;" Luke, "the place which is called

Calvary;" John, "a place called of a skull, which is called in the Hebrew Golgotha." Now, no one of these descriptions is what would have been natural had Golgotha been a place or the place of public execution. An English writer would say, "they took the criminal to Tyburn and executed him." In the same manner would the biographers of Jesus have spoken—"they took him to Golgotha;" in such a case there was no need of explanations; what and where Golgotha was, every person would have known. In truth, the context seems to show that the Roman guard hurried Jesus away, and put him to death at the first convenient spot; and that the rather because there was no small fear of a popular insurrection, especially as he was attended by a crowd of people. But where was the place? Not far, we may suppose from what has been said, from the judgment-hall, which was, doubtless, near the spot (fort Antonia) where the Roman forces in Jerusalem were concentrated. Now fort Antonia lay on the north-west angle of the temple. Was it likely, then, that, in the highly excited state of the public mind, the soldiers should take Jesus southward; that is, through the whole breadth of the city? Somewhere in the north, it is clear, they would execute him; as thus they would most easily effect their object. But if they chose the north, then the road to Joppa or Damascus would be most convenient; and no spot in the vicinity would, probably, be so suitable as the slight rounded elevation which bore the name of Calvary. That some hillock would be preferred, it is easy to see; as thus the exposure of the criminal, and the alleged cause of his crucifixion, would be most effectually secured. But the particulars, detailed by the sacred historians, show that our Lord was not crucified on the spot, or very near the spot, where he was condemned, but was conducted some distance through the city. If so, this must have been towards the west. Two points seem thus determined: the crucifixion was at the north-west of the city.

The account, as given in the evangelists, touching the place of the crucifixion and burial of our Lord, is as follows:—Having been delivered by Pilate to be crucified, Jesus was led away, followed by a great company of people and women, who bewailed his fate. On the way the soldiers met one Simon, a Cyrenian, coming out of the country, who is compelled to bear Jesus' cross. When they were come to the place which is called Calvary, there they crucified him. This place was nigh to the city: and, sitting down, they watched him there. They that passed by reviled him, wagging their heads and scoffing. Likewise also the chief priests mocked him, with the scribes and elders; and the people stood beholding. The soldiers, too, mocked him. There stood by the cross of Jesus, his mother, and his mother's sister, and Mary Magdalene. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. In the place where he was crucified there was a garden, and in the garden a new sepulchre, hewn out in the rock; there laid they Jesus, and rolled a great stone to the door of the sepulchre. The writer of the epistle to the Hebrews adds, that Jesus suffered without the gate, subjoining "Let us, therefore, go forth to him without the camp (or the city) bearing his reproach" (Heb.

* We extract this very ingenious article from an excellent work; though we honestly own it fails to convey to our minds conviction as to the position of Calvary.—Ed.

xiii. 12, 13; Matt. xxvii.; Mark xv.; Luke xxiii.; John xix.).

We thus learn, as a positive fact, that the crucifixion and burial took place out of the city, and yet nigh to the city; and the statement of the writer to the Hebrews is confirmed by the incidental remark (Mark xv. 21), that the soldiers seized Simon, as he was "coming out of the country." It now appears, then, that Calvary lay at the north-west, and at the outside, of the city. The reader, on perusing the abstract just given of the evangelical narrators, combined with previous remarks, will find reason to think that Calvary was only just on the outer side of the second wall. It is also clear that the place was one around which many persons could assemble, near which wayfarers were passing, and the sufferers in which could be seen or addressed by persons who were both near and remote: all which concurs in showing that the spot was one of some elevation, and equally proves that "this thing was not done in a corner," but at a place and under circumstances likely to make Calvary well known and well remembered alike by the foes and the friends of our Lord. Other events, which took place immediately after, in connection with the resurrection, would aid (if aid were needed) in fixing the recollection of the spot deep and ineffaceably in the minds of the primitive disciples.

Was it likely that this recollection would perish? Surely, of all spots, Calvary would become the most sacred, the most endearing, in the primitive church. The spot where Jesus was crucified, died, was buried, and rose again, must have been bound to the heart of every disciple in the strongest and most grateful bonds. We do not need history to tell us this; or, rather, there is a history—the history of man, of what human nature is, and feels, and loves—which declares the fact to every intelligent mind. Nor did the Jew, with his warm gushing affections, feel on such a point less vividly than his fellow-men. "The tombs of the prophets," "the sepulchre of David," were, we read (Matt. xxiii. 29; Acts ii. 29), reverentially regarded, and religiously preserved from age to age. That of "David's Lord" would assuredly not be neglected. It was a season of public religious festivity when our Lord suffered. Jerusalem was then crowded with visitors from foreign parts. Such, too, was the fact at the time of the effusion of the Holy Spirit. These pilgrims, however, soon returned home, and wherever they went many carried with them the news of the crucifixion of Jesus, and told of the place where he had been executed. When these had reached their homes, they became, under providential influences and the preaching of apostles, in each case, a nucleus of an infant church, which would naturally preserve, embedded in its heart, the knowledge of Calvary. Perhaps no one spot on earth had ever so many to remember it, and know its precise locality, as the place where Jesus died and rose again. First in Jerusalem, and soon in all parts of the earth, were there hearts that held the recollection among their most valued treasures.

We do not think these remarks need confirmation; but the passage in the Hebrews shows that they are substantially correct. We there learn that far on in the first century Calvary was well known in the church; that the tradition was pre-

served, and preserved in so living a form as to be made the subject of a figurative illustration of Christian doctrine. The memory of distinguished places is among the least perishable of earthly things. Thermopylae and Runnymede are yet, and will ever be, known. With how much more reason Calvary! At the first there were not only in Jerusalem and Palestine, but in all parts of the earth, bosoms which had found for it a shrine. Fathers would convey their knowledge and their impressions to sons; one generation and one church to another. The passage in the Hebrews would tend to keep alive the recollection. And thus, from age to age, there would be a regular transmission of the essential facts of the case, till at length the tradition became fixed in history, and a splendid edifice was raised in perpetual commemoration of the great events which rendered Golgotha the most remarkable spot on the wide earth. Before, however, we speak more of this edifice and this record, we must add that heathenism lent an aid to the Christian tradition. It was the fate of Jerusalem, after its capture by the Romans, to become a heathen city; even its name was changed into Colonia Ælia Capitolina. In the excess of their triumphant joy, the conquerors made Jupiter its patron god, and erected statues of Jupiter and Venus on the place where Jesus had been crucified (Sozomen, xi. 1). This was done not so much to insult as to conciliate. New-comers in religion have always availed themselves of established feelings, and therefore erected their sacred edifices on places already consecrated in the minds of the people. So was it when Christianity was planted in Great Britain. Many of our old churches stand on spots where stood before idolatrous temples. Such was the policy of the Romans. The mere fact of a temple to Venus standing on Calvary, suffices to show that Calvary was the place where Jesus suffered. The temple thus takes up the tradition and transmits it in stone and marble to coming ages. This continuation of the tradition is the more important, because it begins to operate at a time when the Christians were driven from Jerusalem. But the absence of the Christians from the holy city was not of long duration, and even early in the third century we find pilgrimages from distant places to the Holy Land had already begun, for the express purpose of viewing the spots which the presence and sufferings of the Saviour had rendered sacred and memorable (Hist. Hierosol, p. 591; Euseb. Hist. Eccles. vi. 11). A century later, Eusebius (A.D. 315) informs us that Christians visited Jerusalem from all regions of the earth for the same object. So early and so decided a current towards the holy city presupposes a strong, wide-spread, and long pre-eminent feeling—an established tradition in the church touching the most remarkable spots; a tradition of that nature which readily links itself with the actual record in Hebrews.

Early in the fourth century Eusebius and Jerome write down the tradition and fix the locality of Calvary in their writings. Eusebius was born at Cæsarea, in Palestine, about A.D. 270. In 315 he became a bishop in his native country, and died in 340. He was a most learned man, and wrote a history of the Christian church. About 330 he composed his "Onomasticon," which was expressly devoted to the business of determining

and recording the sites of holy and other places in Palestine. This work of Eusebius, written in Greek, Jerome afterwards translated into Latin, and thus added his authority to that of Eusebius. Jerome took up his residence in the Holy Land in the latter part of the fourth century, and remained there till his death (for an estimate of the value of these geographical authorities see Reland, *Palæst.* p. 467, sq.). Pilgrims now streamed to Jerusalem from all parts of the world, and that site was fixed for Golgotha which has remained to the present hour.

This was done, not merely by the testimony of these two learned fathers, but by the acts of the emperor Constantine and his mother Helena. This empress, when very far advanced in life, visited Jerusalem for the express purpose of erecting a church on the spot where the Lord Jesus had been crucified. The preceding details show that the preservation of the memory of the locality was anything but impossible. Helena would naturally be solicitous to discover the true spot: whence ensues the likelihood that she was not mistaken. She had previously heard that the holy places had been heaped up and concealed by the heathen, and resolved to attempt to bring them to light, *αὐτὴς ἀγαγὼν* (Theoph. in Chron. p. 18; quoted in Reland, *Palæst.* under "Golgotha"). "On her arrival at Jerusalem she inquired diligently of the inhabitants. Yet the search was uncertain and difficult, in consequence of the obstructions by which the heathen had sought to render the spot unknown. These being all removed, the sacred sepulchre was discovered, and by its side three crosses, with the tablet bearing the inscription written by Pilate" (Robinson, *Bibl. Res.* ii. 14; Theodoret, i. 17). This account of her proceedings, taken from one who labours to bring into discredit the whole of Helena's proceedings, and who is far too indiscriminate and sweeping in his hostility to the primitive traditions of the church, shows sufficiently that Helena was cautious in her proceedings, that there did exist a tradition on the subject, that by that tradition the empress was guided, and that she found reason to fix the site of Calvary on the spot where the heathen had erected their temple and set up their profane rites. That no small portion of the marvellous, not to say legendary and incredible, is mixed up in the accounts which the ecclesiastical historians have given, we by no means deny; but we see no reason whatever, and we think such a course very unphilosophical, to throw doubt unsparingly over the whole, as (by no means in the best taste) does Dr. Robinson. However, on the site thus ascertained was erected, whether by Constantine or Helena, certainly by Roman influence and treasure, a splendid and extensive Christian temple. Socrates (*Eccles. Hist.* i. 17) says, "The emperor's mother erected, over the place where the sepulchre was, a most magnificent church, and called it new Jerusalem, building it opposite to that old, deserted Jerusalem." This church was completed and dedicated A.D. 335. It was a great occasion for the Christian world. In order to give it importance and add to its splendour, a council of bishops was convened, by order of the emperor, from all the provinces of the empire; which assembled first at Tyre, and then at Jerusalem. Among them was Eusebius, who took part in the solemnities, and held several public

discourses in the holy city (Euseb. *Vit. Const.*; Robinson, ii. 13). The reader's attention is directed to the words above cited from Socrates, by which it appears that the church was built not in the old city, but opposite to it (*ἀντιπρόσωπον*). In this description Socrates is borne out by Eusebius (*Vit. Const.* iii. 33). Such an account of its site corresponds with the locality on which the crucifixion and interment took place. The church of the holy sepulchre was burnt by the Persians in A.D. 614. It was shortly after rebuilt by Modestus with resources supplied by John Eleemor*, patriarch of Alexandria. The Basilica, or Martyrion, erected under Constantine, remained as before. The Mohammedans next became masters of Jerusalem. At length, Harun er Rashid made over to Charlemagne the jurisdiction of the holy sepulchre. Palestine again became the scene of battles and bloodshed. Muezz, of the race of the Fatimites, transferred the seat of his empire to Cairo when Jerusalem fell into the hands of new masters, and the holy sepulchre is said to have been again set on fire. It was fully destroyed at the command of the third of the Fatimite kalifs in Egypt, the building being razed to the foundations. In the reign of his successor it was rebuilt, being completed A.D. 1048; but, instead of the former magnificent Basilica over the place of Golgotha, a small chapel only now graced the spot. The crusades soon began. The crusaders regarded the edifices connected with the sepulchre as too contracted, and erected a stately temple, the walls and general form of which are admitted to remain to the present day (Robinson, ii. 61). So recently, however, as A.D. 1808, the church of the holy sepulchre was partly consumed by fire; but, being rebuilt by the Greeks, it now offers no traces of its recent desolation.

We have thus traced down to the present day the history, traditional and recorded, of the buildings erected on Golgotha, and connected these edifices with the original events by which they are rendered memorable. To affirm that the evidence is irresistible may be going too far. Not less blameworthy is the carping and inculpatory tone pursued by Robinson in his review of the subject. Few antiquarian questions rest on an equally solid basis, and few points of history would remain settled were they subject to the same sceptical, not to say unfair, scrutiny which Robinson has here applied.

The sole evidence of any weight in the opposite balance is that urged by Robinson, that the place of the crucifixion and the sepulchre are now found in the midst of the modern city. But to render this argument decisive, it should be proved that the city occupies now the same ground that it occupied in the days of Christ. It is, at least, as likely that the city should have undergone changes as that the site of the crucifixion should have been mistaken. The identity of such a spot is more likely to be preserved than the size and relative proportions of a city which has undergone more violent changes than probably any other place on earth. The present walls of Jerusalem were erected so late as A.D. 1542; and Robinson himself remarks, *en passant*, that a part of Zion is now left out (p. 67). If, then, the city has been contracted on the south, and if, also, it was after

* A mistake for Eleemosynarius. John the Almsgiver is meant.—E.L.

the death of Christ expanded on the north, what should we expect but to find Golgotha in the midst of the modern city?

Jerusalem in the days of Christ had two walls, those termed "first" and "second." It is with the second wall that we are here chiefly concerned. It began at a tower, named Gennath, of the first wall, curved outward to the north, and ended at the castle of Antonia. The third wall ran embracing a wide suburb on the north and north-west. This comprehended a sort of new city, and was built in consequence of the large population which by degrees fixed their abode in the space which falls between the second and third walls. This wall was begun under Claudius, at least forty-one years after Christ (Joseph. De Bell. Jud. v. 4. 2; comp. Tacit. Hist. v. 12). This third wall, then, did not exist in the time of our Lord; and Robinson allows that, if the present site of the sepulchre fell without the second wall, all the conditions of the general questions would be satisfied. But it may have fallen without the second wall. The city bulged out on the north, as it contracted on the south, thus bringing Golgotha into its central parts. Robinson, however, asserts that the second wall must either have excluded the pool of Hezekiah, which was in the city, or included the site of the sepulchre, which was out of the city. Now the second wall does neither, but leaves both where the scriptures place them. But the distance from the western point of the temple to the present site of the sepulchre Robinson considers insufficient, it being only about a quarter of a mile. We know not that there is anything in scriptural account which gives support to this notion. A distance of a quarter of a mile appears quite enough for the recorded events, to say nothing of the essential weakness of such a position; for how can Robinson know that his measures extended along the same ground as our Lord was hurried over? But reason has already been given why the Jews should have taken no very protracted course.

Two or three additional facts, in confirmation of the identity of the present place, may, finally, be adduced. Buckingham (Palest. p. 283) says, "The present rock, called Calvary, and enclosed within the church of the holy sepulchre, bears marks, in every part that is naked, of its having been a round nodule of rock, standing above the common level of the surface." Scholz (De Golgotha situ, p. 9) states, that he traced the remains of a wall, which ran excluding Golgotha, and taking in the pool of Hezekiah (Räumer, p. 352). It may also be remarked that, since the publication of Robinson's work Räumer has put forth a piece (Beiträge zur Bib. Geog. 1843), in which he revises his Palästina, so far as Robinson's ascertained results render necessary; but he remains of the same opinion in regard to the possibility of the present church of the sepulchre being out of the city. At most, a very few hundred yards only can the original Golgotha have lain from the present site; and the evidence in favour of its identity, if not decisive, is far stronger than any that has been adduced against it. At the best, then, very small is the reason for disturbing the convictions and distressing the hearts of the sincere believers who visit the holy sepulchre in order to give vent to their tearful gratitude and cherish their pious faith.

THE GIVING OF THE HEART TO GOD A PROOF OF CONVERSION:

A Sermon,

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PROV. xxiii. 26.

"My son, give me thine heart."

THERE are few questions which a seriously-thinking man proposes to himself so often as those which relate to his acceptance with God. I have, therefore, selected this passage of scripture for our consideration, that every one who is present may make inquiry into himself, and may judge for himself whether he is converted to God, whether his conversion has begun, and whether he is born again, from being the mere worldly or natural man, in a state in which he does not live under the influences and power of the Holy Spirit, to being the heavenly or spiritual man, in a state in which he does live under that divine influence and power. I am sure I need not tell you that the question, in some respects, is one of the most difficult in the whole compass of religious inquiry; for, while the words and the actions and the general conduct of one man shall be so different from those of another, that we are justified in using general language respecting the two, and saying one is a good man and the other is the contrary, yet it is very certain that a man may be unconverted, in whose common demeanor in the world there shall be little or nothing to condemn. The words of men may be so governed by the authority of custom or society, that a man shall neither lie nor swear, not talk irreligiously or wickedly. The actions of men may be so much under the control of the fear of shame, the love of approbation, or the desire to avoid offence to their fellow-creatures, that they may be free from blame or censure from any one. The general conduct of men may be good, in consequence of their wish to study their own comfort, respectability, and happiness. Even religious duties may be attended to, merely from compliance with custom; religious profession may be made, because others around us call themselves Christians; and thus it may happen that, while there is nothing in the life of the Christian which the world can condemn, there may still be no true conversion of the soul to its God. The goodness, the morality, the religious profession of a man may be free from reproach; and, though the world sees nothing to disapprove, the object of the world's approbation may be unconverted in the sight of God.

This will appear to many to be a very harsh doctrine; it is, undoubtedly, that doc-

trine which gives more offence to the generality than any other which we preach. Yet it is the truth of scripture, and it must be therefore enforced. I appeal to your own reason: if a man is honest in his dealings, for fear of the public punishment which will overtake him if he is dishonest, are we to imagine that his honesty is a proof either of good principle or true conversion? May not an infidel who is afraid of the public law be honest? but is such honesty to be accounted religion? So it is also with respect to all the other things which I have mentioned: as there may be honesty in common dealings from other motives than from a desire to please God; so also may there be outward strictness or self-government, in words and actions and general conduct; so may there be religious duty and religious profession from inferior motives; and, consequently, there may be no conversion to God, though the world sees nothing to condemn. The truth which I am to enforce upon you this morning is confirmed by reason and scripture, and by the testimony of our own consciences. It is this—that neither circumcision profiteth any thing, nor uncircumcision, but a new creature; that neither the morality which is founded on regard for the opinion of the world, nor any outward religious duty, nor any religious profession, will be of any avail before God, so as to save the soul, unless that duty be fulfilled which is urged upon us in this passage of scripture, “My son, give me thine heart.” True religion, true conversion to God, consists in this—giving the heart to God. Religion is not merely the observance of outward duties, though outward duties will always follow the dedication of the heart to God: religion is the giving of the heart to God; it is the surrender of the invisible spirit within us to the invisible God who has made us and redeemed us, and will sanctify us. And the question before us—in what way shall we know whether we are converted?—is to be thus answered: those are converted who have given, or who have earnestly prayed to have given, the heart to God. I hope to make the subject so plain to you that you shall be able to answer the question without any self-deception, or any mistake as to your spiritual condition. We will consider, what is meant by the expression “the heart;” how the heart is given to God; and, therefore, in the third place, how we may know whether it is given to God, and whether we are converted or not.

We are, first, to consider what is meant by the expression, “the heart.” The heart is a term used in the bible to denote the mind or soul of man, and it is so called as signifying

the fountain or source of the thoughts: as the blood in the human body issues from the heart, and circulates through every part of the frame; the thoughts, in a spiritual sense, issue from the heart, and influence the actions of the life. The heart, therefore, is always spoken of in the scripture as the proper source of all the evil thoughts which end in evil actions; and, also, as the proper throne within, of which the Holy Spirit takes possession when he converts the sinner to God. There would be no wickedness in the conduct, if there was not, first, wickedness in the heart. When God looked upon the world before the flood, and beheld the violence and the licentiousness which prevailed among men, it is said that God saw that every imagination of the thoughts of the heart of man were evil, only evil, and that continually. When our Saviour related the source of evil to his disciples, he told them that, from within, out of the heart, proceeded evil thoughts, adulteries, murders, thefts, covetousness, wickedness, blasphemy, pride, foolishness; that is, the heart, unchanged, unconverted, and unrenewed is the source of all evil; and the heart also, therefore, is the right source of all good, when it is changed from the natural and unconverted state to that state by which it must be made fit for happiness in this world, or for heaven in the next. Hence we read that “with the heart man believeth;” that God accepts “the broken and contrite heart;” that we are to love God with all the heart; that Christ “dwells in the heart.” Good and evil, in short, are both represented as approved or condemned, because they proceed from the heart. Evil proceeds from the heart by nature: good proceeds from the heart by that nature being changed by the divine power, which is given to all who seek for it. God, the judge of all, is represented to us as the heart-searching God: he is the judge of the living and of the dead, because the hearts of all are known to him; and according, therefore, to the state of the heart, every man shall be rewarded or condemned, when the final separation shall be made between the evil and the good.

Such, then, is the meaning of the expression, “the heart.” Let us now consider what is meant by the heart being given to God. “My son, give me thine heart.”

How, it may be said, can we give the heart to God, if our hearts be indeed, as you describe them to be, evil, corrupt, deceitful, and alienated from God? if, by the nature with which we are born into this world, we are so far gone from the original righteousness, that we cannot, of ourselves, perform a good action or think a good thought, how is it that we can give our hearts to God—how can we give

to God our thoughts, our love, and our affections? I answer that this very question—the question, indeed, which every wise man and every humble Christian will ask—this question proves only the truth of the doctrine which I endeavour to enforce upon you, “ye must be born again.” The heart of man is certainly corrupt by its own nature: it certainly by its own nature loves evil more than good: it hates good more than evil. But man is only a fallen being, and therefore he is capable of being raised again. He is only a wanderer from God, and therefore he is capable of being restored. He is not sinful like the devils: they cannot be raised; they cannot be restored. The heart of man is capable of being changed and renewed, and of being born again; therefore it has pleased our merciful God to grant us the influence of a divine power, which shall direct our corrupt nature to a right choice of good and of happiness. The Holy Spirit of God is so granted to us who live under the Christian dispensation, that, without destroying the freedom of our power of choice, it gives us the knowledge of good, and persuades us to good, and influences our decision and makes us love the ways of God, which we once hated, and makes us hate the ways of wickedness, which we once loved. The Holy Spirit of God is so given to you who have heard of the redemption of the world by the Son of God, that, if the heart within you is not changed from a state of nature to a state of grace, the fault is with yourselves alone. If you would be happy in this world, or if you would be happy in the world to come, you must be born again, by being guided and directed and changed and renewed, by the blessed Spirit of a merciful God and Saviour; and he gives the heart to God who is thus renewed and changed by the Holy Spirit of God. “My son, give me thine heart” is the command of God our Creator—of God our Saviour, and Redeemer to us all; and the meaning of the command is—My son, give up thine heart to the teachings and to the influences of the Holy Spirit of God. Let its warnings impress you, its persuasions affect you, its threatenings alarm you, its whole power be upon you, till you will be altered, your affections changed, and your soul renewed. “Give me thine heart;” not the heart of stone, but the heart of flesh. “My son, give me thine heart;” the heart which shall be my own possession for ever, in another and a better state. “Give me thine heart;” the heart which my Holy Spirit has prepared to be with its God; the heart whose sins are pardoned; the heart which is cleansed from the love of sin, and the hatred of its God, which it once possessed by nature; the new heart, which is born again

from above, serving and fearing and loving its Saviour and its God.

Such, then, is the meaning of the expression, “giving the heart to God.” Let us now consider how we may know whether we have given the heart to God, and, therefore, how we may know whether we be converted or not.

That we may do this more effectually, and in a manner which shall come home at once to the reason of all who are anxious to make such an enquiry, we will compare the case of an unconverted man, who is devoted only to this world, and that of the converted man, who seeks the salvation of the soul as the one thing needful, in some one respect which shall point out to you the way in which their hearts are given—the one to this world, the other to God. Let us take the case of an unconverted man, who, without disregarding the laws of society, devotes his heart to the love of money; and let us take the case, on the other hand, of a Christian, who, without neglecting, by prudence and industry, to take care of his family, devotes his heart to the love of God. The one is anxious to obtain money as the only thing he values, the other is anxious to secure the salvation of the soul as the only thing really needful: the one desires to please himself, the other to please God: the one lives for the present world, the other for the future world: the one lives, thinks, studies, acts, and plans for this life, the other for the future life: one has his heart on earth, the other has his heart in heaven. Let us now compare these two characters together, as to the manner in which they employ those faculties of the soul which, when taken together, may be said to constitute the heart; that is, we will consider how they employ their understanding and their will, their affections and their conscience. You will find that you will be yourselves described under one of the two classes. You will thus be enabled, by your own self-examination, to answer the question, whether your hearts are given to the world, or given to God; whether you are converted, or whether you are unconverted.

Compare them in the employment of their understandings.

The understanding of the covetous and unconverted man is only directed to comprehending the ways and modes and contrivances by which his earthly treasure may be increased. He desires no knowledge but the knowledge of merchandize, gains, prices, values, and so on. He desires no wisdom but that of obtaining riches; no teaching but that of worldly caution and worldly experience. All the powers of his mind are limited and fettered to one grovelling object; and he

has no room for any study of God or of his laws, of the soul or its salvation. But compare, now, with this the understanding of the converted man. This man, having his understanding instructed from above, desires, above all other knowledge, to comprehend the way of salvation; the modes by which the providence of God deals with man; the contrivances by which he may study more deeply, and find more time to comprehend, the mercy and the wisdom of God. All worldly knowledge is of no value to this man, compared with the knowledge of his own deep depravity; of that faith in a Saviour, which is the great remedy; of that power of the Holy Spirit, which, above all other things, gives clearness to the intellect and understanding to the simple. The powers of the mind of this man are not limited and fettered to earth; they soar with the wings of angels; they can ascend into the heaven of heavens. He rejoices in the study of God and of his laws, of the soul and its salvation; and his understanding improves, and his mind expands to a degree which is inconceivable to those who never give their understandings to the study of the will of God. I do not refer to earthly scholarship, nor to deep nor extensive reading of books: I affirm this—that the most ignorant and uninstructed Christian, who gives his understanding to the endeavour to comprehend the government of God, will obtain to an intellectual excellence in religious matters which no human teaching can give. Would you, then, know whether you have given the heart to God, and whether you are converted, begin with this question—How do I employ my understanding? Am I devoting my reason, my intellect, and the powers of my mind, to God? Do I endeavour daily to discover more and more of the heights and depths, the length and the breadth, of the love of Christ? Do I study God and his ways, Christ and his love, the Holy Spirit and its power, the soul and its salvation. I begin with this proof of conversion, because the eyes of our understanding must be enlightened before we can see clearly those things of God, which can never be comprehended by the unenlightened human understanding. Christian, I again ask you, in what manner do you use your powers of mind? in what manner do you employ your understanding?

Compare the worldly man and the converted man, as to the employment of their wills.

The will of the covetous and unconverted is entirely directed to the obtaining riches: his only desire is the treasure of this world. The will of the Christian—of the converted

man—is to be rich towards God: his only desire is expressed in the language of the king of Israel: "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." He pants after, he longs after, that only true riches—peace with God, and change of soul. He desires the removal of guilt from the heart, and renewal by the power of God, as blessings and treasures which are infinitely more valuable than all the gold and silver of this treacherous and sinful world. He desires that his will should be conformable to the will of God; and there is no other proof stronger than this that the heart is given to God, and that the conversion of the soul has begun. What is the state of your will? What are the desires of your heart? Do you seek to know whether you are converted? Answer this question to yourself. Do you pray in secret to the God who seeth in secret, and desire that your will may always choose those things which God has commanded us to prefer and do? If you are afflicted, and in calamity, can you submit your will to God, saying with him who was more afflicted than any of the sons of men, "Father, not my will but thine be done?"

Compare, again, the converted and the unconverted, in their affections; and we shall derive another rule by which we may learn whether the heart be given to God, and the soul be converted.

The principal affections of the heart are hope and fear, and joy and grief, and love and hate. The only hope of the covetous man is to add to his store; his only fear, lest he suffer loss: his only joy is the possession of wealth; his only grief, that he must one day part with it: his love is attachment to wealth, which perishes in the using: his hate is not against sin, but against that only which would endanger or take away his possessions; and thus all the affections of his soul are absorbed by his perishing treasures. The Christian, or the converted man, is very differently impressed: his affections are placed on very different objects; and no man can be mistaken in the question of his conversion or his unconversion, who will impartially examine the state of his affections, and thus endeavour to learn whether he has become obedient to the power of the Holy Spirit: whether he has obeyed the precept, "My son, give me thine heart." The hope of the converted is Christ, and Christ's salvation; his fear is the possibility that he may not persevere to the end: his joy is the conviction that the providence of God is with him, in prosperity and in adversity, in life and in death, to do all things well: his grief is the remembrance that he has not done all that

he ought to have done, in gratitude to him who has delivered him : his love is a noble and compounded feeling of devotion, and gratitude, and adoration, and praise, and confidence, and admiration towards the God who preserves him, the holy Redeemer who has died for him, and the blessed Spirit which sanctifies him. His heart overflows with this feeling. Love—love to God and his Saviour, and the souls of men—is the source of all his rapture, and happiness, and peace ; and his only hatred, therefore, is directed against that sinfulness of heart within him which separates him from the consciousness of the love of God, and against everything also which would lead him to neglect, or forsake, or offend his God. Such is the contrast between the affections of the unconverted and the converted. God alone, the judge before whom you will appear, can read the heart, and perceive the objects and the nature of your hopes and fears, and joys and griefs, and love and hatred. He can tell, and your own hearts can, whether these affections be worldly or heavenly. What, then, is the state of your affections ? What does the heart-searching God perceive to be the objects of these affections ? Whatever they are, you are ; “for, as a man thinketh in his heart, so is he.” Examine yourselves : do your inward inquiries thus far convince you whether your conversion has begun or not ?

There is, however, one more point of comparison between the converted and the unconverted : let us compare them with respect to their conscience. I mention this last because the conscience, under the direction of the Holy Spirit, is appointed to be the judge within us of the motives of the soul, the thoughts of the heart, and our state before God ; and, therefore, it is the judge of all the things of which I have been speaking. The conscience, then, of the unconverted man, who is wrapt up in his love of riches or any worldly possession, is utterly dead and insensible : it is alike unmoved by persuasions or threatenings. The conscience of the man, on the other hand, who is beginning to be influenced by the power which converts and changes the soul, is alive to the impressions of good, and sensible to the power of truth in all its persuasions and threatenings ; and it looks boldly in upon the state of the heart, and it dares to offer the prayer to God : “Search me, O God, and try my heart : prove me, and examine my thoughts : look well if there be any way of wickedness, “of known and approved sin within me,” and lead me in the way everlasting.” And I now, therefore, ask you if this is your prayer, and whether you dare to put the question boldly *to yourself*, and desire to know whether you

are converted or not ? I entreat you to examine yourselves whether your conscience tells you that you are in earnest in your religious inquiries with respect to your condition, and that you are giving the heart to God. Nothing but this will do. The question before us is the question of eternity. If the heart be not given to God now, it cannot be given to him after our life is ended. If the Holy Spirit does not change us now, it will be too late when the time of our trial is over and the power of the Holy Spirit is withdrawn from us. If we are not converted in this world, we cannot be converted in the world to come : “he that is unjust will be unjust still ;” and as the tree falleth, so it will lie for ever. Now is the accepted time for change, for repentance, for conversion. Now is the accepted time, when the unconverted may return and repent ; when the converted may be strengthened and encouraged and supported. Now is the only time when the conscience can bear witness to our being born again, or not ; and when it can warn us, before it be too late, to repent and to be converted and live.

I have not time to add much more, and I will only, therefore, urge upon you the repetition of what you have heard. I have explained to you what is meant by the heart, and giving the heart to God ; that it denotes the whole thoughts and faculties of the soul, and their being governed by the power of the Holy Spirit, which thus effects our conversion. And I have shown that he who is truly converted may know that he is so by finding, upon his self-examination, that his understanding and his will, his affections and his conscience, are devoted to heavenly things and not to worldly things. And I have taken this subject this morning for the warning of all, the reproof of some, and the comfort of others. I would have all take warning lest they fall away. I would reprove those who are so devoted to the world and its riches, or its pursuits or pleasures, that they will not listen to the merciful influences of that Holy Spirit which is given to change them. And I would comfort those numerous and humble Christians, who believe that they are not converted because they are not perfect, though they have been led by the grace of God to pray to him that their will may be changed, their understanding enlightened, their affections purified, and their conscience watchful and sincere. “Fear not little flock : it is your Father’s good pleasure to give you the kingdom.” He, who has begun a good work in you, will carry it on to the end. You cannot become in this world, as many suppose, perfect, spotless, sinless ; but your conversion has begun, and God will prosper it to the

end, if your conscience tells you that you have prayed to God that you may give the heart to him; if you have prayed and do pray that your understanding be enlightened, your will renewed, your hopes and fears, your joys and griefs, your love and hate, your peace, your trust, your confidence, be placed on heavenly things; and, last of all, that your conscience be the active and zealous judge of the soul within you. He whose heart is thus given to God, may safely hope to be a partaker of the blessings promised to the Christian believer. I stated that I did hope many who are present are among this number: I repeat that expression. May God grant that many from

this congregation may be found, in the day of the Lord, to be among that number "which no man could number" of the redeemed, the renewed, and the converted! May God grant that you may all be brought home to God; that your understanding may be enlarged to comprehend the whole ways of God; that your wills may be changed to prefer heaven to earth; that your affections may be raised and purified, and your consciences be preserved free from sin! May we be all enabled to give the heart to God, a living sacrifice, holy, acceptable unto God, as our best, our commanded, and our most acceptable service!

A TABLE OF THE TRANSACTIONS OF EACH DAY OF PASSION WEEK* AS RELATED BY THE FOUR EVANGELISTS.

(For the Church of England Magazine.)

Transactions of each day.	Matt.	Mark.	Luke.	John.
1. Sunday (probably) 27th March.				xii. 1
Jesus comes to Bethany "six days before the passover"	xxvi. 6-13	xiv. 3-9		2-11
Mary anoints his feet at supper, and he foretells his death, &c.				
2. Monday, 28th March.	xxi. 1-7	xi. 1-7	xix. 29-35	12-15
"On the next day" Jesus orders his disciples to procure an ass for his entry ..	8-11	8-10	36-44	16-19
His public procession to Jerusalem				
Certain Greeks (proselytes) desire to see Jesus; he foretells his glorification, and is confirmed by a voice from heaven; he denounces the Jews' unbelief..	12-16	11	45,46	20-50
He goes into the temple, and drives out the traders	17	11		
He retires to Bethany, and lodges there				
3. Tuesday, 29th March.	18,19	12-14		
"In the morning," on his way to Jerusalem, he curses the barren fig tree				
He again enters the temple, and drives out the traders; the Jews seek to kill him		15-18	47,48	
In the evening he again leaves the city		19		
4. Wednesday, 30th March.				
"In the morning," seeing the fig tree withered, he addresses his disciples on faith	20-22	20-26		
He enters the temple, where his authority is questioned by the pharisees, whom he silences by questioning them concerning John the Baptist	23-27	27-33	xx. 1-8	
Speaks the parable of the two sons	28-32			
Speaks the parable of the husbandman and the vineyard	33-46	xii. 1-12	9-19	
Speaks the parable of the marriage of the king's son	xxii. 1-14			
Replies to the Herodians about paying tribute to Cæsar	15-22	13-17	20-26	
Replies to the sadducees about the resurrection	23-33	18-27	27-38	
Answers the question of the "lawyer" about the "great commandment"	34-40	28-34		
Asks the pharisees a question concerning the Messiah	41-46	35-37	39-44	
Reproves and denounces the scribes and pharisees	xxiii.	38-40	45-47	
He approves the widow's gift		41-44	xxi. 1-4	
As he leaves the temple, one of his disciples points out the beauty of the temple; Jesus foretells its utter destruction	xxiv. 1,2	xiii. 1,2	5,6	
On the mount of Olives he delivers a prophecy on the destruction of Jerusalem and his own second advent, in answer to a question put to him by certain disciples	3-51	3-37	7-36	
Continues his exhortation to watchfulness by the parables of the ten virgins, the talents, and the sheep and goats	xxv.			
[St. Luke here notices his custom of teaching in the temple during the last two days of his ministry, and retiring at night to the mount of Olives]	xxvi. 1,2		37,38	
Jesus foretells his crucifixion "after two days"		xiv. 1,2	xxii. 1,2	
The chief priests conspire against him	3-5		3-6	
Judas agrees to betray him	14-16	10,11		

* The probable year of the crucifixion was A.D. (according to the vulgar era) 33; A.J.R. 4746; A.U.C. 786.

Transactions of each day.	Matt.	Mark.	Luke.	John.
5. Thursday, 31st March.				
Jesus directs Peter and John to prepare the paschal supper	xxvi. 17—19	xiv. 12—16	xxii. 7—13	
He sits down to the supper with his disciples.....	20	17	14	
Declares how he had desired to eat it with them, and gives them a cup to divide among themselves			15—18	
Declares that one of them will betray him.....	21—25	18—21		
Institutes "the Lord's supper".....	26—29	22—25	19, 20	
He again declares that the hand of the traitor is on the table			21—23	
The disciples dispute who shall be greatest; Jesus reproves them.....			24—30	
"Supper being ended," he washes the disciples' feet, &c.†				xiii. 1—17
Foretells that Judas will betray him; Judas goes out				18—30
Declares his glorification; and gives the "new commandment" to his disciples				31—35
Foretells Peter's denial of him			31—34	36—38
Addresses them concerning their buying a sword			35—38	
Jesus continues his discourse; declares his union with the Father, his media- torial office, and promises the Holy Spirit.....				xiv.
He speaks of the spiritual union between himself and his followers under the parable of the vine, and of the separation of both from the world.....				xv.
He explains the office of the Holy Spirit, and shows the true source of conso- lations under persecutions				xvi.
He intercedes with the Father for his disciples				xvii. xviii. 1
He retires with his disciples to the mount of Olives	30	26	30	
Again foretells Peter's denial, and his own appearance in Galilee after his re- surrection	31—35	27—31		
He enters the garden of Gethsemane, and there suffers an agony	36—46	32—42	40—46	1
Judas comes with soldiers, and betrays him with a kiss, &c.	47—56	43—52	47—53	2—11
Jesus is bound, and taken to Annas.....				12—14
Annas sends him to Caiaphas the high priest.....	57	53	54	(24)
Peter and another disciple follow; Jesus is examined, and insulted by the soldiers; Peter thrice denies his Master	58—75	54—72	55—65	15—27
6. Friday, 1st April. The Passover.				
"As soon as it was day," Jesus again examined in the council chamber.....			66—71	
He is condemned by the Sanhedrim, and given up to the Roman govern- nor.....	xx vi. 1, 2	xv. 1	xxiii. 1	28
Judas declares him to be innocent, and hangs himself.....	3—10			
Pilate examines Jesus privately, and acquits him of the charge of sedition, but consents to try him openly, after crowning him with thorns and mocking him	11—14	2—5	2—5	20—40 xix. 1—15
Pilate sends him to Herod Antipas, who sends him back uncondemned			6—12	
Pilate desires to liberate him, but the Jews demand Barabbas; Pilate delivers up Jesus to be crucified, after he has been again scourged, crowned with thorns, and mocked	15—31	6—20	13—25	
Jesus is led away and crucified with two malefactors at the third hour.....	32—38	21—28	26—34	16—24
Jesus is reviled by the passers-by; and by the two malefactors, one of whom afterwards repents, and is pardoned by him	39—44	29—32	35—43	
He commends his mother to John				25—27
After three hours' darkness, at the ninth hour Jesus expires	45—50	33—37	44—46	28—30
An earthquake follows, and other supernatural occurrences; the centurion con- fesses Jesus to be the Son of God	51—56	38—41	47—49	
The malefactors' legs are broken, and Jesus' side pierced				31—38
Pilate gives the body to Joseph of Arimathea.....	57, 58	42—45	50—52	38
He, assisted by Nicodemus, buries it in a "new sepulchre"	59—61	46, 47	53—55	39—43
7. Saturday, 2nd April.				
The sepulchre is secured by a seal, and a Roman guard	62—66			
"From the year 28 to 34, the only passover full moon which falls on a Friday or Saturday, is that of the year 33, upon Friday, April 1st, N. S., or 3rd O. S.; and thus the death of our Lord is pinned down to the 1st April, N. S. of the year 33"—(<i>The Season of the End</i> , by William Cunningham, esq., p. 75; pub- lished by Nisbet, 1841). Hence the first day of passion week would be 27th March, as above.				
Wadham College, Oxford, Feb. 1844.				C. H. D.

* Compare 1 Cor. xi. 23-25.

† This was "before the feast of the passover" (John xiii. 1); see also xviii. 28; xix. 14. On this subject see rev. E. Greswell's Dissertations.

ERY OF THE UNBELIEVER*.

can with difficulty conceive a more
 nation than that of a man who,
 own carnal reason in opposition to
 tion, has spent a whole day in
 "the baseless fabric of a vision;"
 , at the close of it, to contend with
 influence of so presumptuous a line
 For, when he lays his head upon the
 thoughts, arising from this trifling
 re and with its Maker, will sponta-
 le themselves, however unwelcome;
 he more importunate, as they have
 obstinately resisted. Such was the
 of Jeremy Bentham. . . . Whenever
 his chamber alone, and all was still
 gloominess of the night was then
 set emblem of his troubled mind. . . .
 the closing scene of this unhappy
 drew high, the "worm of con-
 n so to gnaw his soul as to torture
 he horrors of remorse and despair,
 to him "unto whom all hearts are
 res known, and from whom no se-
 ' but I do know that, up to the
 iod of his life, he had an instinctive
 g left by himself; and whenever
 nes happened) he was obliged to
 alone, his imagination did not fail
 a quick succession of the most hor-
 s, from whose unearthly appearance
 l the utmost disquietude.

arianism unmasked." By the rev. Dr. Colls.
 et-street. 1844. This pamphlet exhibits the
 y and irreligion, as exemplified in the noto-
 rium, whose secretary the author was, and
 a conscientious motives. It must be painful
 sure; but it is well to show, by facts, how
 fidence but that which the gospel of Christ

The Cabinet.

—Where the practice of the primitive
 accurately ascertained, and where it is
 any thing written in the scripture, it
 a sufficient reason for preference. But
 e of the primitive church, even where
 and containing nothing unscriptural,
 a divine precept? To answer in the
 o elevate tradition to a parallel plat-
 lation; the practical result of which
 lation into comparative disregard. Be-
 ion and tradition be decided to be of
 , men will give practical preference to
 und most congenial; and as the com-
 men will always be found less holy and
 less opposed to human appetites, less
 selves, and less sanctifying in their in-
 e commandments of God, they will
 prove more congenial to fallen man;
 will usurp, as it ever has usurped, a
 dence above revelation. It cannot
 el. If not completely and avowedly
 ill effectually make void the word of
 M^r Neile.

TNESS OF GOD'S LAW*.—The scrip-
 Pilgrim's Staff, and Christian's daily Walk

tures are the rule of faith; a most exquisite rule and
 exact balance, whereby we may try all things; a
 straight and most inflexible rule; and we must not
 deliver any thing concerning the holy and heavenly
 mysteries of faith, though ever so small, without the
 holy scriptures; for the security of our faith ariseth
 from the demonstrations of God's revealed word in
 scripture. Yea, God hath spoken but once, and that
 in holy scripture. Let God himself teach me the
 mysteries of heaven, who made it; not man, who
 knoweth not himself. Say, whom may I believe, in
 the things of God, better than God himself? Verily,
 our faith shall reel and totter, if the authority
 of scripture standeth not supreme. Wherefore,
 holy scripture is the rule of faith most certain and
 most safe; and God hath taught us by corporeal
 letters, which we may see and read, that which he
 would have us believe concerning him.

Poetry.

THE CROWDED STREET.

BY WILLIAM CULLAN BRYANT

(An American poet).

LET me move slowly through the street,
 Filled with an ever-shifting train;
 Amid the sound of steps, that beat
 The murmuring walks like autumn rain.

How fast the fitting figures come!
 The mild, the fierce, the stony face!
 Some bright with thoughtless smiles, and some
 Where secret tears have left their trace.

They pass—to toil, to strife, to rest;
 To halls in which the feast is spread;
 To chambers where the funeral guest
 In silence sits beside the dead.

And some to happy homes repair,
 Where children, pressing cheek to cheek,
 With mute caresses still declare
 The tenderness they cannot speak.

And some, who walk in calmness here,
 Shall shudder as they reach the door
 Where one, who made their dwelling dear—
 Its flowers, its light—is seen no more.

Youth, with pale cheek and slender frame,
 And dreams of greatness in thine eye!
 Guest thou to build an early name?
 Or early in thy tasks to die?

Keen son of trade, with eager brow!
 Who now is fluttering in thy snare?

(second series); meditations, illustrations of holy writ, prayers,
 &c., for every morning and evening; in connection with the
 scriptural teachings of the church on the first day of the week;
 from the writings of the primitive fathers, the Anglican re-
 formers, and divines, chiefly of the church of England." By
 Henry Smith, King's College, London. London: Thomas
 Houlston. 1844. The title-page fully sets forth the character
 of this very valuable manual, which fully deserves to circulate
 as widely as the former series. The selections from the writings
 of eminent men are judicious, and made in a candid and
 liberal spirit. We can most conscientiously recommend it to
 the favourable notice of our readers.—ED.

† Tertullian.

‡ St. Chrysostom.

§ Greg. Nyss.

|| St. Cyril.

¶ Antoninus.

** St. Ambrose.

†† St. Augustine.

‡‡ Bellarmine.

Thy golden fortunes—tower they now?
Or melts the glittering shade in air?

Who of this crowd, to-night, shall tread
The dance till daylight gleams again?
Who sorrow o'er the untimely dead,
Who writhe, themselves, in mortal pain?

Some, famine-struck, shall think how long
The cold dark hours!—how slow the light!
And some, who flaunt amid the throng,
Shall hide in dens of shame to-night.

Each where his tasks or pleasure call,
They pass and heed each other not:
There is who heeds, who holds them all
In his large love and boundless thought.

These straggling tides of life, that seem
In shifting, aimless course to tend,
Are eddies of the mighty stream
That rolls to its predestined end.

Miscellaneous.

ALABASTER (Ἀλάβαστρον).—(Matt. xxvi. 7; Mark xiv. 3).—This word occurs in the New Testament only in the notice of the "alabaster box," or rather vessel, of "ointment of spikenard, very precious," which a woman broke, and with its valuable contents anointed the head of Jesus, as he sat at supper in Bethany, in the house of Simon the leper. At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes, made from a stone found in the neighbouring mountains. The Greeks gave to these vessels the name of the city from which they came, calling them "alabastron." This name eventually extended to the stone of which they were formed; and, at length, the name of "alabastra" was applied without distinction to all perfume vessels, of whatever materials they consisted. Theocritus speaks of golden alabastra (Idyl. xv. 114); and perfume-vessels of different kinds of stone, of glass, ivory, bone, and shells, have been found in the Egyptian tombs (Wilkinson, iii. 379). It does not, therefore, by any means follow that the alabastron which the woman used at Bethany was really of alabaster; but a probability that it was such arises from the fact that vessels made of this stone were deemed peculiarly suitable for the most costly and powerful perfumes (Plin. Hist. Nat. xiii. 2; xxxvi. 8, 24). The woman is said to have "broken" the vessel; which is explained by supposing that it was one of those shaped somewhat like a Florence oil-flask, with a long and narrow neck; and the mouth being curiously and firmly sealed up, the usual and easiest way of getting at the contents was to break off the upper part of the neck. The alabastra were not usually made of that white and soft gypsum to which the name of alabaster is now usually confined. Dr. John Hill, in his useful notes on Theophrastus, sets this matter in a clear light:—"The 'alabastrum' and 'alabastrites' of naturalists, although by some esteemed synonymous terms, and by others confounded with one another, are different substances. The 'alabastrum' is properly the soft stone (the common alabaster) of a gypseous substance, burning easily into a

kind of plaster; and the 'alabastra,' the hard, bearing a good polish, and approaching the texture of marble. This stone was by the Greeks called *alabastron*, sometimes 'onyx,' and by the Latins 'marmor onychites,' from its use in making boxes to preserve precious ointments, which boxes were commonly called 'onyxes' and 'alabastra.' Thus Dioscorides—*ἀλαβαστρίτης ὁ καλούμενος ὄνυξ*. And hence have arisen a thousand mistakes in the later authors, less reading, who have misunderstood Pliny, and confounded the onyx marble, as the alabaster was frequently called, with the precious stone of that name. This is now better understood. It is apprehended that, from certain appearances common to both, the same name was given not only to the common alabaster, called by mineralogists "gypsum," and by chemists "sulphate of lime;" but also to the carbonate of lime, or that harder stone from which the alabastra were usually made, and which was often distinguished by the name of onyx alabaster, on account of the approach of its colour to that of the human finger-nails.—*Kitto*.

SUN-SET.—Travellers, who have not an opportunity of drawing near to the ocean, are recommended to ascend the highest mountain, to enjoy the gratification of beholding the glorious luminary ascend to run as a giant his diurnal course, or depart to illuminate distant worlds, unobscured by the mists of the earth. On the ocean, in particular, this sight is frequently enjoyed; than which nothing can possibly be conceived more splendid and sublime. Never, I think, will there be effaced from my mind that view I beheld on the pinnacle of Gena after scaling the mount all night, to see the sun rise; which was with a glory that baffles all description. Grey-eyed mortals crept into day, when it brightened into splendour till the well-defined orb, the source of light and life, rose into view; and, although it be at first distinctly seen, and may be gazed on, yet it soon dazzles or blinds us with its living glories, so that we behold only its bright effulgence. Nor can I forget the view that I have so often enjoyed in the Holy Land, in beholding this luminary, after it had shed its bounties and finished its diurnal course, gradually diminishing his brightness, and gliding slowly into the bosom of the western wave, surrounded by an infinite number of shifting or mantling clouds of variegated colours, so brilliantly illuminated by his radiance as to resemble showers of the finest gold, and the declining rays appeared actually to float upon an abyss of fire, in short, visiting the other hemisphere with the same life and glory of which we are promised to be only deprived for a season.

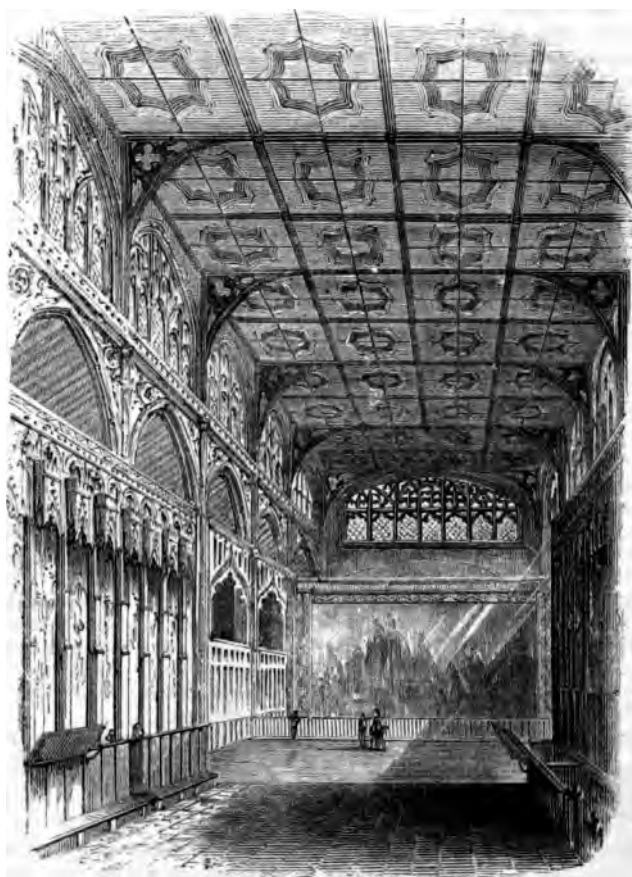
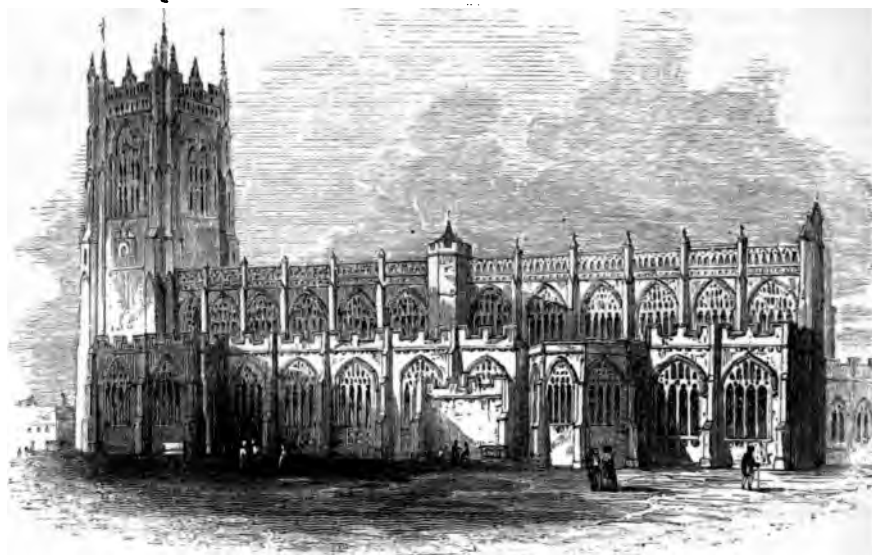
"Parent of good! thy works of might
I trace with wonder and delight:
In them thy glories shine:
There's nought in earth, or sea, or air,
Or heaven itself, that's good and fair,
But what is wholly thine."

—*Rae Wilson's reflections during travel.*

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MANCHESTER COLLEGIATE CHURCH.



THE CHOIR.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 456.—MARCH 30, 1844.

THE COLLEGIATE CHURCH OF MANCHESTER.

The etymology of the word Manchester has been recently stated by different authors. Camden, in the language of his translator says:—"Be the inhabitants had borne themselves as valiant men in the Danish war, they will have their town to be called 'Manchester,' that is, they expound it, 'the city of men;' and in conceit, which implieth their own commendation, they wonderfully please themselves. But little know the good honest men, that Manum was the name of it in the Britons' time, that the etymology thereof, out of our English tongue, can by no means seem probable. I, for my part, therefore, would derive it rather from man, a British word which signifieth a stone; upon a stony hill it is seated, and beneath the hill there are most good and famous quarries of stone."

London*, the original of Manchester, is supposed, by Dr. Whitaker, to have taken its rise in the reign of Titus, and, during the continuance of the Romans in Britain, it was indebted to them many of the germs of civilization, and especially for an improvement in the woollen manufacture, a branch of trade said to have been introduced from Gaul before their invasion. Of the roads planned by Agricola, Manchester had four; three running from east to west, and two from north to south: inferior stations, at places now known by the names of Singleton-brook, Prestwich, and Salford, were connected with the Manchester road. Under the Saxons, Manchester became the residence of a thane, who dispensed a sort of justice, and furthered the improvement of the place. In 627 the inhabitants were converted to Christianity, by the preaching of Paulinus. Two churches were erected, one of which, St. Michael's, is mentioned in Domesday book. In 870 the Danes got possession of the place. After the conquest William gave it to William Poitou. The third baron of Manchester was one of those who wrested Magna Charta from king

John. In A.D. 1301 Thomas de Grelley granted the "great charter of Manchester." In 1307 the baron of Manchester was summoned to parliament, and was, by Edward I., made knight of the Bath. From the Grelleys the barony descended to the family of De la Warre, and John, the first of the line, was called to parliament in the ninth year of Edward II. He and his successors distinguished themselves in the battle of Crecy, and during the wars of the roses. At the reformation, the baron of Manchester was one of those who apprised the pope that his continued resistance to Henry's wishes in regard to the divorce, would lead to the extinction of his supremacy in England. At length the manorial rights vested in the family of "Mossley of the Hough."

The collegiate church is generally regarded as the design and work of Thomas lord de la Warre, rector of the parish, who, having by the decease of his brother John, succeeded to the barony and estate, obtained leave of the king to make his church collegiate, to consist of a warden and eight vicars. It was dedicated to the virgin Mary. It was dissolved in 1547 by Edward VI., but refounded, first by Mary, and afterwards by Elizabeth in 1578, under the designation of "The Warden and Fellows of Christ's College." The dilapidation of the church, and the misappropriation of the funds, under the wardenship of Richard Murray, induced the inhabitants to petition the throne for a revival of the former charter; consequently Charles I., in 1636, complied with their request; and rules for the government of the college were drawn up by archbishop Laud—for a warden, four fellows, two chaplains, four singing men, and four choristers; incorporated, as they had been before by queen Elizabeth, as "the warden and fellows of Christ's church in Manchester."

The dissensions excited by the reformation were strongly experienced in Manchester. Collyer, the warden of the collegiate church, refused to acknowledge the spiritual supremacy of Henry VIII., and many of the great families in the neighbourhood long remained attached to the see of Rome. In the civil wars Manchester ranged itself on the side of the parliament, and sustained

Near this Roman urns and other vessels, stones inscribed with names, &c., &c., have been found.
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a siege conducted by lord Strange. The warden and fellows were ejected. The door of the chapter-house and college-chest were broken open by the soldiery under col. Birch, when the deeds and writings relating to the foundation were taken to London, and never returned, where they were afterwards destroyed in the fire of 1666. In 1642, during the siege of Manchester by the earl of Derby, the college-house had been used as a store-house by the troops within the town. In 1649 the independents turned it into a meeting-house when Lancashire was converted into an ecclesiastical province under the presbyterian forms.

The church, of which "the outside is constructed of red, crumbling stone, has suffered extremely from the operations of fire and smoke. It is a spacious and elaborately finished structure, in the later English style. The tower is square and embattled, crowned with pinnacles. The spacious windows are filled with tracery. Within, and on the south side, are several large chantries, one of which is the property and burial-place of the Traffords of Trafford. At the east end, and behind the altar, is the chapel of the Chethams, where the munificent founder of the hospital has a tomb. There are also some later monuments of the family. On the north side of the north aisle is a very spacious chapel, built by bishop Stanley, and now the property of the earl of Derby. Beyond this is a small projecting chantry, under the founder's arch of which, and within a plain altar-tomb, lies the same James Stanley, bishop of Ely (consecrated in 1506), and warden of Manchester, who died in the college. There is a small figure of him in brass, and an inscription in old English, which is given in Bentham's 'History of Ely.' But the great ornaments of the church are the stalls, screens, and lattice-work of the choir, finished, in a great measure, at the expense of this prelate; who, though little of a scholar or an ecclesiastic, seems to have had a munificent spirit not unworthy of his birth. His family connexion induced him to reside much at Manchester, to which he appears to have been greatly attached; for nothing less than the powerful influence of the Stanleys could have obtained for him permission to hold a 'commendam' with the wealthy see of Ely. In richness and delicacy of execution, the canopies of these stalls exceed anything I have seen; though, perhaps, in point of lightness, they lose something from the want of those tall spiring front pinnacles which marked the stalls of the two former centuries." The roof is finely groined, and ornamented with grotesque figures of angels playing on musical instruments, shields, and other richly-carved devices.

The town, probably the church, of Manchester, was originally a place of sanctuary, and one of the eight places to which this privilege was confirmed by the statute of 32 Henry VIII. in 1540-1. But the privilege was transferred to Chester in the following year, as it had been found to operate to the prejudice of the wealth, credit, and good order of the place.

By the late ecclesiastical arrangements, on the junction of the sees of St. Asaph and Bangor, Manchester will be erected into a bishopric. This is not the place for arguing the point whether or not such a junction is advisable, but there can be

no rational doubt but that the erection of the new bishopric is absolutely requisite*. The enormous population of the see of Chester, even after the portion already assigned to Ripon, and that hereafter to be added to Carlisle, renders such an erection most important. The churches consecrated even during the episcopate of bishop J. B. Sumner were sufficient for the superintendence of one individual, and the wonder only is, how so much could have been done by one bishop. The portions of the diocese of Chester proposed to be transferred, are those parts of the county of Lancaster which compose the deaneries of Amounderness, Blackburn, Leyland, Manchester, and Warrington. The warden and fellows have already assumed the designation of the dean and canons. They elect the members of their own body. In their gift are thirteen incumbencies. M.

REMARKABLE DAYS.

No. II.

PALM-SUNDAY, MARCH 31.

JUST before our Lord's passion, he made a solemn entry into Jerusalem, and was received with acclamations by that fickle people who, within a few short days, were no less vociferous in demanding his crucifixion than they had been in proclaiming "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." In imitation of the branches which, we are told (Matt. xxi.; Mark xi.), were cut down and strewed before Jesus, it became a custom in the church to carry palms in a procession, representing Christ's triumphal entry. The ceremonies are described and explained at length by Dr. Becon, in his "Potation for Lent†."

A covered cross, it seems, was borne, followed by persons who had palms in their hands, to a certain place in the church-yard, where they stopped, and the priest read the gospel. After this, they advanced, and were met by another procession, consisting, first, of children singing the hymn of "Behold the king cometh;" then, a priest, with the sacrament, and an assemblage of people, who had a cross uncovered, adorned with olive leaves and palms. As soon as the two processions met, they united: the covered cross was conveyed out of sight; and the whole multitude, following the naked cross, sung together, each man holding up his palm-branch. They then proceeded towards the church-door, but stopped in the way, near where some children, standing in an elevated place, sang a hymn of praise, throwing down, at the end of each verse, cakes and flowers. After this was ended, the procession reached the doors of the church, which were shut; but children were heard singing within. Then the priest, taking the cross in his hand, pushed open the door with it; and the whole multitude entered, and knelt down, praying and giving thanks; while the priest plucked the cloth from the covered cross, and sang a hymn. All these ceremonies Becon explains as conveying a

* We rejoice to see that an attempt is again making to preserve the two Welsh sees. We earnestly recommend the friends of the church to advocate the addition to the number both of the prelates and also of the lords spiritual. This is the proper ground to take; and we are convinced that, instead of its being objected to, it would be hailed by the country in general.—Ed.

† Parker Society edition, pp. 112-116.

spiritual meaning; but acknowledges that few, indeed, who joined in them, understood that meaning. It was, therefore, with great wisdom that, when the Reformation was more advanced, they were abolished as vain and useless; and devoutly is it to be hoped that no such observances may again be introduced.

They are, of course, still continued in popish countries. At Rome, for example, the pope blesses the palms in the Sistine chapel, which are then distributed—of larger or smaller size, according to the rank—to the cardinals, archbishops, bishops, &c., who are present. Then “the procession issued forth,” says the author of “*Rome in the Nineteenth century*,” “into the Sala Borgia (the hall behind the Sistine chapel), and marched round it, forming nearly a circle; for, by the time the pope had gone out, the leaders of the procession had nearly come back again; but they found the gates of the chapel closed against them, and, on admittance being demanded, a voice was heard from within, in deep recitative, seemingly inquiring into their business, or claims for entrance there. This was answered by the choristers from the procession in the hall; and, after a chaunted parley of a few minutes, the gates were again opened, and the pope, cardinals, and priests, returned to their seats. Then the passion was chaunted; and then a most tiresome, long service commenced, in which the usual genuflections, and tinkling of little bells, and dressings and undressings, and walking up and coming down the steps of the altar, and bustling about, went on. At last it terminated in the cardinals all embracing and kissing each other, which is considered the kiss of peace.” The palms are artificial, plaited of straw or the leaves of dried reeds, but topped with some real leaves of palm-trees brought from the shores of the gulf of Genoa.

In “*Doblado's Letters*,” the ceremonies of this day are described as performed at Seville. Early in the morning the *passion-bell* is rung—a huge bell, cast with several large holes disposed in a circle round the top; a contrivance which, without diminishing the vibration of the metal, prevents the distinct formation of any musical note, and converts the sound into a dismal clangour. Branches of the oriental or date-palm are blessed by the officiating priest, which are borne in long procession through the aisles of the cathedral, while a service is chaunted; and also, it may be added, the events of our Saviour's passion, both on this day and on the following Wednesday, Thursday, and Friday, are dramatized and performed. In order that the long palm-branches may more gracefully enact their part in the procession, they have been kept tied up in bundles, that, by the want of light, the more tender shoots may preserve a delicate yellow tinge. After the ceremony is ended, they are sent as presents by the clergy to their friends; who tie them to the bars of their balconies, and esteem them a protection against lightning.

A few vestiges of ancient customs, still remaining in various parts of England at this time, may be properly here mentioned. Boys are found yet to “go a palming;” that is, to gather branches of the willow or willow, now adorned with grey, shining, velvet-like buds; slips of which they stick in their hats or button-holes. And here and there, perhaps, a church may be found decked

with these branches.

At Caistor, Lincolnshire, there is a singular and very unseemly ceremony performed on Palm-Sunday. It has, however, no connexion with any religious rite; but is merely a custom by which certain lands are held. A person from Broughton brings a gad-whip to Caistor. This whip has an ashen stock, wrapt about with white leather, and has also a large, white leather thong. He cracks the whip three times in front of the north porch, at the commencement of the first lesson of the day; then, having tied a purse containing two shillings (anciently twenty-four silver pennies) to the top of the whip-stock, he enters the church, and stands before the reading-desk till the second lesson is begun. He then waves the whip with the purse over the minister's head, and kneels down, keeping it so suspended till the lesson is ended. After service, the whip is carried to the manor-house of Undon, an adjoining hamlet, where he leaves it. The writer of these lines once saw one of these whips, preserved by a friend who had been curate of Caistor.

In Hone's “*Year Book*,” we are told that, at Kempton, near St. Alban's, it is customary to eat figs on this day, called hence Fig-Sunday. Of the origin or purpose of this strange custom, no conjecture is given. I.

THE DIVINE POWER OF CHRIST, AS DISPLAYED IN HIS DEATH AND RESURRECTION:

A Sermon

(For Good Friday).

BY THE REV. J. JAKUES,

Vicar of Bywell St. Andrew, Northumberland.

JOHN x. 17, 18.

“I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”

WHAT wonderful words are these! Were it possible for us to imagine the speaker of them a mere man, we should regard such language as the effusion of a distempered brain, the insane boast of a disordered fancy. What mortal man, in full possession of his mental faculties, and conscious of the power of that dread foe beneath whose sway all past generations lie prostrate, was ever known to venture on a declaration implying that he was exempt from the common lot of humanity, and could give away and resume his life at his own pleasure? But the words were spoken by Christ, the eternal Son of God; and this consideration enables us to regard the text as the language of truth and wisdom, expressing his just claim to omnipotence as God, co-equal and co-eternal with the Father. Let us briefly examine the context.

In the preceding part of the chapter our Lord Jesus Christ describes himself as standing in the relation of shepherd to his people, whom he calls his sheep. A shepherd is supposed to concern himself so much for the

sheep under his charge as to lead them aright, provide for their support, and watch over and protect them from danger. A distinction is here suggested between a shepherd whose property are the sheep, and a hireling shepherd whose own the sheep are not: the hireling, not taking a lively interest in the welfare of the sheep, is said to leave them in the hour of danger, and provide for his own safety by flight; while, on the contrary, the true shepherd, who cares for the flock, faces danger in its defence, and will not leave the sheep to be scattered and lost, though he risk his life by the choice.

Our Lord owns himself, with reference to his people, not only a true shepherd, in opposition to hirelings, ready to face danger for them; but also, by way of eminence and distinction above all others, the good shepherd, who willingly and purposely yields up his life for the flock: "I am the good shepherd: the good shepherd giveth his life for the sheep." From this interesting subject, he goes on to assert the sovereign power over life which he had in himself, and tells the Jews that, though he would give his life for his sheep—i. e., would submit himself to a violent death for their safety—yet no earthly power would force his life from him, or put him to death against his will; that, after having given up his life for the sheep, and so far yielded up himself to the power of others, his sovereign power over life would still remain unshaken and undiminished; and that, in fact, he would only surrender his life for a time in order to resume it. The effect of all this upon his auditors was exactly what might have been expected, considering them as persons who believed Jesus to be only a man like themselves. "There was a division among the Jews for these sayings, and many of them said, He hath a devil, and is mad." Nor would the power here claimed by the Saviour appear less strange to us, were we influenced by the same views respecting him which were entertained by the unbelieving Jews. But the consideration that Jesus was the Son of God, clothed in human flesh, that the divine and human natures were united in his glorious person, fully explains the mystery; and he himself informed the Jews that this wonderful power was divinely derived to him as the Son, and that this authority to do as he pleased was vested in his person by his heavenly Father: "I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "This commandment have I received of my Father."

The subject will naturally lead our meditations to the important facts of Christ's

death and resurrection, which, as recorded by the evangelists, will strikingly illustrate these remarkable words. For our improvement, then, on this occasion, let us notice from the text the following doctrinal points, as borne out and supported by the history of those great events, viz.—

I. That the death of Christ was a voluntary sacrifice: "No man taketh my life from me, but I lay it down of myself. I have power to lay it down."

II. That our Lord Jesus Christ possessed in himself sovereign power over death and the grave: "I have power to lay it down and I have power to take it again."

I. That the work of human redemption was voluntary on the part of the Son of God has been deemed by the church in all ages a cardinal and undisputed doctrine. He assumed our nature, and took upon him the form of a servant, not by constraint, but willingly; not from necessity, but in fulfilment of the terms of that covenant with the Father into which he freely entered before the creation of the world. He offered himself to be the Saviour; and when the fulness of time was come, and a body was prepared for him in which he was to live and die for man, he said, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God!"

1. From the language of the text it plainly appears that the Father had constituted him in a peculiar sense, the keeper of his own life. To every man has been given by the Creator a restricted and limited power, to preserve and defend his life, by the use of proper and appointed means; and, so far, he may be said to have his life in his own keeping. But the power vested in the Saviour over life was committed to him in a manner far different from that in which it is entrusted to us, and to an extent infinitely beyond the power of any created being. The power over life, for its preservation and defence, which we possess consists in the use of prescribed and allotted means—means which have nothing in them supernatural, and beyond which we cannot go: we may, therefore, be surprised by dangers against which we have no power to provide, and be deprived of life, not only at unawares, by an unexpected stroke, but against our will. When God, in the course of his inscrutable providence, permits death, by means of accident, sickness, or enemies, to lay his cold hand upon us, we are unable to resist his power, or to ward off his approach. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." But the case was wholly different with our Lord Jesus Christ, the Son of God, and the Prince of life. His was a

divine, unrestricted power over life, which could defy at once every approach of sickness or accident, and every hostile attempt upon it. No circumstance or event, however sudden, could take him by surprise; no earthly power, no, nor any superhuman force or contrivance, could, without his own permission, so much as touch him. He could keep his life against all the world, and none could wrest it from him.

2. But the Holy One of God, this all-powerful Prince of life, did, however, die; and this in the most painful and ignominious manner. He died the death of the cross; and the power of his enemies, men and spirits, seemed to triumph over him. Yet was not his life taken from him by force, or against his will, but was meekly surrendered by him. He gave up his life to the will of his murderers. All his persecutors were permitted agents in the shocking tragedy; and his death was on his part voluntary, and freely undergone. Iscariot was suffered to betray him: Pilate was permitted to deliver him up; and power was for the time yielded to the Jewish rulers and Roman soldiers to mock and scourge and crucify him. The sufferings and death of Christ were fore-ordained, and as the Saviour of mankind he underwent them willingly. An end infinitely important was to be answered; a mighty object was to be accomplished; sin was to be atoned for, and lost man redeemed; and, therefore, in order that the great design of his coming down from heaven to earth might be realized, and all the predictions respecting him might be fulfilled, the above-mentioned persons were permitted to be (what they all, with one exception, thirsted to become) the agents and instruments in bringing about the condemnation and crucifixion of the Son of God.

3. Look for a moment, in proof of this truth, at the recorded facts in connexion with these most astonishing events. When the traitor, with his armed band of men and officers, came to the garden of Gethsemane for the purpose of arresting him, such was the terror with which his presence appears to have inspired the multitude, that, on being told by him that he was Jesus of Nazareth, whom they sought, "they went backward, and fell to the ground." Immediately afterwards, when Peter rashly drew his sword and smote the servant of the high priest, he intimates that he could summon to his assistance "legions of angels," if it were necessary, to rescue him from the impending danger. And when Pilate warned him of his power to crucify or release him, he meekly answered, "Thou couldest have no power at all against me except it were given thee from above." To which may be added the marvellous circum-

stance of his crying out with a loud voice, just before he expired; which so impressed and astonished the centurion, that he exclaimed, "Truly, this was the Son of God;" and which many commentators, among whom is the learned and excellent Doddridge, have regarded as an evident proof that "he died by the voluntary act of his own mind," at the moment he thought fit, "according to the power received of the Father;" not by the force of his sufferings, but "in a way peculiar to himself, by which he alone, of all men that ever existed, could continue alive even in the greatest tortures, or retire from the body whenever he pleased*."

4. In accordance with this account, the language of the text intimates that Jesus Christ had power, not only to retain his life against all attempts to take it, but also to yield it up at whatever time and place, and in whatever way, he pleased: "No man taketh it from me, but I lay it down of myself." He could give or retain his life, as he thought fit. As his assuming a human body was a voluntary act, so he might lay that body down again at his pleasure. This peculiar

* See Doddridge *in loco*. Nothing can more strikingly illustrate the divine power and greatness of the Redeemer, than the several affecting incidents alluded to in the preceding paragraph. What the immediate cause might be which occasioned the sudden retreat and prostration of the armed "band of men and officers" who advanced to take him, it may not, perhaps, be very easy to determine; nor is this material: we are sure the circumstance was not an accidental one, occasioned by the stumbling of those in the foremost ranks, who, unable to stand themselves, pushed down the rest; for the stumbling would have made them fall forward, whereas the whole party are evidently described as falling backward. Some commentators suppose that they were miraculously struck down by the direct, though invisible, exercise of his divine power. Whether this were the case—which is probable enough—or whether it was effected by a sudden terror miraculously thrown into their minds, instantly depriving them of the power to stand, is quite unimportant. Either way, it showed what he might have done, and how powerless he might have rendered his enemies, however numerous, had he chosen to offer to them effectual resistance. A similar observation will apply to the fact of his having at his command an innumerable company of angels; to his declaration that Pilate's temporary power over him was divinely permitted; and to his loud cry upon the cross, at the moment of dissolution. The learned Dr. Doddridge has a remark so beautiful, with reference to the view I have taken of this last circumstance, that I cannot refrain from quoting it. "It suggests," he says, "an illustration of the love of Christ, manifested in his death, beyond what is commonly observed; inasmuch as he did not use the power he possessed of quitting the body when he pleased, as soon as ever it was fastened to the cross, leaving only an insensible corpse to the cruelty of his murderers; but continued his abode in it, with a steady resolution, as long as it was proper, and then retired from it with a majesty and dignity never known, or to be known, in any other death; dying, if I may so express it, like the Prince of life."

authority over life was vested in him as the Son of God. True it is that men have naturally a power to use violence on their own persons, but no authority: life is not theirs, to be despatched at their pleasure; and for such violence God will bring them to judgment. But the Saviour could lay down his life, without sin, at any moment: he was entrusted with full power and authority over it; and, (therefore, when he bled and died, he gave himself up, suffered freely all the indignities offered to, and all the tortures inflicted on his person, and yielded up his life a voluntary sacrifice to the affronted justice of Almighty God. And, in so doing, he exercised the mighty power committed to him in the way best calculated to promote the glory of his Father, magnify and honour the violated law, and secure the future eternal salvation of fallen, perishing men.

5. Let then, my brethren, the death of Christ be regarded by us in this important point of view. His life was indeed willingly sacrificed by him in atonement for our sins. He died "the just for the unjust," that we, the unjust, might return unto God and live. He gave his life a ransom for the sheep—wandering sheep, that had renounced their shepherd, and gone trespassing after strangers. Let us praise and worship, with grateful adoration, this great and good Shepherd, who, to save us from perishing, thus graciously suffered himself to be smitten. How wonderful the love of God, which induced him to part with his only Son on our account! and how stupendous the grace which urged that Son to part with his blood, to accomplish the merciful purposes of that love! Let us make haste to return from our wanderings; let us seek admission to the fold of the good Shepherd; so that, with respect to us, the prediction of old may be verified—"He shall see of the travail of his soul, and be satisfied." Let us proceed now to notice the other doctrinal point, viz.—

II. That our Lord Jesus Christ possessed in himself sovereign power over death and the grave: "I have power to lay it down, and I have power to take it again."

1. Long before the Messiah came into the world had it been foretold that the Holy One of God should not see corruption. That this was spoken of Christ, and not of David, who himself delivered the prophecy, St. Peter has abundantly shewn in his address to the Jews assembled at Jerusalem, "from every nation under heaven," on the day of pentecost. Accordingly, power was given to Christ to resume his life and receive back his body after his crucifixion, and when the latter had been consigned to the tomb. His death and resurrection were both of them events evincing

his unlimited and indisputable power over his natural life. As he voluntarily gave up that life a sacrifice, so did he, by the same divine power and will, resume his life when the purposes of his death were answered. The Saviour's resurrection from the dead, as related by the evangelists, does indeed strikingly and convincingly illustrate his own declaration in the text: "I have power to lay my life down, and I have power to take it again;" and demonstrates with equal clearness his sovereign power over death and the grave. The powers of darkness could not detain him among departed spirits; nor could the strong hand of death hold him still in the grave. If the centurion was forced to cry out, "Truly, this was the Son of God," on hearing the dying Redeemer's loud exclamation on the cross, what must have been his wonder had he witnessed his resurrection? what his astonishment, had he beheld him breaking the bonds of the king of terrors, and leading captivity captive?

2. My brethren, pause here, and reflect a moment on the difference between this power of Christ to resume his body after having laid it down, and the power over life in other men. Who ever escaped from the grave by any strength or power of his own? What mortal man was ever known to deliver himself from the bands of death, to recall his departed spirit, and re-animate his once lifeless body? The power committed to us over our corporeal life is totally extinguished with the last breath of its brief existence: none but the omnipotent Creator can re-unite our souls and bodies; he alone can rekindle the spark of life. But the Son of God claimed to himself this divine attribute of omnipotence, and gave proof that he possessed it, with reference both to his own body and those of others. The unbelieving Jews had witnessed the exercise of it in the case of Lazarus, and others of their countrymen, whom he publicly restored to life; and their scribes and doctors were afterwards convinced of the reality of his own resurrection, though they chose to conceal the fact; and, as he thus put forth this great power in re-quickening his own body, to die no more for ever, so will he one day exhibit it again, in calling together the souls and bodies of all that have ever lived, and uniting them into the self-same persons who served or disobeyed him in their former life-time. "For the Son of man"—who is also the Son of God—"hath power to quicken whom he will." And he himself rose from the dead, both to prove his sacrifice accepted and secure the justification of believers, and to be a pledge and pattern of the certainty and manner of our resurrection.

3. The words of Jesus, in our text, with

erence to his resumption of life after dying, peculiarly striking; and I am aware that any other scriptures declare him to have been raised from the dead by the power of his Father—by the power of God. But these passages are not incompatible with his own assertion. To reconcile the different places, and remove the seeming inconsistency, it is sufficient to refer to his own declaration in another part of this chapter—"I and my Father are one;" and to consider well the equality of power with the Father, as equally God, which that declaration involves. The language of our Lord in the text, therefore, is, I have said, peculiarly striking—striking cause so true, and because the truth of it has been so wonderfully confirmed by the fact of his resurrection. Indeed, no one can rightly consider this whole subject without being struck with the greatness and glory of the Redeemer; without admiring his gracious condescension; without feelings of wonder at his triumphant power; in short, without mingled sentiments of reverence, adoration, and praise. Let me ask, brethren, how you are accustomed to regard these important events. What light are you in the habit of concurring them? Have you felt an interest in them as matters in which you are deeply concerned? Remember for whom Christ died, and for whose justification he rose again. But remember also that there may be many to whom the death and rising again of the Redeemer will prove of no advantage, through their own obduracy and unbelief; and let not this be the case with you.

Having thus, as we proposed, briefly discussed the two doctrinal points suggested by the text, and shewn how remarkably the truth of them is borne out and supported by the recorded facts of Christ's death and resurrection, let us, in conclusion, draw one or two practical inferences from the subject in application to ourselves.

(i.) We are here taught how thankfully we should accept the salvation which the Son of God has so dearly purchased for us, and how excusable and deserving of punishment will those sinners be who despise this salvation to elude it. O, brethren, it behoves us to consider what must have been the agony of Christ in the garden, when large bloody drops of perspiration fell from his sacred person to the ground! what sufferings, mental and bodily, he endured, when he bore our sins in his own body on the tree! and to what cruel mockings and indignities he submitted, before that last act of his passion! And, more than all, it moves us to reflect, and that seriously, with what design, and for what end and purpose, these complicated sufferings were undergone. It was "for us men, and for our salvation,"

that the Lord of life and glory stooped so low and endured so much. It was to satisfy affronted justice, and make way for the exercise of mercy to the guilty. It was to restore man to that favour of God which he had forfeited and lost. In a word, it was to redeem us from everlasting death, and raise us to the life eternal. And his wonderful and triumphant deliverance from the grave proves that he had not given up his innocent life as a voluntary sacrifice in vain; that, on the contrary, he had, by his death, completed the ransom of our souls; that justice was reconciled, and his atonement accepted. Shall we not, then, thankfully receive and rightly appreciate this blood-bought salvation? Shall we not earnestly strive to be made partakers of it? By this grace and mercy of the Redeemer, "the kingdom of heaven is opened to all believers." Let us forsake our sins, and enter in. Let us seek God through his Son, while we have the opportunity: let us return to him while he is near.

For, be it remembered, if men reject the Saviour, if they slight this great salvation, and go on impenitent and unbelieving, with all their guilt upon their heads, till the door of mercy is finally shut (for such a time will come), their case will be inexcusable; and they will deserve and receive the deeper condemnation—a condemnation against which not even rocks and mountains will be able to protect them. Yes; a time is coming, when he, whose triumph over sin and death and all the powers of darkness they disregarded, will cause his infinite justice to triumph with most dreadful effect over themselves. The Son of man, who in the days of his humiliation once hung as a malefactor upon a cross, shall one day be seen in the clouds of heaven, clothed with majesty and great glory; and then, how awful the situation of those hardened sinners in whose ears it will be pronounced, as in a voice of thunder, "Behold, ye despisers, and wonder and perish!"

O that the careless and unawakened, everywhere, would consider well these startling truths! The death and resurrection of Christ are things of trifling moment to no man living. All men, to whom the glorious gospel is proclaimed, must either accept or reject the salvation procured by them. If you will reject it, at least be aware of the consequence. Hear what the apostle says on this subject, and be wise in time: "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, think ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing?" But,

(ii.) We are here taught with what comfort

learning, and early became the seat of a bishop. According to Bede, St. Columba landed here from Ireland, to preach Christianity to the Picts. Here he founded a cell for brethren, who, until A.D. 716, differed from those of the church of Rome, both in the clerical tonsure, and in the observance of Easter. They were permitted to marry and to bring up their families.

From Iona missionaries proceeded to enlighten the dark places of the land; and to them the Picts and English Saxons owe their conversion to the Christian faith.

About the commencement of the seventh century, Oswald, king of Northumbria, established the far-famed monastery of Lindisfarne, or Holy Island, in North Durlam, to which he requested the abbot of Iona to appoint a superior. From Lindisfarne went forth the most eminent promulgators of the Christian faith. At the famous synod held at Whitby, for debating the points of difference between the British and Romish churches—held in the presence of king Oswy—Colman, head of the establishment at Holy Island, on the rejection of his doctrine, left it, and returned to Iona. It is a point of great, nay, vital importance to bear in mind that, previous to the introduction of Romish domination, Christianity had taken deep root in Britain. To the everlasting honour and praise of the monks of Iona be it recorded, that as a body they would not submit to the usurped authority of the Romish see. Adomnan, indeed, who was abbot, and who visited England A.D. 702, was induced to do so, and on his return made every effort to influence his brothers to do so; but without much effect at first. He had gone on an embassy to Aldrid, king of Northumberland, and on his journey had visited the monks of GIVING, by whom his mind was perverted. In process of time, however, the base leaven began to work. Thirteen years after the death of Adomnan, A.D. 703, some of the brethren were expelled.

Here, also, the young princes of Scotland repaired for education, and to the bishops of the diocese, who had three places of residence—Icolmkill, Man, and Bute. These prelates were promiscuously designed, "Episcopi Manniæ et insularum," "Episcopi Sodorenses;" "which last," says Keith, "is still retained both by the bishops of the isles and of Man, since this see was divided into two dioceses in king David II.'s reign, and seems to have been given them from a church, the cathedral, dedicated to our Saviour, for whom the Greek name is Soter; hence Sotorensis and Sodorensis." The real derivation of the name, however, is from the distinction of the diocese into the northern isles, or Norderey (i. e., all to the north of Ardnamurchan point), and the southern, or Suderey, which last being the most important, the Isle of Man retained both titles.—(Encyc. Brit.)

"The Danes and Norwegians," continues bishop Keith, page 294, "who were of old very powerful in shipping, taking advantage of the confusions into which Scotland was thrown by the usurpations of Macbeth, seized the isle of Man, and appointed petty kings of their own therein, about A.D. 1065; and afterwards, about A.D. 1097, Donald Bane, an usurper, who then sat on the throne of Scotland, treacherously put the Norwegians in possession of the western isles

for the assistance they gave him on that unlawful occasion. It is probable that, during the above period of thirty-three years, the inhabitants of the isle of Man owned the authority of the Icolmkill bishops; but, after the Norwegians became masters of the western isles, they transferred the see to Man. Subsequently, in the reign of David Bruce, the see became divided. The lords of Man appointed them their own bishops, and the Scots continued the succession of the bishops of the isles until the reformation."

According to Bede, Iona was given by the Picts to Columba, about 550. According to the annals of Ulster, and of Tighernac, which archbishop Usher seems disposed to follow, the island of Iona was given to Columba by Conal, or Conaval, son of Congal, king of the Dalraid Scots. As, however, it lay on the confines of the kingdoms of the Picts and Scots, Dr. Jamieson supposes it might possibly be claimed by both; and what the one sovereign had given, the other might pretend to confirm. It was for ages the principal seat of the Culdees, "whose doctrine," says the learned historian of Iona, "as far as we may judge from that of Columba, was at least comparatively pure. Their designation was derived from the Gaelic *gilleán De*, or 'servants of God'—singular, *gille De*—from which term, by corruption, arose that of Culdee. As he was himself much given to the study of the holy scriptures, he taught his disciples to confirm their doctrine by testimonies brought from this unpolluted fountain, and declared that only to be the divine counsel which he found there. His followers, as we learn from Bede, would receive those things only which are contained in the writings of the prophets, evangelists, and apostles, diligently observing the works of purity and piety: hence it has been said that, for several generations, with the errors which at that time prevailed in the church of Rome they seem not to have been in the least tainted." The Culdees have been eagerly claimed both by presbyterians and episcopalians. Pinkerton, who favours neither side, comes to the conclusion that they had some kind of bishops; "but that these bishops differed very much from the warlike bishops of the ninth and following centuries, and from the opulent and idle bishops of later times." But it is ever to be borne in mind, that external circumstances have nothing whatever to do with the essence of episcopacy. A bishop's spiritual authority does by no means depend upon his rank. The unbenevolent bishop of the Scottish episcopal church is, with respect to religious matters, quite on a par with the possessor of the wealthiest English see. The argument of Mr. Pinkerton is, therefore, utterly nugatory.

The distinguishing features of the religious system introduced into Scotland by St. Columba (according to Mr. Skene, "Scot. Highlanders," l. 194) were that the monks were ordained clergymen, not laymen, as common on the continent of Europe under the Romish church; that they dwelt in monasteries, whence they issued to convert the neighbouring savage tribes; that they had abbots over them, "possessing the same character, exercising the same functions, and in every respect occupying the same position with the bishops of other churches," and enjoying a territorial jurisdiction as bishops. As in Ireland, so in Scotland, the abbots were sometimes styled

"bishop abbots," and sometimes "presbyter abbots;" but the great peculiarity, according to Mr. Skene, of the Culdee church, "was the union of the clerical and monastic order into one collegiate system, where the abbot and the bishop were the same person, and the inferior orders of presbyters and deacons formed the monks who were under his control." The attempt to assimilate this state of things to modern presbyterianism, as has sometimes been tried, can only succeed by confounding and altering the meaning of words of all ancient authorities.

In the middle of the seventh century, the primacy was removed from Armagh to Iona, which had previously been ruled only by a presbyter abbot; but, owing to the ravages of the Danes at various periods, who burnt and plundered the place, by which the brethren suffered severe loss, and exposed to death, the primacy was transferred to Dunkeld, whither every thing was removed which was an object of veneration, together, it is said, with the bones of Columba. The primacy was soon after removed to St. Andrew's, where the Romish clergy early succeeded in totally altering the constitution and government of the church, David I. having introduced the establishment of regular parochial clergy, thereby superseding the missionary system of St. Columba. He erected monasteries, with lay monks, on the Romish plan; placing over both bishops, whose jurisdiction and the number of their dioceses remained unaltered.

The college of Iona still continued to exist, but it appears it had entirely lost its importance.

ON THE RESURRECTION OF CHRIST.

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THE resurrection of our Lord Jesus Christ from the dead has been called the crowning miracle of Christianity. It was deemed a matter of such vast importance by the early Christians, that we are informed they used to salute one another, on every Lord's day morning, with the words, "The Lord is risen;" to which reply was made, "The Lord is risen indeed." It has been remarked that there is no event in past history, the proof of which is so overwhelming or irrefragable as that of the resurrection of Christ. It was an event which our Saviour repeatedly foretold would take place on the third day after his death, and of which his enemies were, therefore, well aware, and took every possible precaution to guard against being imposed upon respecting it. The evangelist St. Matthew records that, when the dead body of Jesus had been laid in the new tomb of Joseph of Arimathea, "which he had hewn out in the rock," and against the door of which a very great stone had been rolled, that it might not be opened without difficulty or clandestinely, on the following day, notwithstanding it was the sabbath, of which the Jews professed to be very punctilious,

"the chief priests and Pharisees came together unto Pilate," the Roman governor, "saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. xxvii. 62-66). Thus every precaution was taken to prevent an entrance being made into the sepulchre during the night after the sabbath; and, as one night's watching only was required, it is evident that there could be no pretence for any negligence whatever with regard to it. But it was death for a Roman soldier to sleep at his post; of which we have evidence in Herod's commanding the soldiers, who guarded the prison in which St. Peter was confined, to be put to death, on account of his having been released by the angel of the Lord (Acts xii. 19); and, therefore, there was no likelihood that the whole of the men on guard at the sepulchre of our Lord would have exposed themselves to that punishment; and, as they were not put to death, it is evident that they were not guilty of any dereliction of their duty which would render them liable to it.

This miracle was followed, six weeks afterwards, by another, which might be regarded as equally remarkable—the ascension of the Lord Jesus in his human body, in the sight of his disciples, from mount Olivet, upwards in the air, until "a cloud received him out of their sight, and he was carried up into heaven." Shortly after which, on the day of pentecost, the Holy Ghost descended upon his apostles in the appearance of "cloven tongues, like as of fire," which "sat upon each of them;" so that they "began to speak with other tongues," or in various foreign languages, with which they were not before acquainted, "as the Spirit gave them utterance." From which time they continually proclaimed the fact of the resurrection of their Lord and Master from the dead, as affording full proof of his divine power; and made use of this fact, also, as affording an illustration of the peculiar doctrines of Christianity, and of the benefit that was to be derived from the knowledge of them; "that, like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life;" and as affording an argument likewise for his being the Judge of quick and dead, before whose dread tribunal all mankind must

appear to "give an account of the deeds done in the body, whether they be good or bad" (Acts x. 42; xvii. 31; 2 Cor. v. 10).

With regard to the manner of the resurrection of our Lord Jesus Christ, the statement recorded by the evangelist St. Matthew is most wonderful. He says—"Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door" of the sepulchre, "and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men" (Matt. xxviii. 2). The tomb being thus opened, the prisoner of death came forth out of it. But, first, in order to show that it was done in the most deliberate manner, and without any haste or confusion, he folded up the linen grave-clothes in which they had wrapped his body with the spices; and the napkin which had been about his head was laid in another place by itself; and the angel then went in and remained there until the women came with the sweet spices, and ointments which they had prepared to anoint him, that they might show their attachment to him, and their grief at the loss which they had sustained. These women rose early in the morning, when it was yet dark, and came to the sepulchre at sun-rise; and, to their astonishment, they found that the stone was rolled away from the sepulchre, and, when they entered into it, that the body of the Lord Jesus was not there. This greatly perplexed them. But they were still more surprised at seeing "a young man sitting on the right side of the sepulchre, clothed in a long white garment;" which terrified them greatly. But he told them to dismiss their fears; "for," said he, "I know that ye seek Jesus, which was crucified; but why seek ye the living among the dead? He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, and Peter especially, that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him, as he said unto you." Mary Magdalene immediately ran to tell Peter and John, and said to them—"They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter and John, therefore, "ran together to the sepulchre," and found that the body of Jesus was not there; that there was nothing in the tomb but the linen clothes carefully folded up; and they "departed, wondering at that which was come to pass," unmindful of his having foretold them "that he must rise again from the dead." Mary Magdalene *seems, however, to have followed them, and*

to have remained behind, weeping that the body of Jesus was gone, and that she was thus prevented from paying it that affectionate regard which she was desirous of doing. "She" then "stooped down" again, "and looked into the sepulchre," and saw "two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain. And they said to her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

We now come to the evidence that was afforded to the disciples of our Lord Jesus Christ, respecting the resurrection of their Lord and Master from the dead. St. Mark records, that "he appeared first to Mary Magdalene, out of whom he had cast seven devils." And, as much had been forgiven her, which this description implies, she loved him much who had had compassion upon her. When she raised herself up from looking into the sepulchre and turned round, she "saw Jesus standing" beside her, but did not recognise him. "She knew not that it was Jesus," but supposed him to be a stranger. He addressed her as the angels had done, "Woman, why weepest thou?" She replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." She imagined that she was speaking to the keeper of the garden. "Jesus saith unto her, Mary." She then knew his voice, and, turning to him with delight; exclaimed, "Rabboni," my "Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." She went accordingly, "and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (John xx. 18).

Jesus next appeared to the other women who had accompanied Mary Magdalene to the sepulchre in the first instance, namely, Joanna, the wife of Chuza, Herod's steward; Mary, the wife of Cleopas; Mary, the mother of James and Joses; Salome, and, probably, Susanna and others, which had "ministered unto him of their substance" (Luke xxiv. 10; viii. 3). The angels had desired them also to tell his disciples that he was risen from the dead. And, as they were going on their way, "behold, Jesus met them," and saluted them, "saying, All hail!" They were somewhat alarmed at the sight of him, as they knew him at once; and "they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid. Go, tell my brethren, that they go into Galilee,

and there shall they see me" (Matt. xxviii. 10).

His third appearance was to Simon Peter. Of this interview we have no particulars; but it is mentioned both by St. Luke and St. Paul. As Peter had thrice denied his Master, we may presume that Jesus kindly assured him that his great sin, of which he had bitterly repented, was forgiven him; and that he reminded him of his former charge, "When thou art converted, strengthen thy brethren."

His fourth appearance was to two of his disciples, "one of them" named "Cleopas," as they walked and went into the country, "to a village called Emmaus" (Mark xvi. 12). He joined them as a stranger, on their journey, and heard from them the account of his crucifixion, and a report of his resurrection; and then, as they were incredulous respecting the latter event, after chiding them for their unbelief, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke xxiv. 17). They were so greatly interested with his conversation that, when he had left them, "they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures." They had not known him while he was walking with them in the way; but, when they went into a house at their journey's end to partake of a frugal meal, "he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." They were so overjoyed at the discovery that it was Jesus himself who had been with them, that they returned at once to Jerusalem, to communicate the joyful intelligence to their fellow disciples; who, when they came in, said to them, "The Lord is risen, indeed, and hath appeared to Simon" Peter. And, in return, "they told what things were done in the way, and how he was known of them in breaking of bread" (Luke xxiv. 35).

While they were speaking, Jesus appeared the fifth time, and "stood in the midst of them" without their being aware of it, "and saith unto them, Peace be unto you." And, as some of them believed not the accounts which had been given to them of his resurrection, "he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark xvi. 19). He then "showed them his hands and his feet and his side," which had been pierced with the nails and the spear of the Roman soldier, and desired them to "handle" him, "and see" that he was indeed a living person, consisting of "flesh and

bones," and "not a spirit" or apparition. To prove this still further, "he took a piece of broiled fish and of a honeycomb, and did eat before them" (Luke xxiv. 43).

These are all the appearances of the Lord Jesus which are recorded by the evangelists to have taken place on the day of his resurrection. St. John states (xx. 24) that "Thomas, one of the twelve, was not with" the other disciples "when Jesus came to them." He joined them, however, afterwards, when Jesus had disappeared, and they said to him, "We have seen the Lord." But he would not believe it. And when they told him the particulars of the visit which Jesus had just paid to them, he replied that, unless he had the same means of ascertaining the fact as they said was given to them, he would not credit their statement. He said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

During the remainder of the week Jesus did not appear again to his disciples. But, on the evening of the eighth day, or on the following first day of the week, they assembled together again, and Thomas was with them. Jesus then appeared the sixth time, "and stood in the midst" of them, without their being aware of his having entered the room, and saluted them as before, "Peace be unto you." He then called upon Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas, astonished and humbled, exclaimed, "My Lord and my God" art thou! Jesus commended his faith, and saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

After this, the disciples of Jesus seem to have gone into Galilee, as he had commanded them. Then Simon Peter and some others of them went together to fish in the sea of Tiberias. As their journey from Jerusalem would occupy some time, it may not unreasonably be supposed that they did not "go a fishing" until the next sabbath was past; and, therefore, it may be presumed that it was on the first day of the following week that Jesus appeared to them for the seventh time. They had "caught nothing" during the night, which was the most favourable time for fishing. In "the morning, Jesus stood on the shore," and asked them if they had taken any food. "They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore;

and now they were not able to draw it for the multitude of fishes." John then said to Peter, "It is the Lord. For," as it was said on a former occasion, "they were astonished at the draught of the fishes which they had taken" (Luke v. 9). Peter at once cast himself into the sea to go to his Master; but the other disciples remained in the boat, dragging the net with them to the shore. They then dined on the fish which they had caught, and, doubtless, sold the rest for their future maintenance. "When they had dined," as Peter had shown the greatest ardour in hastening to join his Master, Jesus said to him, "Simon, son of Jonas, lovest thou me more than these?" Was his greater love the cause of his greater ardour? Peter replied, "Yea, Lord: thou knowest that I love thee." Jesus said to him, in reference to the office which he was shortly to sustain, "Feed my lambs." This would be the best proof which he could give of his love to Jesus. He put the question, however, a second, and even a third time. Peter was grieved at the question being repeated a third time, for it doubtless reminded him of his having thrice denied his Lord and Master; and he replied, "Lord, thou knowest all things: thou knowest that I love thee." On these two last occasions, "Jesus saith unto him, Feed my sheep;" and proceeded to foretell to him the manner of his death; and, as his parting command, directed him, "Follow thou me." This Peter had formerly expressed his desire to do, and asked, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." And, as Jesus had then said, "Thou shalt follow me afterwards," this may have intimated to him that he would be called to do so at length; but, at all events, it showed him that he was to seek all his happiness in union and communion with his Lord and Saviour, and copying after his example: in which sense it might be addressed to all his disciples (John xxi. 1-22).

The eighth appearance seems to have been on the "mountain" in Galilee, "where Jesus had appointed" his disciples to meet him. Of this St. Matthew makes mention; and, therefore, we may suppose that it was on this occasion that "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 18-20).

His ninth appearance was, perhaps, that mentioned by St. Paul to "above five hundred brethren at once," and may have been on

the following Lord's day, on the same mountain. As St. Mark also makes mention of their going to Galilee, we may presume that, on this occasion, Jesus delivered the commission recorded by that evangelist; saying, first, to the twelve, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And adding that miraculous powers would be conferred upon his church, or his believing people, and not confined to the apostles: "These signs shall follow them that believe: in my name they shall cast out devils: they shall speak with new tongues," or in foreign languages: "they shall take up serpents," as St. Paul did; "and, if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover" (Mark xvi. 15-20).

After this the disciples seem to have returned from Galilee to Jerusalem; and there, on the next Lord's day, he seems to have appeared unto James, as St. Paul mentions in 1 Cor. xv. 7, and perhaps informed him that he should be the first of the apostles who would suffer death for his name's sake. For we find it stated afterwards that "Herod the king killed James, the brother of John, with the sword" (Acts xii. 2). He was also seen on this day, as St. Paul says, "of all the apostles." As St. Luke makes no mention of the command to go to Galilee, we may suppose that Jesus then addressed them in the language which that evangelist has recorded: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 44-49).

The last time that Jesus appeared to his disciples was, I conceive, on the sixth Lord's day after his resurrection; when, having been "seen of them forty days," or six weeks, and having spoken "of the things pertaining to the kingdom of God," or the means whereby his blessed gospel was to be propagated throughout the world by their instrumentality, he again "commanded them that they should not depart from Jerusalem, but wait

for the promise of the Father;" for they should be "baptized with the Holy Ghost not many days" thence; and should "receive power after that the Holy Ghost" was "come upon" them, and should "be witnesses unto" him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 4-8). "He" then "led them out as far as to Bethany," or the mount of Olives, which is said to be "from Jerusalem a sabbath day's journey;" "and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them." "While they beheld, he was taken up; and a cloud received him out of their sight, and" he was "carried up into heaven" (Luke xxiv. 50, 51; Acts i. 9-12); and sat on the right hand of God" (Mark xvi. 19) as having "all power in heaven and in earth." Then he was afterwards seen by the first martyr, St. Stephen (Acts vii. 56); and, as St. Paul says, "last of all, he was seen of me also, as of one born out of due time" (1 Cor. xv. 8).

Such is the evidence brought before us respecting the fact of the resurrection of our Lord Jesus Christ from the dead, which was demonstrated by his having shown "himself alive after his passion by many infallible proofs."

On the seventh Lord's day after it, he gave full proof of his almighty power by sending down, according to his promise, the Holy Ghost upon his apostles, which they declared to be the consequence of his "being by the right hand of God exalted, and having received of the Father the gift of the Holy Ghost," which he had shed upon them; and therefore asserted that he was evidently "both Lord and Christ," the true Messiah, the "Lord of all."

There is something very pleasing in the idea that it was the custom of our Lord Jesus Christ to visit his disciples always on the first day of the week, from the time of his resurrection to that of his ascension into heaven. As it is very evident that he did not appear to them between the day of his resurrection and eight days afterwards, and that "the third time," or day on which he appeared, was in Galilee, and not in Jerusalem, it is not unreasonable to suppose that the same interval of time occurred afterwards. And, as St. Matthew records both our Saviour's promise to meet his disciples in Galilee, and his message to them to go there, it is to be supposed that he would probably meet with them more than once, perhaps two or three times, in that part of the country. And, as St. Matthew and St. Mark both make mention of Galilee, and give different accounts of the commission which he gave to his dis-

ciples, we may not improperly imagine that they were delivered on different occasions. And as St. Luke makes no mention of the journey to Galilee, we may suppose that the commission which he records—which is differently expressed from the others—was delivered to the apostles after their return to Jerusalem; to which it is evident that they did return before the Lord Jesus ascended into heaven. And, as such honour was thus put upon the first day of the week, and we find that it was afterwards called "the Lord's day," it is not improbable that the ascension of Christ also took place on that day, forty days being put as the round number for six weeks; and we know that it was the subsequent first day of the week, or the Lord's day, that was signalized by the descent of the Holy Ghost on the apostles of the Lord and Saviour. There is a pleasing harmony in this view of the subject, which is calculated to increase our attachment to the observance of the Lord's day, as a day on which it eminently appeared that "the Son of man is Lord also of the sabbath," or that it is a day to be particularly devoted to his service. But the doctrines which were taught by the apostles of our Lord Jesus Christ, in connexion with the fact of his resurrection, afford a powerful testimony to the reality of the event. While they proclaimed it, they made use of it for the illustration of the doctrines of Christianity: they applied it to practical purposes. They taught that believers in him were to be "planted in the likeness of his death," by being "dead indeed unto sin," and "in the likeness of his resurrection;" by being made spiritually "alive unto God through Jesus Christ our Lord," and walking "in newness of life" (Rom. vi. 5-11). As those who were "risen with Christ," they were to "seek those things which are above;" to "set" their "affection on things above, not on things on the earth;" and to look forward in hope that they should "appear with Christ in glory" (Col. iii. 1-4). And his resurrection was to be regarded by them as a pledge of their own resurrection hereafter; both of the resurrection of their dead bodies from the grave, and of their rising to the life immortal. It was also to be considered as giving "assurance unto all men that he was ordained of God to be the judge of quick and dead. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living;" to whom "every knee shall bow, and every tongue confess;" and to whom "every one of us shall give account of himself" (Rom. xiv. 9-12). "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body,"

according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

Such important and salutary doctrines, having been taught by the apostles and disciples of Christ, in connexion with the statement of the fact of his resurrection, afford a strong confirmation of it, as showing that they must have been fully assured of its truth in order to make so beneficial a use of it. It becomes us, then, as those who profess and call ourselves Christians, to seek for ourselves that we may derive spiritual benefit to our own souls from the consideration of this subject; that, living "the life which we now live in the flesh by the faith of the Son of God, who loved us and gave himself for us," we may look forward in hope that we shall hereafter partake of that "eternal life which is the gift of God, through Jesus Christ our Lord."

ST. PETER'S.—ROME AT EASTER*.

WHEN we reached St. Peter's, on our first visit, the vesper-service had begun; and certainly the music, consisting of human voices, without any instrumental accompaniment whatever, was of the richest kind; but, alas! the spirit of devotion seemed not to influence the hearts of the assembled multitudes. After the service was concluded, a procession of priests of various orders was formed, from which certain individuals advanced, and enacted the accustomed ceremony of washing the high altar with wine and water; next followed an exhibition of relics, such as the spear-head with which the side of our adorable Redeemer is said to have been pierced, a fragment of the "true cross," &c.; and lastly came processions of pilgrims from all parts of the world where popery prevails, carrying back our associations to the earlier ages of papal dominancy. The immense area of St. Peter's was thronged with visitors, amongst whom were many English; ecclesiastics of all grades and orders, in their graceful and picturesque attire; and monks, with their shaven crowns and the various habits of their order. It was altogether a most imposing scene; but the great drawback upon it all was the melancholy feeling, that religion—the religion which saves souls and glorifies God—had no place in this splendid temple of a false system.

During the "holy week," we availed ourselves of all opportunities for watching the ceremonies daily enacted in St. Peter's; and, while marking the conduct of the thousands who thronged the area, even while the stated ceremonies were in progress, we could not but notice the utter listlessness which pervaded them. It left an impression on the mind, that those who professed to account them sacred were, nevertheless, entirely unaffected by them. Mere lightness and frivolity seemed to pervade all ranks, except, perhaps, a few ascetic monks, who paced stealthily along amidst crowds

with whom they had but little sympathy. On one occasion, in the afternoon of Good Friday, turning from the general assemblage in the nave of the cathedral, we followed a large procession of ecclesiastics, of various orders, headed by a "lord cardinal," attended by his officers of state, into the northern side aisle; where, after having taken his seat under an enriched canopy, he received the public confessions of those who chose to make them. Hurried, brief, formal was the process; after which shoals of persons, both lay and ecclesiastical, knelt before him in succession, and received his benediction, which was administered by a touch on the head with a small gilt wand, something like a fishing-rod. Shortly after this, the pope entered, not in full state, though abundantly attended; and, kneeling at a fald-stool before the high altar, blessed the relics contained in a vault constructed beneath it. This is a custom of annual observance.

During the Saturday of the holy week, there is a cessation of ceremonies at St. Peter's, and time is allowed for fixing the various decorations, in order to give a stage-like effect to the sad drama of the following day—the day on which we celebrate the resurrection from the dead of him who "was delivered for our offences, and raised again for our justification." Feeling that I ought to embrace every opportunity of seeing popery in the magnificent form which it assumes at head quarters, in order that future protests against it might be based upon actual experience, I resolved on being present at St. Peter's on Easter-day. Popery, as it is, can be thoroughly understood only in Rome. We may read of it in books, and become intimately enough acquainted with its dogmas, and doctrines, and discipline: we may trace its insidious workings in our own land, whether it go like the serpent or speak like the lion; but, as to its power to influence the mind by captivating the imagination, this must be looked for in Rome.

As early as nine o'clock on Easter Sunday, we found the church thronged by those who were eagerly waiting for the ceremonies of the day; while the whole extent of the area was lined by the papal guards, in their picturesque Swiss attire, keeping a due space for those who were to take part in the proceedings. All Rome was throbbing with life and animation. Its week-day dulness and moping inactivity were quite banished: all was glitter, and glare, and display. Carriages of nobles and cardinals—the latter with their splendid gold and sumptuous scarlet trappings—thronged the streets, which resounded with the clattering of wheels and the cracking of whips. All notion of sabbath quiet and peacefulness was at an end. I thought of Christ and his meekness, and asked within myself, Are these the genuine followers of such a master? as my eye glanced upon nobles, cardinals, and inferior ecclesiastics, monks, pilgrims, and devotees, all pressing on together in a current of excited eagerness, as if to some secular spectacle.

I took my station on the south side of the high altar, amidst one of the largest assemblies I ever witnessed; and certainly, I must admit, one of the most picturesque and striking. Perhaps it would not be easy for the most vivid imagination to conceive anything more splendid and dazzling, in its way. And there was something, too, in the sea-

* From "A Pastor's Memorial of Egypt, the Red Sea, &c." By the rev. J. Fisk, LL.B., rector of Lichfield, and vic. of Walsall. 1843.

son of the year—the blandness of the atmosphere without, and the brightness of the light within—that helped the mind and stimulated the imaginative faculty. It was at about ten o'clock that the great western doors of the cathedral were thrown wide open, while the choir within sang the introductory anthem. By and by, the papal procession began to enter, advancing up the middle of the nave, which had been kept by the pontifical guards. The procession was headed by soldiers in armour, followed by a large retinue of the civil officers of the pope, in costume, and a great body of ecclesiastics, monks, friars, &c., in the various habits of their orders. Then came the patriarch of the Greek church, crowned; accompanied by several bishops of the same church, and their various officers and attendants; and, after them, a very large assemblage of bishops of the church of Rome, in their splendid and gold-embroidered robes and mitres; next, a great number of cardinals in their state attire of scarlet and purple, attended by their train-bearers and other officials. It was, perhaps, half an hour before those who formed the procession had taken the several places assigned for them. A large space behind the high altar, in which stood the papal throne, was carpeted and superbly decorated with gorgeous drapery of crimson and gold, and set apart for the distinguished members of the procession, except for the cardinals, whose place was immediately about the high altar, so as to be in attendance upon the pope. As soon as all were in their places, a loud flourish of trumpets from without, responded to by another within the cathedral, announced the arrival of the sovereign-pontiff himself. Every eye was turned towards the entrance on the south side, where there is a communication with the Vatican; and soon was seen the uplifted golden cross of the pope, and next himself, borne aloft over the heads of the people, in his gilded chair of state, under a rich canopy, with fans of large dimensions, made of peacock's feathers, continually waving from side to side. He wore his robes of state, white silk and gold, and his triple crown. He sat more like an image than a living man, with his eyes for the most part closed; and occasionally moving his hands, as if in the act of benediction. His person is far from prepossessing, however the weight of years upon his brow might entitle him to be called venerable. I should speak of his countenance as being a bad specimen of the vulgar Italian. He was soon seated on his throne behind the high altar, and received the homage of bishops and others. His triple crown was then removed from his royal brow, and forthwith offered and deposited on the high altar; and then, wearing a plain white skull-cap instead, he was arrayed no longer in royal, but in priestly vestments, for the purpose of saying mass, according to annual custom. During the whole ceremony, the pope, aged as he is, appeared like a hale and active man. The scene was certainly imposing and splendid in the extreme; but, alas! no religious feeling could for a moment be connected with it. It seemed altogether a matter of mere external display and ceremonious pomp; and I could but feel how gracious a lot was mine, that I should be a member of a church through which both the bread of life and the water of life are really dispensed to the people.

CHRIST THE BREAD OF LIFE:

A Sermon

(For Easter),

BY THE REV. PELHAM MAITLAND, M.A.,

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JOHN vi. 51.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

THESE remarkable words are found in the conversation which our blessed Lord held with the Jews by the lake of Capernaum. Though he came amongst them to establish a spiritual kingdom, the people could not divest themselves of the prevailing hope that he was to feed his subjects with earthly dainties: hence they followed him from the other side of the lake where they had been miraculously fed with the five loaves and the two fishes; and hence, too, he was compelled to hide himself, lest they should come by force to make him a king, and thus substitute earthly for spiritual authority. On this account it was that they demanded a sign from heaven to prove that he was sent of the Father. The miracle of the loaves and fishes would have induced them fully to have received him, had he ministered to their selfish desires; but, finding that, instead of performing another miracle to satisfy their wants, he began to illustrate and enforce heavenly things by earthly, they cavilled at him and demanded a sign. So it is now with those who profess to disbelieve the gospel. Were Christ's kingdom of this world, were its profession attended with no cross and self-denial, and did it minister to the wants of the natural heart, there would be few, if any, infidels. But men "love darkness rather than light, because their deeds" are "evil;" and so, because the gospel of salvation offers heavenly blessings in requital for present self-denial, they say in their hearts, with the Jews, "What sign showest thou, that we may see and believe thee?" The sign upon which, it appears, the Jews laid great stress, as given them by Moses, was the manna from heaven. Our blessed Lord shows them that he was himself a standing proof of a greater sign having been given of his divine mission than any which Moses exhibited. His presence in the world, after having come down from heaven, witnessed to, as he had been, by the voice from the excellent glory, was the sign which they demanded, and a clearer proof of God's mercy towards that generation than their fathers in the desert had enjoyed. From thence he takes occasion to discourse largely of the contrast between the carnal manna and the heavenly and true bread from heaven.

which is himself. Despite their murmurings, he continues in the same strain to the end of this chapter; and the text is only a reiterated and fuller explanation of what he had before spoken of himself as the bread of life. At the 48th verse we read: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."

In further consideration of these words, we shall notice three things:

I. A description given of himself by our blessed Lord—"I am the living bread which came down from heaven."

II. A promise bestowed—"And the bread that I will give is my flesh, which I will give for the life of the world."

III. The means by which this promise is to be enjoyed—"If any man eat of this bread, he shall live for ever."

I. Now, Christ is the living bread in a twofold sense. First, because he is essentially life: "As the Father hath life in himself, so hath he given to the Son to have life in himself." This he fully testified by his triumph over death and the grave, his victory over the powers of darkness. "In him was life; and the life was the light of men." He is from the days of eternity: he possesses an uncreated existence, having been begotten of the Father before all worlds. He began not to be when he entered the world as the reputed son of Mary; for, before the universe was created, his throne was as the days of heaven. Christ is, therefore, the living bread, because he is essentially life; having called the world into existence, and gifted man with "the breath of life."

But that to which our blessed Lord chiefly alludes is the everlasting life which he bestows on those who obey him. He insists on the superiority of the sign which God had given in him, by observing, that the manna, though a heaven-descended gift, could yet only maintain bodily life. How mean a sign, then, was this proof of the Jewish law-giver's divine mission, compared with that sign which God has given to the world in his only begotten Son, by whom both body and soul are preserved unto everlasting life! Christ is the bread which nourishes the soul; which preserves it from that eternal decay which, through sin, would otherwise have been its portion; and raises also its earthly companion from the tomb, to share with it in *a glorious immortality*. The manna could, indeed, but faintly prefigure the unspeakable

gift of God. It is true that the Israelites would have fainted in the wilderness but for this miraculous supply of nourishment. They hungered after the flesh-pots of Egypt; and, in place of them, God sent them what the psalmist calls "angels' food." But what was their condition (distressed though it might be) in comparison of the wants of the world when the living bread descended? What was the value of the gift, in one case, as compared with the other? Man had been cast out from his heavenly father's house, as unworthy even to eat of the crumbs which fell from his table; a servant, by sufferance only permitted to share in the divine bounty, and having no prospect in the world to come of being fed with eternal blessings. And for his rescue was sent, not the food of angels, but the Lord and King of angels, to whom they are subject, and whose ministers they are. "This is the bread which the Lord hath given you to eat," said Moses to the Israelites; and the recognition of the great antitype of the manna, to be the spiritual food and maintenance of true believers, was given when the voice from heaven declared: "This is my beloved Son, in whom I am well pleased." With these words was he pointed out as the true bread from heaven: thus was he recognised as that bread of life, to which whoever cometh shall never hunger, and on whom whosoever believeth shall never thirst.

Christ, as the food of the soul, can satisfy all its wants. Do we, as dying beings, require to be called from the dust to which we should otherwise have been for ever consigned? He is "the resurrection and the life;" and has declared that whosoever believeth in him, "though he were dead, yet shall he live." The festival we now celebrate, and ought to celebrate with joy and thanksgiving, is commemorative of his joyful resurrection, preparatory to his glorious ascension. Do we, as transgressors against the perfect law of God, need a way by which we may be reconciled, and pardon be obtained? He has declared, that "the bread of God is he which cometh down from heaven, and giveth life unto the world." Are we seeking for happiness, knowing that earth can never afford it? He has said: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Are we striving how to become fit for a world of purity beyond the grave, being assured that those who will hereafter dwell with God must be like him; that, being risen with Christ, they must seek those things which are above, where Christ sitteth at the right hand of God? Christ has left us an example, that we should follow his steps; and has also given the ability, by his Holy Spirit, to walk before God in holi-

Do we, tired with the world's pro-
wish for a stable source of comfort
the trials of this life? His "grace is
ent for" us, and his "strength is made
t in weakness;" and, although at pre-
re may have tribulation, he has exhorted
"be of good cheer," for he has "over-
the world." Thus does Christ supply
wants of the soul: they that hunger
hirst after righteousness by him shall
led: they that mourn shall be com-
: they that seek to please God are by
irected into the right way, and enabled
gh his grace to do so: they that would
rise fear death are gifted with faith in
unknown, so as to rejoice with joy
akable and full of glory.

may also be further remarked that, as the
a was after a time rejected by the Jews,
s Christ rejected by them as a nation,
s now rejected by thousands whom he
to redeem. "Our soul loatheth this
bread," said the Israelites in the desert;
n like manner it has ever been said by
: "We will not have this man to reign
na." The Jews had no desire for the
a: their descendants, and thousands of
entiles, not knowing the need they have
: true bread from heaven, care not for
essings which Christ brings with him.
t let us go on to consider—

The promise which our divine Lord
gives: "The bread that I will give is
esh, which I will give for the life of the
." Here our Lord further explains his
ing. He had compared himself to the
a: he now shows that he was given as
onement by the offering of his flesh. I
ere remind you of what may be known
ie—that St. John wrote his gospel with
al reference to certain heresies preva-
i his times, one of which heresies denied
umanity of our Lord. Whilst there
some who taught that he was a mere
there were others who maintained that
in his deity alone that he appeared on
; that, consequently, what he did as a
was not really done, but only in appear-

This may be one reason why so many
r Lord's conversations with the Jews
corded by this evangelist; and why, in
ular, he has preserved that discourse
he inhabitants of Capernaum in which
xt is found. Christ speaks of himself
ring flesh and blood, which he would
for the life of the world: this proves
be as truly human as he was truly di-

In this promise, then, our Lord has
led the mystery of redemption, and the
object for which he came into the world.
he carried his hearers to truths far be-
what they could have expected or ima-

gined. They came to him as men desirous
of witnessing another miraculous supply
of food; and, from these earthly wants, he dis-
courses to them of the sublime mysteries of
his gospel, and of the great atonement which
he was soon to offer upon the cross.

Let us endeavour to place ourselves in the
situation of these inhabitants of Capernaum.
Our Lord had just performed a wonderful mi-
racle. Struck with it, they are willing imme-
diately to acknowledge him as the Messiah;
and, had he permitted them, would at once have
made him their king. Hungering after one
who could so easily supply the wants of his
followers, they cross the sea to find him; but
how suddenly were they disappointed! Their
carnal hopes are immediately repressed; and,
in place of an expected feast, they are taught,
in parables, the things belonging to the king-
dom of God. And, to crown their astonish-
ment, our Lord tells them that, if any man
should eat of the bread from heaven, he
should live for ever; and that this bread was
his flesh, which he would give for the life of
the world. They could not understand him,
for their hearts were gross and hardened with
earthly cares; and all they could reply to the
words in which the doctrine of the atonement
was proclaimed was: "How can this man
give us his flesh to eat?" "Having eyes,
they saw not; and having ears, they heard
not." But blessed are our eyes, for they see;
and our ears, for they hear. The fall of the
Jews has been the riches of the world, and
the diminishing of them the riches of us who
are Gentiles. We can understand the glorious
import of the promise, that Christ's flesh is
the living bread which is to be given for the
life of the world. The manna was given to
one nation only; but this bread is for the heal-
ing of all nations. Wherever death and sin
have extended, there the remedy is provided.
"As in Adam all die, even so in Christ shall
all be made alive." "But not as the offence,
so also is the free gift. For if through the
offence of one many be dead, much more
the grace of God, and the gift of grace, which
is by one man, Jesus Christ, hath abounded
unto many." He gave himself as "a sacri-
fice to God for a sweet-smelling savour."
Our Lord's words, that he would give his
flesh for the life of the world, make evident
the doctrine of the atonement. In no other
way can they be understood than as teaching
this. He had come down from heaven, and,
therefore, was already in the world in the
flesh. But he promises that he *will give* his
flesh for the life of the world: it is something
to be afterwards done. He was already
given to man as the teacher of the truth and
the pattern of holiness: the promise of the
future must, therefore, refer to the mystery of

his cross, when the very paschal Lamb offered his flesh for us. His flesh was torn and lacerated; and "he was wounded for our transgressions, and bruised for our iniquities:" he "bore our griefs and carried our sorrows:" "the chastisement of our peace was upon him, and by his stripes we are healed." "In burnt offerings and sacrifices for sin," writes the apostle, "thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering he hath perfected for ever them that are sanctified." The Jewish sacrifices were the flesh of slain beasts, and were offered for the benefit of the people only. Christ presented his own most precious flesh and blood, not for the Jews alone, but for the Gentiles also: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Christ is like the brazen serpent, raised aloft upon the pole, that the dying Israelites might gaze and live. From it the words are heard, "Look unto me, and be ye saved, all the ends of the earth." The destruction of his own flesh is the everlasting life of the unnumbered millions of the world, if they would but receive him. In him there is "neither Greek nor Jew, barbarian, Scythian, bond nor free:" "all have sinned and come short of the glory of God;" and darkness for the soul, and dust for the body, are, therefore, our natural birth-right. But Christ "died for our sins, and was raised again for our justification." Those who believe and obey shall never come into condemnation: they are passed from death unto life: they are made joint-heirs with their heavenly Master of an immortal life: eating of this manna from above, they shall live, and not die; and, eating of Christ's flesh and drinking his blood, they shall be raised up at the last day.

Let us now pass on to notice—

III. The means by which the promise is to be enjoyed. "If any man eat of this bread, he shall live for ever." This requires to be spoken of at more length than the foregoing part of the subject. What are we to understand by eating of the living bread which came down from heaven? The meaning, we might have thought, was plain enough to the student of the scriptures, in which we find heavenly things so often illus-

trated by those which are earthly; but the art of man has thought otherwise, and you are, perhaps, aware that this verse, as well as those which follow, have been, by many advocates of the church of Rome, pressed into the service of transubstantiation; and are used by some, not of the same communion, but who (as it appears to me) make a distinction without a difference, as proof of a manducation of the real body and blood of Christ in the holy supper. These are times when we must speak out plainly: we cannot now afford to fold the hands, and prophecy smooth things. At this period of our country's history, Christ's ministers are bound to lift up their voices against the perils of the day, and to seek more than ever to "banish and drive away all erroneous and strange doctrine contrary to God's word."

Suppose, then, that the Romish and semi-Romish interpretation of the text were allowed, what does it teach? It teaches that the very flesh and blood of our Lord Jesus Christ, in which he was born, in which he dwelt on the earth, in which he was tempted, persecuted, and finally crucified, is eaten in the holy communion by the mouths of the receivers. To this it will, perhaps, be replied, that the Romish doctrine teaches no such thing; that, although they admit that the flesh and blood of Christ are actually present in the communion, they do not define the manner of the mystery; that, in one sense, it is present, though not as it was when our Lord was upon the earth, but in a heavenly and mysterious way, which we cannot understand because we are not acquainted with the properties of a glorified body. Be it so: it is not our purpose now to inquire into the feasibility of such an opinion. What we have to do with is the argument derived from the text; and that argument, whether maintained by Romanists or those who teach a corporal presence, must end in this, that in the holy supper there is the same flesh and blood which was born of the virgin Mary, and was offered upon the cross. As they are devoted to a literal interpretation of the latter part of this chapter and the words of institution, we will tie them down to a literal rendering throughout.

And what, then, does our blessed Lord say? He says, that the bread of which we are to eat, that we may live for ever, is his flesh, which he will give for the life of the world. What flesh was it that he so gave? It was not his glorified body: it was not that in which he ascended into heaven, and which, therefore, may possess capacities of which we are ignorant. No: it was the very body in which he lived and laboured and suffered; in which he held this conversation

with the Jews of Capernaum—bone of our bone and flesh of our flesh; in which he died upon the cross and was laid in the tomb. If, therefore, we are to understand Christ's words literally when he speaks of eating the bread from heaven, we must also understand him literally when he declares that this bread is his flesh—the very flesh in which he was then clothed. The Romanists, and those who sympathize with them, must acknowledge (however much they protest against the idea—and they do protest against it) that in the holy supper, they manducate the substantial flesh and blood of the incarnate Son of God. What an awful impiety is this! It only shews to what lengths men will go in order to maintain an opinion which they have once received.

We may also remark upon a further difficulty with those who maintain the literal eating of the body of Christ in the holy supper, which is this: our Lord declares that, in order to eternal life, the bread from heaven must be eaten, and that this bread is his flesh. Here, you observe, there is no mention of the other element in the holy communion, namely, the wine: bread only is referred to; nor does our Lord in this verse speak of drinking his blood, but only of eating his flesh. To us of the church of England, who are bound to receive our Lord's words in a spiritual sense, the omission presents no difficulty; but it must to them who contend for a literal interpretation, and we hold them down to what is literal in this particular as well as in the rest. The Romanists may, indeed, escape from the result of this examination by their practice of communion in one kind. We know that the laity never receive more than one element, namely, bread; the other being reserved for the officiating priest. But there is no such escape for those who, being on this question Romanists at heart, make this text speak of the participation of the real body and blood of Christ. It says nothing of the wine in the holy sacrament, nor of the blood of Christ, which is supposed to be actually communicated under that emblem. Let the words, then, be taken literally throughout, and consistency must lead the maintainers of this opinion into the half communion of the church of Rome. Then there would be some plea for a literal rendering of the words: without it they can only be convicted of the grossest inconsistency.

Turning, then, from these mistaken views connected with a subject which, indeed, is almost too sacred to one to be thus publicly discussed, but which I have thought it absolutely necessary to speak of, let us see what is the real intention of our blessed Lord in declaring, "If any man eat of this bread, he shall live for ever." We are told,

upon good authority, that, before the advent of our Lord, some of the Jewish writers had said that Messiah would give his flesh to be eaten; meaning, by a common form of speech, that his doctrines and precepts would become the spiritual nourishment of their souls. Perhaps, therefore, our divine Saviour might have had these words in mind, when he declared that his flesh was to be eaten. It would be, to those who remembered the saying, as strong an assertion as he could give, that he was the Messiah of whom they had spoken. The same figure of speech we meet with continually in the scriptures: "Come eat of my bread and drink of the wine which I have mingled," says wisdom in the book of Proverbs. Isaiah writes, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." And again, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Our blessed Lord himself, elsewhere, continually employs the same imagery to denote the blessings which flow from him. To the woman of Samaria he promises to give "living water;" and at the feast of tabernacles he cried, saying, "If any one thirst, let him come unto me and drink;" the meaning of which he directly explains: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living waters; but this spake he of the Spirit." The same kind of imagery our blessed Lord employs in the text; and he speaks of eating, because the Jews had dwelt on the manna with which their fathers were fed in the wilderness. To eat the living bread, the flesh of Christ, is, therefore, to receive him, by faith, as the food of the soul. What bread is to the body, that the atonement, passion, and grace of Christ are to the souls and bodies of those who believe on him. They feed on him in their hearts "by faith with thanksgiving*." Like the Israelites who eat of the manna, they are preserved from death; but it is from death eternal. Christ dwells in their hearts by faith: they are united to him, and are as surely partakers in the benefit of his redemption as if they really fed upon his flesh and drank his blood. Man requires spiritual nourishment. What we eat ministers to the growth and preservation of our lives; and what Christ bestows on those who obey him preserves their bodies and souls unto everlasting life. They are sinners; but, through his atonement, applied to them by faith in his merits, they are justified from all things from which they could not be justified by the law of Moses. Their

* Communion Service.

hearts are naturally unclean; but faith in Christ is attended with the gift of the Spirit, who sanctifies all the elect people of God. Their understandings are darkened, but, through faith in his Son, their eyes are opened to discern wondrous things out of God's law. He shines in their hearts to give them "the light of the knowledge of" his glory "in the face of Jesus Christ." Man is the inheritor of trial and suffering: the world cannot afford him relief; but, when he eats of the living bread, he finds that, like Elijah the prophet, he is borne up under sufferings, and goes, in the strength of that meat, many days; a table is prepared for him against them that trouble him; his bread is anointed with oil, and his cup is full of the consolations and hopes which the grace of Christ furnishes. "He that cometh to me," says our Lord, "shall never hunger;" and he that believeth on me shall never thirst. He will satisfy them with "that meat which endureth unto everlasting life: he will bless them with spiritual blessings in heavenly places, whilst on earth; and he will crown them with life eternal beyond the grave. All men hunger and thirst after something; and all men, who have tried it, find that this world can never satisfy the craving: Christ alone is the bread of life, who so feeds the soul as to leave it nothing more to desire. To use the beautiful language of the Canticles, he brings his servants "into his banqueting house:" he fills them with joy and peace in believing: he makes their way straight before them: he clothes them with the garment of salvation and the robe of righteousness: he turns their hunger and their thirst into a different channel: he draws them from the joys of time to dwell on the promises of eternity; and, having taught them to love him who so first loved them, he opens in them a principle of fruitful obedience, which shall hereafter make them partakers of the tree of life, which is in the midst of the paradise of God.

Brethren, are you thus eating of the bread of life? Have you come to Christ that you may not hunger, and believed on him that you may not thirst? If you have sought from the world to satisfy the craving after contentment which all feel, be assured you will never find it: "Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?" If the world was now as it came from the hand of God, it might satisfy you; but the seeds of disappointment have been too widely scattered through it to make it a resting place for man. Take upon you the light and easy yoke of Christ: learn of him, and he will give you bread which satisfies, and water that will quench your craving: he will bless you here,

and finally raise you up to share his own glory. "This is the will of him that sent me," he declares, "that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

But although such is the obvious meaning of our Lord's words in the text, that to eat his flesh is to believe on him for eternal life, it is probable that he also made allusion to that holy sacrament in which we spiritually eat his flesh and drink his blood, and in the worthy partaking of which we dwell in Christ, and Christ in us. Some have thought that no such allusion could be made, because he had not yet instituted his last supper. But this is a needless objection, and cannot be maintained, because, in the third chapter of St. John, we find our Lord referring to baptism, although at the time he had not appointed it as a sacrament in his church, or sent forth his disciples to minister it to all nations.

"The means whereby the body of Christ is received and eaten in the supper is faith:" these are the words of the 28th article of our church. At the celebration, the communicants are invited to draw near with faith; and, therefore, the homily on this subject declares, with St. Cyprian, that "we need not our teeth, but with sincere faith we break and divide that whole bread;" and, with the council of Nice, that we ought "to lift up our minds by faith;" and, leaving these inferior and earthly things, there seek it where the Sun of Righteousness ever shineth. This faith is to be exercised in Christ as an atonement for sin, as being the great High Priest of our profession, as having reconciled us to God by his cross, and as the Mediator who ever liveth to make intercession for us. Where this faith is possessed, and where its genuineness is manifested by holiness and righteousness, there the communicant may trust to hold communion with the Father and with his Son Jesus Christ in the holy supper; there the blessings of salvation, pardon, peace with God, spiritual strength, and the promise of eternal life are sealed and made sure to the faithful believer. In this way, Christ's flesh is meat indeed, and his blood is drink indeed; the peace of God rules in the heart, and the Spirit of God dwells in him as in a temple; he is one with Christ, and Christ with him; he eats of the living bread which came down from heaven; he is refreshed by the new wine of the kingdom; he partakes by faith of that flesh which was given for the life of the world, and of that blood which was shed for its redemption; he is assured of

the favour and goodness of God towards him, that he is a very member incorporate in the mystical body of his Son, and an heir through hope of his everlasting kingdom.

Never, surely, can faith be so strongly exercised as when the Lord's death is shown forth by sacramental emblems. The bread which we break is significant of his body: the wine which we exhibit is a token of his blood. It is evidently set forth crucified among us; and the language of some of the old writers is not too strong, that we do as it were hide ourselves in his wounds. We cleave by faith to the rock of our salvation: like the young Israelite turning his eyes to the serpent on the pole, we gaze upon the cross of Golgotha; we turn our thoughts from what lies before us to the Lamb that was slain, who rose from the chambers of the sepulchre; for we could not be holden of its bands, who ascended on the wings of victory, leading captivity captive, who now stands before the throne; and our words should be those of St. Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

It is in such way, then, that we eat of the living bread in the holy communion; not in any carnal or fleshly manner, as the Romans and others maintain, but with faith in the meritorious sacrifice of Christ for our sins, with love to him for his love to us, with hearts sanctified and aspiring after that meat which endureth unto everlasting life, and with the gratitude of the psalmist, 'What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord.' Such be the sentiments with which you, brethren, approach to the heavenly feast. Be clothed in the marriage garments required by God in holy scripture. Let your thoughts be fixed upon him who once tabernacled upon earth, who dwelleth above the heavens, and who has entered within the veil by his own blood. Endeavour by God's help so to eat of the flesh of Christ, and to drink his blood, that your sinful bodies may be made clean by his body, and your souls washed from the guilt and impurity of sin by his most precious blood. When you approach the mysteries of his death and passion, pray that he may dwell in your hearts by faith; that you may so come to him that you may never hunger, and so believe on him that you may never thirst; that to you his flesh may be meat indeed, and his blood drink indeed; and that his presence in your hearts by his Spirit may be the earnest of the fulfilment of the promise: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." And to the lan-

guage of prayer let there be added the language of thanksgiving for the glorious resurrection of the Lord Jesus; "for he is the very paschal Lamb which was offered for us; and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life." "Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Before concluding, the text suggests a warning to those who never approach the holy table. If, in its primary and most important sense, it relates to faith in Christ, as we have shown it to do, it also affords a test of character as regards the holy supper. What is it which usually detains persons from coming to the table of our Lord? It is the consciousness that they are wanting in true faith, and to such our Lord gives no hope of eternal life; for, if he that eateth of the bread from heaven shall live for ever, the reverse must be true, that he who does not partake of it shall perish eternally. Where, then, persons absent themselves from the supper of the Lord, it appears that, like the Jews of Capernaum, they have no real faith. What faith they may have is barren and unproductive; and it therefore becomes them not so much to inquire why they neglect the holy sacraments, as why they are destitute of real faith in Christ. This is the first thing to be settled. Those who possess a true and lively faith, will usually require but little persuasion to bring them to a devout and regular attendance at the table of their crucified Saviour. Those who are faithless cannot be expected to yield to the invitation; for they have not those principles which would urge them to seek this holy ordinance of Christ, as well from love to him as that their souls may be refreshed and invigorated from above. With such I leave the words of our blessed Lord, which we have considered as a test of their characters. Have you eaten of the living bread, and so believed in Christ as to secure the promises of salvation? You will then (allowing in some few instances for mistaken scruples) as surely come to the holy supper as the invited guest comes to the table of the monarch, or "as the hart panteth for the water brooks." Do you, on the contrary, never approach to the feast which Christ has spread—nay, feel indifferent to it? I take this as a proof that you have no such faith as saves the soul. You want that hungering after the bread of life, and that thirst for the waters of salvation, which those must possess whom Christ shall raise at the last day. If you have real faith in him, you are fit to partake of the holy supper; and you

will come, for you are also prepared to die. If you have not this true faith, it is not surprising that you should never be a communicant; but remember that, as you shut yourself from the communion of the church on earth, God may blot out your name from the Lamb's book of life in heaven.

Miscellaneous.

THE SANDWICH ISLANDS*.—The influence which has been acquired by the American missionaries over the whole people, has by some been made a subject of complaint. Such people desire the seed to be planted and the tree to grow, but would prevent its branches from leaning towards the source of its life and light. The missionaries do possess a great and important hold in the hearts of the people; and control, to a great extent, the public mind. But it has been honestly and openly acquired: it is what they were sent for. If any one doubts the love and reverence with which these men are viewed by the great majority of the inhabitants, let him visit their households, and join with the missionary in his pastoral labours and excursions. Smiling faces and genuine hospitality will every where greet him; but more particularly within the range of their parochial districts, where years of faithful and disinterested service have endeared the populace to them. Numerically, church members bear a larger proportion throughout Owhyhee to non-communicants than in the United States; a greater outward attention is exhibited towards the observance of its ceremonies than here; but it would be as incorrect, from these facts, to place their moral and religious standard [upon a level with that of the American people, as, from the number of common schools, the pupils that attend them, and the studies nominally pursued among the same people, to estimate their elementary knowledge and their system of education as highly as our own. Yet statistics by themselves would give that result, were the actual conditions and physiological differences between the two races kept from view. Church members, of course, take the lead in doing honour to their teachers; but an outward decorum prevails even among the lowest orders. Crowds assemble for a meeting for prayer, or the expounding of the gospel. To a casual observer the impression would be conveyed that he was among a highly moral and religious community. For the time being it is so. With some this deportment is sincere and permanent, but with the mass it is different; and it is no disparagement to the labours of the missionary to state that a vast deal of hypocrisy exists among the people. Let the visitor go over the same road again, but under different circumstances. If he is desirous of witnessing the varied phases of their national character, let it be known that he is no missionary—for all strangers are divided into two classes, missionary and no missionary; the one being supposed to be favourable to the former, the other hostile—

the disguise will then be stripped from off many who were, on the previous occasion, playing the missionary. Indeed, the lower orders have a phrase in respect to their external decorum and inward desires, which has become proverbial, and which will not bear repeating, but is singularly expressive of their actual feelings. It will be perceived that virtue is more valued for its good name than as a reality, that the dispositions of the mass are still sensual, and that much of the orderly and decorous conduct exhibited before was the result of a temporary restraint, and a desire to possess the good will of their superiors. The terrors of the law are also much in dread. The temptation to enter the church is equally great. All the chief rulers are professedly Christians; the high places are filled by such; it is one step towards preferment; to the native it has the value of a caste; it fixes him in the eyes of his fellows; consequently there is no self-denial an interested individual will not temporarily subject himself to, to attain the object of his ambition. I have known one, who, having failed by all the customary arts, in convincing his pastor of his fitness to join in the communion, devise a most ingenious story to accomplish his purpose. He went to the missionary to confess a crime which he had meditated, the recollection of which hung heavily upon him. He said that some time before he had determined to murder him, and had actually approached his house by night with a cutlass, and had been deterred only by an unexpected interruption, which caused him to retreat. The story, as he related it, with all the attending circumstances, was so exceedingly plausible, and his manner so sincere and contrite, that, for a while, the missionary was staggered. But the falsehood was soon discovered, and he did not come again.

ART.—Art imitates nature; and the nearer it comes to nature in its effects, it is the more excellent. Grace is the new nature of a Christian, and hypocrisy that art which counterfeits it; and the more exquisite it is in imitation, it is the more plausible to men, but the more abominable to God. It may frame a spiritual man in image so to the life, that not only others, but even the hypocrite himself may admire it, and, favouring his own artifice, may be deceived so far as to say and to think it lives, and fall in love with it; but he is no less abhorred by the Searcher of hearts than pleasing to himself. Surely, this mischief of hypocrisy can never be enough inveighed against. When religion is in request, it is the chief malady of the church, and numbers die of it; though, because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it, who look well and comely in God's outward worship, and they may pass well in good weather—in times of peace; but days of adversity are days of trial. The prosperous estate of the church makes hypocrites, and her distress discovers them.—*Leighton.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 458.—APRIL 13, 1844.



TREES AND SHRUBS.

No. I.

THE CEDAR.

(*Cedrus Libani*.)

THE cedar is designated the glory of Lebanon; and several still remain to attest the authenticity of scripture. Of these Leonard Rauwolf, in 1575, found only twenty-four, nearly in a circle, and two decayed with age. They are evergreens, have long stems, several fathoms in girth, and are as high as our fir-trees. Pocock, who travelled in Syria in A.D. 1744-45, measured the largest remaining tree in his time, and found it twenty-four feet in circumference*. They have large arms, which bend the trunk and injure the beauty of the tree. Their branches shoot out straight; on which the cones, large and round, are placed perpendicularly, disposed in rows at equal distances with great regularity. Pliny affirms that cedar wood of nearly two thousand years old was found in the temple of Apollo, at Utica.

The bark of the cedar resembles that of the

pine. The stem is upright; the wood is hard, and has been deemed incorruptible. The leaves are long, narrow, rough, very green, ranged in tufts along the branches. They shoot in spring, and fall in the beginning of winter. The flowers and fruit resemble those of the pine. From the full-grown trees a fluid trickles naturally; which is clear, transparent, whitish, and, after a time, dries and hardens, and is supposed to possess great virtues.

"The mountains of Lebanon," says La Cassas, in his picturesque "Journey in Syria," "are, in the month of December, almost entirely covered with snow. The southern and western winds, in April, begin to dissolve it; and by July it has disappeared, excepting on the highest crags facing the north-west, which only receive the sun's rays obliquely. It was on the 18th of July that I visited this place. From the spot on which I stood the forest appeared to the south; but I only include a small part of it in my sketch. The forest of cedars, as it is called, does not now correspond, either in the thickness or in the extent of its shade, with the celebrity of its ancient name. It is no longer that extensive forest which supplied the neighbouring cities, and even Tyre, Sidon,

* See "Descriptions of the East," vol. ii.

and Jerusalem, with the solid and superb materials of their public edifices, the palace of David and Solomon's temple. The glory of Lebanon now only consists of about a hundred of these trees." One of the latest accounts is that of M. Laure, who visited mount Lebanon, in company with the prince de Joinville, in September, 1836, and who states, that fifteen trees on Lebanon are still in existence, though all are, more or less, in a state of decay; adding, that there is not one young cedar in all the wood or grove of El Hazzé.—(Selby's British Forest Trees.)

The cedar of Lebanon has ever been reckoned an object of unrivalled grandeur in the vegetable kingdom. It is, accordingly, one of the natural images which occur in the Hebrew prophets; and is appropriated to denote kings, princes, and potentates. Isaiah, in denouncing God's judgments, declares that "the day of the Lord of hosts shall be" "upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan" (Isa. ii. 12, 13). The king of Israel used the same figure, in his reply to the challenge of the king of Judah: "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife. And there passed by a wild beast that was in Lebanon, and trode down the thistle" (2 Kings xiv. 9). The spiritual prosperity of the righteous man is compared by the psalmist to the same plant: "The righteous shall flourish as the palm-tree: he shall grow as the cedar in Lebanon."

Whatever is majestic and comely in the human countenance, whatever commands the reverence and excites the love of the beholder, Lebanon and its towering cedars are employed to express. In the commendation of the church, the countenance of her Lord is as Lebanon, excellent as the cedars: while, in the eulogium pronounced on his beloved, one feature of her countenance is compared to the highest peak of that mountain; to the sennin, which rises with majestic grandeur above the tallest cedars that adorn its summits: "Thy nose is as the tower of Lebanon, which looketh toward Damascus" (Song vii. 4). Calmet imagines that the sacred writer alludes to an elegant tower of white marble, which crowned the summit of a lofty precipice, at the foot of which the river Bar-rady foams, about two miles from Damascus. When Maundrell visited the place, he found a small structure, like a sheik's sepulchre, erected on the highest point of the precipice, where it probably stood. From this, which forms a part of Lebanon, he enjoyed the most perfect view of the city.

"The prophet Ezekiel hath given us the fullest description of the cedar: 'Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.' 'His boughs were multiplied, and his branches became long.' 'The fir trees were not like his boughs, nor the chestnut trees like his branches, nor any tree in the garden of God like unto him in beauty' (xxx). In this description two of the principal characteristics of the cedar are marked. The first is the multiplicity and length of his branches. Few trees divide so many fair branches from the main stem, or spread over so large a compass of ground. His boughs are multiplied, as Ezekiel says; and his branches became long, which David

calls spreading abroad. The second characteristic is what Ezekiel, with great beauty and aptness, calls his shadowing shroud. No tree in the forest is more remarkable than the cedar for its close-woven leaf canopy. * * * But, though Ezekiel hath given us this accurate description of the cedar, he hath left its strength, which is its chief characteristic, untouched. But the reason is evident. The cedar is here introduced as an emblem of Assyria, which, though vast and wide-spreading, and come to full maturity, was, in fact, on the eve of destruction: strength, therefore, was the last idea which the prophet wished to suggest" (Gilpin's Forest Scenery).

To break the cedars, is the figure selected by David to express the majesty and power of Jehovah: "The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf, Lebanon and Sirion like a young unicorn" (Psalm xxix. 4, 6).

The forests of the east, under the intense beams of a vertical sun, from the carelessness or malice of those who take shelter in their recesses, are frequently set on fire; and the devouring element sometimes continues its ravages till extensive plantations are consumed. To this the prophet compares the destructive operations of the Roman armies, under the command of Vespasian and Titus, against the Jews; when the nobles and rulers were slaughtered, the city and temple reduced to ashes, the people either put to the sword or sold into slavery, and the whole country laid waste: "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down" (Zechariah xi. 1). "These many centuries have the cedars served for shelter and firewood to innumerable wandering tribes, and to settled barbarians as wasteful: a continual petty warfare has often enveloped large tracts of the mountain in accidental or mischievous fires; and the traveller looks with sadness on the few remaining patriarchs of the wood, scarce daring to hope that any of the young plants, which year by year spring up around, will be suffered to reach maturity" (Lady Calcott's "Scripture Herbal").

Le Brun concludes his description of Lebanon with an account of the fruit which these celebrated trees produce (tom. ii. ch. 57). He cut one of them, and found that the smell resembled turpentine. They exuded a juice from small oval grains, with which a great many small cavities are filled, which also resembles turpentine, both in smell and clamminess. These cedar apples must be classed with the scented fruits of the oriental regions; and have, perhaps, contributed greatly to the fragrance for which the sacred writers so frequently celebrate the mountains of Lebanon.

The cedar thrives exceedingly well in Britain, where are to be found some of those splendid specimens planted in the royal gardens at Chelsea, in 1683: two had, in eighty-three years, acquired a circumference of more than twelve feet.

A TABLE OF THE EVENTS CONNECTED WITH THE RESURRECTION AND VARIOUS SUBSEQUENT APPEARANCES OF OUR LORD AND SAVIOUR JESUS CHRIST, AS RECORDED IN THE FOUR GOSPELS, THE ACTS OF THE APOSTLES, AND ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

OUR Lord was crucified at the feast of the passover; and St. Paul says, "For even Christ our *passover* is sacrificed for us" (1 Cor. v. 7).—"As the paschal sacrifice was a lively type of the death of Christ, so was the offering of the wave-sheaf of his resurrection; and, in allusion to the former, as St. Paul calls him our *passover*, so, in allusion to the latter, he calls him 'the first-fruits of them that slept' (1 Cor. xv. 20). To the fulfilment of the legal equity, then, it was just as necessary that the time of the resurrection should coincide with the time of the presentation of the first-fruits, as that the time of the passion should have coincided with the time of the passover. That presentation was fixed to the hour of *πρωη* on the morning of the second day of the Azyma, that is, of the sixteenth of Nisan; which, if Christ suffered on the fourteenth of Nisan, was actually the time of his rising again" (Rev. E. Greswell's *Dissertations*, vol. iii. diss. iv. pp. 97, 98. *First edition*.)

[That the crucifixion took place on the fourteenth of Nisan, and not on the fifteenth, as some contend, see the whole of the above-mentioned dissertation.]

<i>Easter Day (a). Sunday (probably) 3rd April.</i>	Matt.	Mark.	Luka.	Jehn.	Acta.	1 Cor.
"On the first day of the week," very early in the morning, Mary Magdalene, the other Mary, and Salome, in pursuance of a design of embalming our Lord's body, set out at daybreak to see the sepulchre	xxviii. 1	xvi. 1				
About the time of, or soon after, their setting out, and while they were still on the road, the angel descends from heaven—the earthquake ensues—the stone is removed from the entrance of the tomb—and our Saviour rises from the dead	2—4					
Soon after, "at the rising of the sun," the three above-named women draw near to the sepulchre; and, perceiving that the stone has been removed, they conclude that the body of Jesus has been taken away. Upon this Mary Magdalene immediately runs to inform Peter and John, leaving her companions		2—4		xx. 1, 2		
They proceed to the sepulchre, and enter (b), and receive the message from the angel who was there, and then leave the sepulchre (c)	5—8	5—8				
After their departure Peter and John come to the sepulchre, with Mary Magdalene. Peter and John enter, and, after seeing only the linen cloths lying there, return home				3—10		
Mary Magdalene remains at the sepulchre weeping, and sees two angels. Jesus appears to her, and gives her a message for his disciples		9		11—17		
After this appearance to Mary Magdalene, Jesus appears to the other Mary and Salome, as they go to inform the disciples of what they had seen at the sepulchre. To them also he gives a message for his disciples to go into Galilee, to meet him there.	9, 10					
The Roman sentinels, meanwhile, go to the city and report the resurrection: the chief priests and elders bribe them to spread about a false report of the event (d)	11—15					
Sometime after the several women and the two apostles had left the sepulchre (long enough to leave the vicinity solitary and unoccupied), another party of women, among whom was Joanna, arrives, not having met by the way with either Mary Magdalene or the other Mary or Salome; which, in so large and populous a city as Jerusalem, through which they might all have to pass, would be no improbable circumstance. These						

(a) The events which occurred on the day of our Lord's resurrection are here arranged according to G. West's valuable *Treatise on the Resurrection*. To such of my readers as are unacquainted with this valuable work, I will take this opportunity of recommending it. The title is "Observations on the History and Evidence of the Resurrection of Jesus Christ;" by Gilbert West, esq. "The second edition, revised and corrected by the author," was published in 1747, and to this edition reference is here made. I would observe that an epitome of his arrangement of the events of Easter day is given as pp. 88-96 of his work.

(b) We may learn from St. Matthew (as well as St. Mark, who expressly states it), that the women entered the sepulchre. At verse 8, the word rendered "departed" in our version, is *ἐξελθούσαις*, "went out;" so it should have been rendered, as it has been in Mark xvi. 8, for the word there also is *ἐξελθούσαις*. The fact, then, of their having entered is plainly implied in St. Matthew by this word.

(c) St. Mark xvi. 8 says, "Neither said they any thing to any man; for they were afraid." It may be well here to give West's explanation of this. He says, that the event occasioned in their minds "a confused and troubled mixture of terror, astonishment, and joy; which, according to St. Mark, was so great as to prevent their telling what had happened, to those they met by the way. So must we understand 'neither said they any thing to any man;' for it is not to be imagined that they never opened their lips about it. Their silence, doubtless, ended with the cause of it, viz., their terror and amazement; and those, in all probability, vanished upon their seeing Christ himself; who, as St. Matthew hath informed us, met them, 'as they were going to tell the disciples' the message of the angel, accosted them with 'all hail,' and bade them dismiss their fears" (pp. 40, 41). See also pp. 91, 92, and 171, 172, and 112, 113, and 70.

(d) The chief priests seem to have taken a hint from what the soldiers told them of their having been cast into a swoon or trance at the appearance of the angel ("for fear of" whom "the keepers did quake, and became as dead men," Matt. xxviii. 4), and, consequently, not having seen our Saviour come out of the sepulchre; accordingly, they forged the remaining parts of the story, viz., that his disciples came and stole him away while they slept. (On this see West, pp. 16-21.) The guards then did not see our Saviour, for "he appeared first to Mary Magdalene" (Mark xvi. 9).

	Matt.	Mark.	Luke.	John.	Acts.	1 Cor.
<i>Easter Day (continued).</i>						
women enter the sepulchre, and see <i>two</i> angels, who send them to inform the disciples of the resurrection (e)			xxiv. 1—11			
Though the disciples regard their words as idle tales, yet Peter goes <i>again</i> to the sepulchre, and returns from it in astonishment			12			
[About this time Cleopas and his companion leave for Emmaus, having only heard the account of Joanna and her party (see Luke xxiv. 22-24); for that their report was, from some cause or other, made <i>before</i> the <i>second</i> report of Mary Magdalene, and that of the other Mary, and Salome, <i>although</i> they had come to the sepulchre after them, West shows, pp. 106, &c., 79. The other Mary and Salome perhaps made their report soon afterwards.]						
Then Mary Magdalene comes and relates that she had seen the Lord, but is disbelieved	xvi. 10, 11			xx. 18		
"That same day" Jesus appears "in another form" to Cleopas and another disciple, on the road to Emmaus; expounds the scriptures to them, and afterwards eats with them; at this time <i>reveals</i> himself to them, and vanishes out of their sight..	12	13—32				xv. 5
Jesus appears to Cephas (i. e. Simon Peter, see John i. 40-42) ..						
The two disciples return to Jerusalem, and find the other disciples assembled together, and are informed by them that the Lord had appeared to Peter. <i>Their own</i> report is, however, disbelieved by the other disciples	13	33—35				
Immediately on the above conversation taking place, being "the same day at evening," Jesus appears again to the whole party present (Thomas being absent), and, after reproving them for their unbelief, eats with them, &c. (f)	14	36—43	19—23			
Thomas, who was not present, refuses to believe their account of this				24, 25		
<i>Sunday (g), 10th April.</i>						
"After eight days" Jesus again appears to the disciples, Thomas being present. They are called "the <i>twelve</i> " in 1 Cor. xv. 5..				26—29		5
<i>Day unknown.</i>						
Jesus appears again at the sea of Tiberias to Peter, Thomas, Nathaniel, James, John, and two other disciples. A miraculous draught of fishes. The conversation with Peter (h)			xxi. 1—23			

(e) For the reason why, in Luke xxiv. 10, Mary Magdalene and the other Mary should be named among those who told these things to the apostles, although they were not *with* Joanna and her party, see West, pp. 57-59, and pp. 81, 82.

(f) Greswell thinks that Mark xvi. 14, refers to the appearance of our Lord recorded in John xx. 26-29, but I prefer the arguments of West, pp. 119-121, in favour of the present arrangement. It may, perhaps, be objected that it is said that Christ "appeared unto the *eleven*." Mark xvi. 14, and that as Thomas was not present, there were on this occasion but *ten* present. It is, however, also said that the two disciples, on their return from Emmaus, "found the *eleven* gathered together" in Luke xxiv. 33; although we learn from John xx. 24, that Thomas was not present. "St. Luke's mention of *τοὺς ἑνδεκά*, notwithstanding his absence, constitutes no difficulty. It is a case in point with Mark ix. 35, where the number was *eleven*; and with 1 Cor. xv. 5, *τοὺς δώδεκα*, though the number at that time was also *eleven*; and it stands merely as a designation for the apostles in particular, to discriminate them from *τοὺς συν αὐτοῖς* in general. Besides, as the absence of none of them was previously specified, their body could be spoken of only as collectively afterwards" (rev. E. Greswell's Dissertations, vol. iii. diss. vi. pp. 215, 216).

(g) I have placed this appearance of our Lord on Sunday, or "the first day of the week," because Mr. Greswell and others think that it was eight days after the resurrection, *inclusive* of that day, and consequently on the following *Sunday*. This, however, appears *doubtful*, for St. John says it was *μεθ' ἡμερῶν οκτώ*, "after eight days," xx. 26. Now, this is a case in point with *μεθ' ἡμερῶν ἑξή*, "after six days," in Matt. xvii. 1, and Mark ix. 2, which, in the parallel passage, is *ὥστε ἡμέραι οκτώ*, "about eight days," Luke ix. 28. From this, then, it would appear that "after eight days," in John xx. 26, must mean "about ten days;" or certainly *not less than nine* days after, i. e., on the *Monday*. That this last view is probably correct, will appear from the following examples of this mode of computation. The passover at which our Lord suffered was on a *Friday*; on the preceding *Wednesday* he said, "Ye know that after two days, *μετὰ δύο ἡμέρας*, is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. xxvi. 2). St. Mark also, speaking of the events of Wednesday, says, "After two days, *μετὰ δύο ἡμέρας*, was the feast of the passover" (xiv. 1). As, then, the events of Friday are spoken of as "after two days," those of Saturday would be "after three days," those of Sunday "after four days," and so on till we come to Wednesday (*the day week of that day from which we reckon*), the events of which would be spoken of as "after seven days," while those of Thursday would be "after eight days." Again: on Wednesday our Lord's crucifixion was "after two days;" on Tuesday then it was "after three days," on Monday "after four days," on Sunday (which was "six days before the passover," John xiii. 1) it was "after five days," on Saturday "after six days," and on Friday (the day week before) "after seven days," while on Thursday it would be "after eight days." I am inclined to think, then, that if our Lord's appearance to the disciples, recorded in John xx. 26-29, had been on "the first day of the week," i. e., Sunday, "after seven days" would have been the expression, and that "after eight days" seems to assign *Monday* as the day of the week. I offer it, however, as a mere opinion, which may be erroneous.

(h) I follow West, p. 283, in placing this appearance *before* that in Galilee instead of after it, as Greswell does, because it is expressly said, "This is now the *third* time that Jesus showed himself to *his disciples*, after that he was risen from the dead" (John xxi. 14). This must refer to his disciples collectively, since he had appeared to *them* TWICE before, as is recorded in Mark xvi. 14, Luke xxiv. 36-43, John xx. 19-23, and John xx. 26-29.

	Matt.	Mark.	Luke.	John.	Acts.	1 Cor.
<i>Day unknown.</i>						
Jesus, according to his promise, meets his disciples (and probably the "five hundred brethren") (i), at the mountain in Galilee.	xxviii. 16—20					xv. 6
<i>Day unknown.</i>						
"After that" he is seen by James						7
<i>Holy Thursday (probably) 12th May (k).</i>						
Jesus meets all the apostles at Jerusalem, and commissions them to convert the world (l)			xxiv. 44—49		1, 4, 5	7
He leads them out to Bethany, renews their commission, blesses them, and ascends visibly up into heaven.....		xvi. 15—19	50, 51		6—9	
Two angels appear and reprove the apostles for gazing up into heaven.....					10, 11	
The apostles return to Jerusalem			52, 53		12	

Our Lord was afterwards seen by St. Stephen, Acts vii. 55; and by St. Paul, Acts ix. 3-6, 17; 1 Cor. ix. 1, xv. 8. Dr. Burton contends, in his "Chronology of the Acts, and St. Paul's Epistles," pp. 40-44, that the martyrdom of St. Stephen, and the conversion of St. Paul took place in the *same* year with the crucifixion of our Lord.

Wadham College, Oxford, Feb. 1844.

C. H. D.

(i) West, pp. 25, 26, 28, 29, 31, thinks that the "five hundred brethren" (1 Cor. xv. 6) were present at this appearance; and that those who "doubted," Matt. xxviii. 17, were some of them, and not of "the eleven." Greswell also thinks that Jesus appeared to the "five hundred" at this time, and that the mountain was Tabor (vol. iii. diss. vi. p. 217).

(k) That Christ was seen at intervals during "forty days" after his resurrection, we learn from Acts i. 3.

(l) West, pp. 124, 125, and 293, thinks that the words in Luke xxiv. 44-48, were spoken on *Easter-day*, at the appearance recorded in verses 36-41. In this, however, I follow Greswell, and arrange them as spoken shortly before the ascension (see vol. iii. diss. vi. p. 218).

THE CHRISTIAN'S DUTY WITH REFERENCE TO LEGAL PROSECUTIONS*.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—ROM. xii. 19, 20, 21.

If any one duty is more frequently and urgently enforced upon our consciences above all others, in the New Testament, it is the forgiveness of injuries. What was the life and sufferings and death of our Saviour, but the brightest pattern of infinite condescension, charity, and love? And what are the epistles, dictated by the Spirit of God, but a running commentary upon his most glorious and endearing example, and a familiar and practical exposition how we may best, at humble distance, follow it throughout the various relations and emergencies of life. Where so many striking texts and affecting appeals abound, it is difficult to make a choice; but I have been guided by the hope that I shall be able, by the blessing of God, to remove from your minds any doubt or obscurity of the meaning of the apostle, and transform the seeming contradiction of his words into a beautiful illustration and irresistible enforcement of his doctrine.

In the first place, let us consider and weigh the letter of the text, and determine how it is best to be understood; secondly, confirm the judgment

we have made by an enlarged and rigid examination of the context; and, lastly, deduce from these conclusions motives and directions for our conduct in general, and more particularly with regard to the business that may bring some of us to this circuit court.

The words, "Dearly beloved, avenge not yourselves, but rather give place unto wrath," have been variously interpreted; but, in either way—or else neither of them would deserve to be mentioned here—in either way, consistently with the spirit of the gospel and the acknowledged duty of a Christian. The first would enjoin us not to avenge ourselves, but to give place to wrath; that is, to interpose time for reflection, and delay to anger, that our boiling passions may cool, and our aspirations after revenge evaporate and vanish. And thus the injunction of the text would only vary in form, but not in substance, from what the same apostle writes to the Ephesians (iv. 26, 27): "Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil." But the other interpretation, while it as strongly inculcates this duty, at the same time assigns the reason of it, and rivets it on our conscience by the iron hand of necessity; for it bids us "not to avenge ourselves, but rather to give place unto wrath:" that is, not to the wrath of man, but to the wrath of God; who will render to every man according to his deeds, and vindicate the cause of innocence and truth. "Shall not God," says our blessed Saviour, "avenge his own elect, which cry day and night to him, though he bear long with" their oppressors and themselves? "I tell you that he will avenge them speedily" (Luke xviii. 7, 8).

We must, therefore, put away from us all malice and bitterness, all clamour and evil-speaking (Ephes. iv. 31); we must, like David, hold our tongue and speak nothing, though it

† Hor. Carm. lib. l. 35. v. 17, &c.

* The above paper, which is, in fact, an assize sermon, preached at St. Peter's church, Maitland, on March 19, 1843, by the rev. G. K. Rusden, M.A., Sydney, New South Wales, and printed by desire of his honour Mr. Justice Burton, has been inserted by us to bring before our readers, in some small degree, the tone of ministration in foreign parts. The editors wish to state that the sermon was transmitted to them direct, and not copied from any periodical. The name of Justice Burton, in connexion with the moral and religious state of New South Wales, is too well known to require any comment; and, should any of our readers in foreign parts be inclined to transmit to us any documents, it will be esteemed a favour.—ED.

be pain and grief to us (Ps. xxxix. 3); we must become as men that hear "not, and in whose mouth are no reproofs" (Ps. xxxviii. 14), and leave it to the Lord our God to answer for us; for it is written in several other parts of the scripture besides the text: "Vengeance is mine: I will repay, saith the Lord" (Deut. xxxii. 35; Ps. xciv. 1, &c.). It is the prerogative of infinite wisdom, justice, and power alone—of him who can read the innermost secrets of our heart, and detect and throw a flood of light on the motives of every action; who is no respecter of persons, and impassible to prejudice or favour, to weakness or affection; and who is able to create and uncreate—to adapt conditions and circumstances to every modification of being, and therefore to assign an equitable punishment to every shape of actual, or even premeditated, but uncommitted crime. Whereas, if we take vengeance into our own hands, we are guilty of the grossest injustice to men, by constituting ourselves accusers, judges, and executioners in our own cause; and of the greatest arrogance and affront to Almighty God, in usurping his peculiar privilege and sovereignty. "Therefore," for these reasons, continues the apostle, "if thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

These words require a more extended explanation; for, taken literally, they seem directly to contradict the reasoning of St. Paul, and to recommend what he has elsewhere repeatedly forbidden; and to exhort us, by a subtle and more exquisite way, covertly, but surely, to wreak our vengeance on our enemies. But a moment's reflection will enable us to remove the veil of allegory in which the words are enshrouded, and arm them with additional strength and authority for the practice of forbearance, charity, and love. For, in the first place, we cannot doubt that the real meaning of the apostle, in the passage, is to invite us to do good to those that hate us, however contrary the heaping of coals of fire upon their heads may sound to an unreflecting ear; for he immediately adds this positive and unqualified injunction: "Be not overcome of evil, but overcome evil with good." Besides, the Spirit of God, speaking by the mouth of an apostle, can never be at variance with the words of the Son of God himself, who says to us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you" (Matt. v. 44). And, secondly, it was the practice of ancient times, when learning was rare and the art of printing unknown, to convey instruction in short and pithy sentences, and generally in verse, for the readier apprehension and retainment of the memory. Hence the golden verses of Pythagoras and others among the Greeks, and the works of eastern writers at the present day. Hence David: "I will open my mouth in a parable: I will utter dark sayings of old" (Ps. lxxviii. 2). Hence Solomon: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, to understand a proverb, and the interpretation, the words of the wise, and their dark sayings" (Prov. i. 5, 6).

Now, what seems to us an ambiguous expression of the apostle, in the text, is a proverb of Solomon,

and was familiar in the mouths and easy of intelligence and application to those Jews at Rome to whom he wrote. His quotation is from Prov. xxv. 21, 22: "If thine enemy be hungry, give him bread to eat; and, if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head." And what will be the consequence? That thou shalt do him a mortal injury, and triumph in the aggravation and accumulated malice of thy revenge? "No," says Solomon, "The Lord will reward thee." And now, reader, how have you "learned Christ?" Will he, can he—for, in the bold but true language of the apostle, "if we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. ii. 13): and he can sooner cease to be God than cease to be just and merciful—will God reward you for works of wrath or of charity, for hatred or for love? Most assuredly for the latter. And thus, according to Solomon, and the sententious and recondite wisdom of the east, which loves to veil the truth in figures, and awaken curiosity by a striking paradox, as in the smelting of metals—of iron, for instance—we must heap layers of coke and coals of fire upon alternate beds of ore; so, to soften the hard and unfeeling heart of an enemy, we must heap upon him kindness after kindness, and melt his obduracy by repetitions of love; for we must not be overcome with evil, but overcome evil with good. If we succeed, we have conquered our enemy; and, if we fail, "the Lord will reward us," and the blessing we intended for him return tenfold into our own bosom. The seed that we have sown on the churlish and impenetrable soil of this world shall yet be wafted to heaven, and grow and ripen there into amaranthine flowers and everlasting fruits.

Having thus discovered the sense of each individual paragraph, let us recur to the context, and see how the propriety of each part is heightened by the grace and strength and symmetry of the whole.

By the law of Moses (Deut. xix. 21) it had been solemnly declared, that "Thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." And St. Paul, writing to those at Rome who had been brought up in reverence of this Mosaic law, and only recently admitted into the liberties and mercies of Christ, begins his exhortation so, in the 17th verse: "Recompense to no man evil for evil." This, you will observe, was a great advance beyond what they formerly professed and practised, but not sufficient for the obedience and love of the Saviour. For Christianity does not consist in negative, but positive duties; not in barren speculation, but in activity of practice. And therefore he proceeds, and enforces what he said in the words of the text, "Dearly beloved, avenge not yourselves;" do not, under the smart of injury and the stings of irritated pride, give way to your own anger; but rather give place to the wrath of God, who will redress all wrong and punish all oppression. Your adversary has done evil, it cannot be denied; but do not you do worse, by arrogantly wresting the sword of justice from the hand of the Almighty: it is treason to his high and undoubted prerogative; for it is written, and in many places, "Vengeance is mine: I will repay, saith the Lord." Therefore, if thine enemy hunger, feed him: if he thirst,

give him drink; for in so doing thou shalt heap coals of fire upon his head." For, as metal is melted by heaping coals and charcoal on its head in alternating layers, so shall the stern and iron nature of your enemy be melted into compassion and kindness by your continually heaping upon him acts of benevolence and love. Therefore "be not overcome of evil, but overcome evil with good."

Such, then, is the exhortation of the apostle, and the duty of a true Christian; of one who is not contented with the name only, but earnestly desires to testify his faith by his practice, and, in the language of the apostle, "to apprehend that for which also he is apprehended of Christ Jesus" (Phil. iii. 12), and to extend that forgiveness to others which he is conscious he stands so much in need of himself. But, though you must allow the duty to be plain, and the command to be without escape or excuse, yet you may, in some cases, feel obedience to be difficult, and almost too hard for flesh and blood to bear.

And, alas! I cannot but confess that such is the weakness and depravity of human nature, that even a charity that suffereth long and is kind, that is not easily provoked and endureth all things (1 Cor. xiii. 4, 5), may, at last, be compelled to appeal, and to act with firmness against manifest wrong and spoliation—against increasing aggressions and insatiate hostility. Even the apostle, in the 18th verse of this very chapter from which the text is taken, though he enjoins us to live peaceably with all men, yet doubts the possibility of its accomplishment in all cases. "If it be possible," he writes, "as much as lieth in you, live peaceably with all men." For, though good men, like St. Paul, who raise their thoughts above this sordid earth, and commune in the spirit with heaven; though the good angels that desire to look into our salvation (1 Pet. i. 12), and rejoice over our repentance, and in the hope of our being hereafter adjoined to the bright ranks and number of themselves—though they may ardently wish for such a consummation, yet our blessed Lord has denounced "woe unto the world, because of offences; for it must needs be that offences come;" and has added the sure prophecy of wrath upon the offender—"but woe to that man by whom the offence cometh" (Matt. xviii. 7); as we daily see and experience in the general course of God's providence now, and as will be fully accomplished hereafter in the judgment at the last day. In the meantime, notorious offenders are restrained and punished and even cut off, when their sins are ripe for vengeance, by the sentence of our supreme and circuit courts. But, even in these examples, the almighty Creator and Governor of the world in wrath remembers mercy. The sinner is taken away from greater and more atrocious crimes, lest he should pull down everlasting destruction on his head; while the humble, pious, and meek are protected from violence, and left in blessedness to inherit the earth.

Even under such extreme cases of oppression as drive us to take refuge under the protection of the laws, we must not think of going beyond the assertion of our innocence and rights; we must discard from our breast all rankling feelings of malice, hatred, and revenge. And we ought to be the more strict and watchful over ourselves, in this respect, because it is the common error of

mankind to follow the contrary practice; and we are too apt to be borne away by the strong current of general opinion. It is the natural effect of any insult or injury we receive, until corrected and tempered by religious principle, to awaken indignation and resentment. We pass and re-pass in our mind every instance of forbearance and forgiveness that we have shown, every yielding that we have made from time to time, for the preservation of peace and charity; but we are too much occupied with our own merit and virtue in the dispute, to allow any to our adversary: we magnify ourselves, and depress and depreciate him. In this temper of mind we fly to an advocate, and endeavour, by our partial statements, to inspire him with our irritated feelings, and make him look upon our case, if not through the same glasses of animosity and hatred, at least through the discoloured medium of our prejudices and passion; and then think that we have fulfilled our duty to our neighbour, because we have got the sanction and assistance of a lawyer to our suit against him.

But thus to act is neither charitable to the one nor fair to the other. For the members of the law, like students of other professions, are naturally governed by the love of distinction and honourable profit, and by a scrupulous observance of those regulations and of that practice which they find long since established in the body to which they belong, and thereby made necessary to the successful career of every new competitor; and, by these, they are bound to espouse the cause, and do the best for any client that applies to them. For how else could the accused be defended, or a prisoner on a capital charge have justice done him? You come to counsel for that learning and eloquence which are wanting in yourselves; and they hope, by the exercise of their ability, to reach that commanding station and influence in society which may enable them to render greater service to mankind, and erect a name for themselves and their families among an admiring and grateful posterity. The characters of sir Matthew Hale, lord Somers, and of an innumerable host of others no less celebrated for their piety and uprightness, amply and nobly prove that we owe to these eminent lawyers the vindication of our natural rights and liberties, and the most humane and safe ameliorations of our criminal code.

Let us not, then, unfairly shift the blame of prosecutions from ourselves, on those who certainly have more ability to conduct them, but cannot move or act without our instructions and command. But, before we apply to them, let us first retire to our closet, and strictly commune with our soul, and address our complaint and prayer to God; and if we find, on mature reflection, that it is a case that neither our conscience nor he approves, then let us resign the contest, and calm our troubled soul with the comforts of religion and the promises to obedience. Or if, after this preparation, we still decide to proceed to trial, then let us do what the learned judge, who will shortly open the assize, is now doing—make our humble supplication to a holy and almighty God, that he would be with him, with the jury, and with us, in the judgment.

Such is the duty of a Christian, of one who looks to the troubles and trials of this earthly

state as the appointed means of preparing him and making him meeter for heaven. And it is the more necessary for us to be often reminded of it, because it is of daily use and requirement in the occurrences of life, and we are too apt to forget it. The weakness of our nature and the strength of our passions are foes, treacherous and powerful enough, one would think, without the ruinous aid of the false opinions and tyrannical fashion of a cruel and unfeeling world. But there are many who are not satisfied with the reparation and damages that the law can demand or inflict, but arrogantly usurp the power into their own hands, and wreak their vengeance in a duel.

To refer such persons to the word of God, who have deliberately apostatized from Christ and the free grace and liberty of the gospel, to hug with greediness the chains of the bloody Moloch of public opinion, would be an act of hopeless pity, and treated with disdain. Or, else, the awful declaration of the Saviour and almighty Judge must foreclose all argument and silence every excuse: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark viii. 38). But it may, perhaps, awaken their attention, and alarm their too-sensitive pride, to be told that the guilt of this murderous custom can only be paralleled by its monstrous absurdity; for such a man, who feels—or fancies he feels—wounded in his intangible spirit, is dissatisfied until he can cure it by a wound in his body; and, because his enemy has done him an injury, he cannot rest until he forces him to do him a greater, and take away his life. Because he has been spoken slightly of, or perhaps not spoken to at all—which, by these nice and capricious judgments, is sometimes considered to be a mortal offence—he is ashamed of the cross of Christ and the duty imprinted on his brow, and burns with an unextinguishable desire either to commit murder or to be murdered, and to ruin the peace and prospects of his wife and children here, and to rush into the awful presence of his almighty and offended Judge, to defy his wrath and the everlasting fires of hell. And all to satisfy an arrogant and bloated pride, and keep up the last evaporating dregs and traditive venom of savage and barbarian tribes, of which they themselves soon grew to be ashamed; a practice at which the more polished nations of antiquity sneered with contempt, and Christians of every age and condition must shudder and lament.

What insensate folly, to plume ourselves on obstinately acting against all the sweet and endearing ties and sympathies of our nature; against the united voice of the wise and good of all times and of every country, of heathen darkness and of Christian light; and, to avoid the unfeeling whisper or contemptuous shrug of a few finical acquaintance—those mighty arguments of callous ignorance and inhumanity—blindly and wilfully to brave the certain condemnation and overwhelming shame of the assembled multitudes of the earth, in the resurrection before the awful throne of Christ.

No: let us ever reflect and remember, under the greatest provocation and offence, that, as the *blood of Abel*—of the first victim that was mur-

dered by the hand of his brother—cried from the violated ground that was forced to drink it in, unto the Lord God Almighty (Gen. iv. 10), so every drop that is unjustly and violently shed steams up to heaven, and mingles with the prayers and incense there (Rev. v. 8), before the throne of the Eternal, and calls aloud for vengeance. Let us, with holy reverence, confess that the Lord Jesus Christ poured out his precious blood upon the cross, that no blood should ever be shed by us.

No: let us not avenge ourselves, "but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Forasmuch as ye know that your labour is not in vain in the Lord."

THE YOKE OF CHRIST:

A Sermon,

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MATT. xi. 29, 30.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

MEN naturally love to be independent. They desire to have no master over them, and to live unshakled by any superior or restraint. They cry out, in the fulness of their pride, "Who is lord over us?" And as their desire is, so they imagine the fact to be. Men think that there is nothing unseen which influences them; that there is nothing operating upon their own will. They think that they obey no law but that which their own fancy imposes; that they follow no guidance but that of their own volition; and that this volition receives no impetus from without, and is not turned or bent to a purpose by any agent foreign to itself. Because the influence is unseen, it is supposed not to exist: because the powers which have authority over man, and act upon him, are spiritual, and therefore from their nature cannot be sensibly perceived, men who are subject to them exclaim, with the Pharisees, "We were never in bondage unto any man."

But men are not free: they are not their own masters. They must serve beings superior to themselves: they must have a yoke upon them. They must, further, have one of two yokes—either that of Satan or that of Christ—of Satan, the spirit who now worketh in the children of disobedience, and whose slaves men are; or of Christ, the supreme Lord of heaven and earth, whose freemen they

may become. And, since there is no alternative besides these—since there is no escaping from one or other of these conditions, or, rather, since the only way of escaping the misery and slavery of the one is by accepting the yoke of the other—let us contemplate, for this end, the service into which we are, in the text, invited to enter; considering, in the first place, the character which Christ gives himself; secondly, the character of his life; and thirdly, the result of taking this life upon us. And do thou, O Spirit of the living God, who art ever present in the church, bring home with power these words unto the conscience, and lead us to put on Christ and bear his burden!

I. Let us mark the character which Christ here gives of himself. In a previous verse, Christ had spoken of the power and authority which had been entrusted to him, of the dominion which belonged to him as the Mediator; power and dominion which had no limit, possessions and government which were beyond computation. "All things," saith he, "are delivered to me of my Father." As equal with the Father, he possessed all things by original right. They were his as proceeding from him, and as they were upheld by him: he was the maker and preserver of them. But, in that inferiority which Christ took upon himself, when of the flesh of the virgin Mary he united the manhood unto God, he must needs receive all which he possesses from the Father: they must be bestowed upon him, and presented to him as a gift. Thus he saith in another place, "All power is given unto me in heaven and earth." This power was given him, and all things were put in subjection under his feet, because he accomplished the work which, as Mediator, he had to perform. And he had also declared the intimate union that subsisted between himself and the Father in these terms: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son." For one person to know another, there must be connexion and intercourse. The more frequent the intercourse, and the closer the connexion, the deeper is the acquaintance with the mind and character; and, if the distance between persons be great, whatever the cause that separates them, little can be known on either side. For Christ, then, to affirm that he was so inscrutable and unsearchable that none knew him but the Father; and, similarly, that none knew the Father but himself—this was to claim for himself equality with God; or who can know God, in the sense here meant, but God? It was to assert that he was of the same essence with him: so that there is nothing in the deity which he cannot understand; that there is every thing in deity

which no one can know but he; and that nothing can be known by others but what the Son revealeth. When we consider, then, the divine majesty of Christ, his being very and eternal God, and that he himself had just declared as much, by declaring the exclusive and reciprocal knowledge of the Son by the Father, and the Father by the Son; and, when we consider the greatness and dignity which belonged to him as the God incarnate, which are enclosed in that saying, "All things are delivered unto me of my Father," it seems surprising to hear Christ speak of himself as meek and lowly in heart. We should have expected, in such connexion, a different statement. We should have looked for descriptions of the Almighty and Everlasting which would have awed men into submission, and have subdued the mind, by terror and alarm, into obedience and reception of the truth. But the Saviour would allure by mildness, rather than overcome by majesty. He would manifest his greatness in humility; and he therefore, upon the basis of his eternal and acquired glory, invites men unto himself as meek and lowly.

This habit of mind, consisting in a temper not easily provoked, and enduring injuries without wishing to take vengeance, was manifested throughout the course of our Lord's life. It was not occasional with him: it never once suffered interruption. Moses, the meekest man of all the earth, and the type of the Saviour, as leader and teacher of his people, once spake unadvisedly with his lips; once had his spirit so stirred within him, by the rebellion and ingratitude of the Israelites, that he could not take them into the promised land. And, truly, had the prophet like unto him so fallen, he would have failed to bring the people into the heavenly Canaan. But he was clothed with his sacred garment. His whole life was a repulsion of evil by this meekness. The shafts of envy and malice fell pointless, as they glanced off upon this shield. Reviling and cursing and spitting and contumely and buffeting, reproach and mockery and shame, aroused not the spirit of revenge; but, as a sheep before her shearers is dumb, so he opened not his mouth.

But it was especially as a teacher that Christ here speaks of himself; and we may see the actings of this spirit in all the instruction which he gave, whether to his enemies or friends. You remember in what manner he replied to the various tempting and perplexing questions of the Sadducees and lawyers—his mildness, even when they came to entangle him in his talk, and made inquiries only to catch him, that they might have whereof to accuse him. Well did he exem-

plify the precept of his apostle, "In meekness instructing those that oppose themselves."

But even the selected disciples, those whom he chose to be his witnesses and to whom he made known his glories, were a constant trial to him. These were often fearful, and void of understanding: these often manifested slowness of heart, and incapacity to appreciate holy truths. Faithless and perverse, they often called forth the patience of Christ, and exercised his forbearance. And yet he was not provoked at their dulness, but suffered long their infirmities, and taught them as they were able to bear it. Even then they were not apt scholars: their prejudices as Jews, looking for a temporal prince, blinded them to the nature of Christ's mission, and made them distrustful. From the time that they were first near Christ, until after his resurrection, there was the same dulness in them, the same difficulty of apprehending the person of Christ and his kingdom: there was the occasional hesitation and doubt. Still our Lord persevered: he became not weary: he did not, in resentment or anger, cease to warn and guard them, or, in haughtiness, close upon them the gates of knowledge; but, sorrowfully at times, yet constantly, he directed them how to seek after truth, gently led them on, and declared unto them his parables.

And herein how great was the contrast between himself and the Pharisees and doctors of the law! These were puffed up with their position as those who sat in Moses' seat, and could not brook a word from others. "Thou wast altogether born in sins, and dost thou teach us?" said they to the restored blind man. They had an insufferable pride and haughtiness. In their conceit of knowledge, they looked upon the people as ignorant, and therefore unworthy of consideration; despising them as mean, and as sinners, they cared not to inform them about God; and, in their presumption and blind self-will, spake thus of the heritage of God: "This people, which know not the law, are accursed." And thus, in boasted superiority, they closed the doors of wisdom and of the kingdom of heaven, and, keeping fast the keys, neither went in themselves nor suffered those that were entering to go in.

Now, the lowliness of Christ was graciously opposed to this: he had compassion on the ignorant. Many times, indeed, did the folly of his disciples try his gentle spirit, and cause inward groanings and grief; but, unmoved otherwise by their lack of understanding, he let his doctrine drop on them as the rain, and *his speech distil upon them as the dew; until at length they became fruitful, and, by the*

enlightening of the Holy Spirit, taught the truths they had received; proposing unto me that law and presenting unto them that yoke which they had learned and received from their meek and lowly king.

II. And what is the character of this yoke and burden? "It is," saith the Saviour, "easy and light." This figure of a yoke, or instrument put upon the neck of cattle to connect them for drawing, or, as in Jeremiah, an instrument made to fit the human neck, was in use among the Jews to denote anything that was enjoined, especially that which was oppressive or unwelcome. Thus it is said of servitude to a foreign prince: "I have put yoke of iron upon the neck of all these nations that they may serve Nebuchadnezzar, king of Babylon;" and of affliction: "It is good for a man to bear the yoke in his youth." It is also applied to the whole of the Jewish economy, the Mosaic law and ritual; and it is in contrast with this last application that our Lord here speaks of his service.

St. Paul, exhorting the Galatians to stand fast in the liberty wherewith Christ had made them, calls the Mosaic institutions, which the Judaizing teachers wished to enforce on them, a "yoke of bondage." It was for children, and therefore very stringent rules were needed, rules adapted to the capacities of children, and therefore addressed more to the senses, and expressing spiritual truths by signs and symbols. Its requirements were strict, minute, and circumstantial. Among these there was the attendance at Jerusalem of the males, from all parts of Judea, three times a year. There was a perpetual attention to their food in clean and unclean beasts, and a constant and heavy demand upon them for sacrifices and offerings. They were in servitude to these observances: an exact and painful watchfulness was needed to regard, without deviation, the imposed ordinances. So strict and minute and hard were they, that St. Peter declares that neither the Jews of his day nor their fathers were able to bear them. And the Pharisees made this unbearable yoke still more burdensome by the imposition of their traditions, and by their addition of washing of cups and vessels, endeavouring to lay grievous burdens upon an already oppressed people. And the law thus great in its requirements, could not relieve them in their terrors. It was an external law contending with an evil heart; a law making no allowance for failure, and yet exacting perfect and uninterrupted obedience from fallen creatures—creatures, therefore who were not in a condition to obey it; and consequently, it condemned them, and passed upon them sentence of death. It was a schoolmaster training them by heavy disciplin

and ruling them with a rod of iron, until a reliever came.

Now, in contrast with this, we have the easy yoke of Christ; whereby we are freed from the obligation of attending one prescribed spot for worship. The time is come when holy hands may be lifted up everywhere; when the home of every family may be an accepted temple, yea, the heart of every man; and when the building for the church to assemble and worship may be consecrated in any place. We are freed from a multiplicity of ceremonial observances, which all for time and labour and money, and profit little; exercising the outward man, but saving the inner man untouched; neither elevating nor purifying the soul. We are released from occupying ourselves in meats, and drinks, and divers washings. We are freed from the bands of a severe yet gorgeous and splendid ritual. The restrictions of tutorage have been removed, and the Christian church is admitted to the privilege of full age before God. The service of Christ hath delivered her from that unobservable condition of the law, "Do this, and thou shalt live." Christ hath freed her from the penalty attached to the breaking of this condition; and the church is dead unto the law, that she may be married to another, even Christ.

But the yoke of Christ is easy, as contrasted with that of Satan. This yoke is upon all men by nature—they are born under it. And, although they do not feel it so galling as it really is, yet they are embittered by it: they find pleasure in sin, but it is a pleasure which does not give comfort, which worketh leath; and, at times, when the desires of the soul are awakened, the chain of Satan, by which they are bound, is severely felt. It is because the immortal cravings of the soul are checked and kept in by sin, because they are unable to expand themselves in all their largeness, and cannot be satisfied, that the service of Satan is so hard. It is because conscience, pointing to an eternal state and to judgment, threatens the soul, and convinces it of danger from its guilt, that men are uneasy and troubled in their servitude; otherwise they would slave on comfortably. But Satan is a hard task-master: he bids men make bricks without straw, by bidding men find happiness in breaking holy precepts, and satisfaction in perishing good; and men deceived by him drudge on and toil, rising early, and late taking rest, seeking peace and finding none—none that can support them in sorrow, or endure when the world and all that is therein shall be burned up.

Now, Christ brings those who call upon him out of this state of unsatisfactory slavery into his liberty: he makes them servants and

subjects to himself: he puts his yoke upon them, and they find it easy. It is so because Christ himself is a gracious and kind master, who aids his people, receives with infinite condescension the service which they render, and rewards them far above the intrinsic desert of the actions (which is nothing) for that service. The yoke is easy, inasmuch as it is placed upon the neck of a renewed mind. The divine nature, of which the believer is partaker, rejoices in the divine commands, rejoices to obey them. The moral law, no longer speaking condemnation as a covenant, is written in the heart as a rule of life. "After those days," saith the Lord, "I will put my law in their inward parts, and write it in their hearts." Hence the commands of Christ are most pleasant to the soul. They bring comfort and gladness in their observance; and the spiritual mind knows them, by practice, to be holy and just and good. The mind is in accordance with them: the two are of one mould, both the regulating law and the obeying spirit coming from the same Lord. Thus the restraints which it imposes are not irksome, yea, they are grateful, owing to this accordance of the renewed will with it, and because the believer finds that the restraints are needed to keep him from returning to the bondage of sin.

The yoke is farther easy, because it is formed of an agreeable material. Over and above the concord of the will with the command, there is a natural beauty and fitness in the command itself which is pleasing. "Love," saith the scripture, "is the fulfilling of the law." His commandments are not grievous, saith St. John. They proceed from love, they are observed by love, they are perfected in love. We know what great things human love doeth, and we wonder at the passion and its fruits; but what in comparison are these with the divine love in the soul? Love, holy, pure, and fervent—love to God, and love to man—this is the yoke of Christ; and this yoke is described as easy, the service which it renders perfect freedom.

The burden also of Christ, that discipline which in afflictions and crosses he ministers to the soul, is light. In as far as it is a burden, it is heavy; but as it is Christ's burden, received from Christ, shared by Christ, and leading to Christ, it is light. Thus St. Paul estimated his numerous distresses and endurances; endurances which put to shame and rebuke the Christianity of these latter days, and which few in any age have had to bear. He calls them, "light afflictions, which are but for a moment;" considering them so in reference to their issue, and to the weight of glory which they work out. These afflictions are also made light by the ministrations of love used

by God for this end: their keen edge is taken off: their bitter taste is sweetened: the cup of trembling receiveth drops of strengthening wine; for God himself is then specially present. "Fear not," he saith by the prophet: "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." And, accordingly, the Lord saith by Hosea to Ephraim, "I did know thee in the wilderness, in the land of great drought;" and the passage to which this refers is in Deuteronomy, where Moses says, "The Lord thy God knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee."

And there is also the sympathy of the Lord Jesus, and the support arising from that sympathy, a sympathy arising from the union of Christ with his church; so that, as the head is affected when the other members are hurt, so Christ is wounded in the wounds of his members, and in all their affliction he is afflicted; and, as he is touched with the sorrows of his church, so he ever affords that measure of aid which is needed, and that assistance which the day of trial calls. He hath, indeed, provided a divine Comforter; whom, with the Father, he sendeth forth to be the Paraclete of his church in Christ's personal absence. The Holy Ghost, with his powers of consolation and with his glories, condescends to speak with the tossed and troubled soul, to calm it. He bringeth oil and balm, which he poureth into the wounds of those who are carrying Christ's burden; and this union of the ever blessed Trinity, in the relief and consolation of the cross-bearers, maketh the burden to be light.

III. Thus, then, we have seen that the yoke of Christ is easy, in that it delivers men from the bondage of sin and Satan, and from the rigours of a less perfect religious system, and from eternal death; that it is a service of pleasure, from being consonant to the renewed mind, and from consisting in love. We have seen that the burden of afflictions is light, from their ultimate end, and the consolations which do then more abound; and we have seen the meekness of Christ toward all men, and specially as a teacher toward his disciples; and these were the reasons why he invited his hearers to take his yoke upon them, and to learn of him.

Are you, then, ready to do this? Men and brethren, ye who serve not God, but rather serve divers lusts and pleasures instead of God; ye who live at ease, and are not in *misfortune* like other folk, will ye take this *yoke upon you*? Alas, ye do not care to

change; ye are contented with your present good. Would that ye saw the vanity of earthly possessions, and felt the hollowness of the contentment ye possess. Know ye not that the fashion of this world passeth away? that all that is in the world, the lust of the flesh, and of the eye, and the pride of life shall be destroyed? and, long ere this, that ye shall be removed, and your place shall know you no more. And what will your prospect be? what your hope? Even a "fearful looking for of judgment and fiery indignation;" everlasting destruction from the presence of God, and from the glory of his power. God will swear, in his wrath, that ye shall not enter into his rest.

Ye who are weary with sin and laden with sorrow, do ye need any more persuasion to do as Christ here bids you? Need ye any more gracious offers from the Lord Jesus? any more assurances that there are benefits to be derived from receiving him into your hearts by faith, and learning of him? You do, perhaps, need something more, and Christ hath most mercifully given more: he hath here assured you that ye shall find rest unto your souls.

This is the blessed issue of taking this yoke upon you. You may even now obtain it; for this rest is a present as well as a future possession. It is begun on earth: "We which have believed," saith the apostle, "do enter into rest." It consisteth in a quiet composedness of soul; a calm—we do not say uninterrupted—a calm and peaceful reliance upon God; a holy tranquillity of spirit, arising from a consciousness of pardoned sin. For Christ giveth rest from the upbraidings of conscience, from the condemnation of the law, and from the guilt of sin. Conscience hath no accusation; for it has been sprinkled with the blood of Christ, and it is cleansed. The law uttereth its curse in vain; for Christ hath been made a curse, and is become the end of the law for righteousness to every one that believeth. And where is there room for guilt? "But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This is the rest of pardon. It is further a rest in God: the soul is at peace with the Almighty: a reconciliation has taken place: the enmity, and consequent disinclination and aversion, has been removed; and the soul is at one with God, and finds satisfaction in him. The intellectual faculties have rest; for they have an object on which to engage, which fills while it engages them. They do not pursue God in vain: they do not prosecute a search, and return with an aching void, because there has been no result to the labour; but, striving after the knowledge of

God, that knowledge is sure to be communicated : all the cravings of the mind are satisfied ; and each step in acquaintance with God is an advancing step, which brings its own reward in peace and quietness of thought in him ; and the affections of the soul find rest. These may, like the dove, wander through the earth, and find no permanent abiding-place ; but let them be fixed, in all their intensity and vastness, upon God, and no disappointment shall arise : the more intense they are, the more they pant and thirst after God, the more are they satiated. And in this depth of love there is no anxiety of mind, no restlessness or care from fear of an inadequate return ; but he that leaneth, in a pure and holy love, upon the bosom of the Saviour, hath a rest of inconceivable blessedness and a most sure repose. And there is a rest from sin, from its workings outwardly, and from its dominion in the heart. Christ destroys the power of Satan in each soul. The inclination to sin is removed ; and sin no more reigns in the mortal body, that it should be obeyed in the lusts thereof. This is the rest of sanctification ; and, as this is realized, so is rest in God more sweet, and nearness to him increased ; and thus a more comforting and sacred foretaste of the eternal rest is obtained. For, in truth, this is that rest which the church desireth. It is this which remaineth for the people of God. On earth there will ever be moments of pain : there will be cares and anxieties, weariness and watchings, agitations, doubts, and fears. On earth there will only be an imperfect rest, matches of calm ; freedom from sorrows, like the unruffled surface of a lake beneath a summer's sky, occasional ; our peace, like the reflection of the moon in the ocean, sadly shattered and separated by the waves of this troublesome world. But, hereafter, the rest which Christ giveth will be unbroken. That will be the rest of jubilee, when the possessions which fallen man had forfeited will be more than restored to him redeemed. This year of jubilee will soon come to each of us. Death will be the messenger to summon those who die in the Lord to a part of that rest, in obtaining which the Spirit hath pronounced them blessed. And the coming of the Lord will be, to all, the summons for an entrance on that heavenly Canaan whence they shall no more go out. Then there will be rest indeed : a rest from mourning and from pain, from sickness and from death ; a rest from troubles and perplexity and care ; a rest from the treachery and unkindness, the deceit and falsehood of the world ; a rest from evil, all unholy thinking, and all falling off from God ; a rest from sin and from the wiles and fiery darts of Satan ; a rest complete, and without

end, in God ; a glorious rest. Christ, our Noah, has entered into the Father's house, and has prepared the many mansions for his people ; and he will return to take them there, that they may spend with him an eternal sabbath—a sabbath of peace and joy and blessedness and love. Christ, with his spouse adorned in white raiment, “all glorious within, and her clothing of wrought gold,” shall then enter on his unchanging glory, and enjoy that inheritance in rest which the Father hath appointed. And for whom among you, brethren, are these blessings ? Which of you doth Christ invite to share them ? Even you who mourn for your sins, and have continual heaviness by reason of your transgressions ; you who cannot make this world your home, and cannot live in peace in this your enemy's country : to you is the word of this salvation sent ; for you this kingdom is established and for you this rest remaineth. The cry of the humble and the contrite, of the broken-hearted and repentant sinner, hath pierced the ears of the Lord God of Sabaoth ; and Christ saith unto you, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

GARDENS, AND THOUGHTS CONNECTED WITH THEM.

No. II.

THE LANDSCAPE GARDEN.

AND now we come to what I may call a landscape garden ; not that any professed landscape gardener has been paid a sum of money for laying it out scientifically. I should describe what I mean as a combination of shrubbing, orchard, and pleasure-ground : where art has been at work, she has wrought so submissively, that she has but seconded nature, and not triumphed over her.

A great delight it is, I said just now, to lodge where there is a garden, but still greater to have one of our own ; having lived as citizens for some years, to go and make our abode in the country. The first garden I could call my own was a landscape garden. There was a wide lawn, beyond which was a thicket of nut-trees, and a wide grass path ; at one side of the lawn, a gravel walk and a rich flower-bed ; and, at the bottom of the lawn, a wicket-gate ; through which the children had no access allowed them, for just outside was a pond : they might look through the wicket, and that was all. Years after, the barrier was removed, the orchard was all thrown into the pleasure-ground, and an old log of wood formed a rustic bridge across the canal. Here I would introduce a few lines addressed to a friend in allusion to that garden.

Dear Jane, and I may walk this garden round,
Or stray together through the churchyard's ground ;
But thou and I, by memory's power, may trace
Another garden in a far-off place ;
Another parsonage-house, where memory sees
And scents the blossoms of the fair lime-trees

There at the entrance. And how sweet a scene,
To eye of childhood, was our garden-green !
Methinks the berries on the sweet-briar rose
Were larger far than now that berry grows :
It may be fancy that I never see
Such apples as on that copse-tree.
And how they shone—those chestnut-balls that fell
At dewy autumn from the prickly shell !
Sweet garden ; but I dared not go beyond—
Close to the wicket was the orchard pond :
I stood and gazed, but might not venture there.
I see e'en now the wild things, tangled, fair ;
The cuckoo flower, and grass so strong and tall,
And water golden-cup—I see them all.

"Let things take their course," was a favourite expression with a friend of mine ; and this has, in a great measure, been done by the owners of such gardens as I have now in my eye. Here is not just so much marked out for a lawn, and just so much appropriated to shrubbery ; and then flower-beds cut out in exact mathematical shapes—all seems unstudied and unplanned : rose trees and lilies and willow herbs are growing round the trunks of the pear and apple-trees ; where an old tree has been cut down, the trunk has been suffered to remain, fine mould placed in every hollow, and a variety of plants set there. Perhaps, on the summit has been placed a little wooden cross, round which is trained the flexible periwinkle ; or, in another part of the pleasure-ground, the trunk of an old tree has been rendered quite hollow, filled with earth, and a handle has been added, so that a fancy basket is formed ; and nasturtiums, sweet-peas, and beautiful convolvulus twine around, while the yellow blossomed loose-strife hangs down its delicate wreaths. In such a pleasure-ground, you may see a bank covered with ivy and periwinkle, and adorned with fossils and shells ; or a low wall, over which ivy has been suffered to grow, and roses, honey-suckles, and wild convolvulus have grown and clustered together year after year. Here may be some rustic-work, crowned with heavy ivy and tangled woodbine ; and there a seat inviting you to rest. Around some little slight shrub, such as the spindle-tree, the leaves and berries of which become in the autumn so brightly red, may be placed some large pieces of alabaster, from the distant sea-side : in the course of years they had become imbedded in the turf ; and wild things, such as ivy and night-shade, had grown up among them ; while a young sycamore, or acacia, or horse-chestnut sprang up amid the bed of roses surrounding the old variegated holly.

I will own that such a pleasure-ground is a very difficult place to keep in order : I had the management of such an one for many years, and I can tell you I had no sinecure. The mower would rather, I dare say, have had one distinct piece of lawn to mow, than to hear so many cautions about sparing all the young rose-trees and flowering raspberries that sprang up here and there : those rose-trees in the grass were the remains of flower-beds that had been, many years before, converted into lawn ; but, amid the grass, they sprang up and flourished. The work of my poor old sweepers was incessant ; for trees and shrubs were scattered in every direction over the lawns ; and we dwelt on a hill-top, where the winds of heaven freely blew around us. There is no telling the difficulties that I had in keeping *this large pleasure-ground* in some degree of or-

der : it never came up to the standard of neatness I should have wished, though my friends commended it.

And why should not the trembling pen essay
Each well-known scene to picture as it may,
Just as the pencil dares attempt to trace
A mimic likeness of each well known place ?
The cross, the basket, and each garden seat ;
The rock-work and the harbour's loved retreat :
Poor, faint memorials ; yet the eye will dwell
Pleased on the scenes long-known and loved so well.

And what though changes come, and many a thought
Of tears and partings by such scenes is brought—
What though we miss some cherished ones we know,
And loved with love intense, confiding, true—
What though earth's flowers are fading—we will rise,
Our foot on earth, our rest above the skies.

Whit-Monday morning. Hark ! the fife, the drum,
And the loud shout. Let the poor children come :
Yes, once a year, the whole assembled band
On the wide gravel walks in order stand.
Make a long line, as far as we can see,
All round the path by the acacia tree ;
Then down the walk, there by the churchyard wall,
And where the path winds by the birch-tree tall ;
Then, ranged in order, wait the signal word :
There every voice be at one moment heard ;
Sing all at once—with hearts and voices sing :
Commend your queen to heaven's Eternal King !
Gay, festive scene, renewed from year to year,
And "three times three !" the loud repeated cheer ;
Then, of this treat, the last part not the least,
Plum-cake for every child—a simple feast.

On the next morn how silent all things seem !—
Whit-Monday's pageant vanished like a dream ;
A time of musing : then the thought will range
From year to year gone by, from change to change.
Come, we will gather flowers, for here they grow,
Though, all the spring, the chilling east winds blow ;
Though on a hill-top here our lot is cast,
Exposed to frost, and snow, and cutting blast,
"Rare plants, with wondrous names," sometimes we
Nurse them, and water them, and see them die.
But bright, gay flowers in plenty you behold,
Piony, and corn-flower, and strong marigold,
Yarrow, and lilies, foxglove's painted bell,
Gum-cistus flowers, their touching tale that tell ;
And heart's-ease, heedless of the boundary lines,
Runs on the gravel-walk, and smiles and shines :
Roses in plenty, and the woodbine pale ;
The strong, tall willow-herb, the iris frail ;
And, when the summer beauties all are past,
Then still remains our gayest flower—our last—
Our strong hydrangia, that, from year to year,
In rich abundance grow and flourish here ;
Not in a greenhouse nurtured, sickly pale,
With few, small blossoms, fearful of the gale,
But, in the deep mould planted, there they grow,
Whatever snows may fall or winds may blow ;
And when the starry clematis so fair
Throws its sweet perfume on October's air,
Then are their hundred clustered blossoms seen,
Of rosy hue, among the broad leaves green.

Well I love neatness in a garden ground :
O that no weed, no withered leaf were found !
But call not wild flowers weeds, nor, with rude hand,
Clear all away ; let the wild beauties stand :
The pale geranium near the tall pear-tree,
And straggling vetch, self-sown, I love to see ;
And, in the shade, beside the sweet-bear rose,
Early in spring the starry crowfoot grows.

Now rest we in the bower, and mark it all :
See the bright ivy round the arches tall ;
So dry the floor, you need not fear to stay
What leisure time you have, on summer's day ;

'Is clutched so firmly that no rain,
 nor torrents can admittance gain;
 table, from intrusion freed;
 I may sit alone and write or read,
 my pen aside, well pleased when'er
 and leisure this retreat to share;
 O sweet converse, or, with lays divine,
 O, dear Jane, with that loved voice of thine.

rough our window—for we call it so—
 hway, where the ivy-garlands grow;
 the rock-work, with bright vinca twined,
 sweet woodbine floating in the wind,
 my ivy, with its berried store,
 the rough woodwork of the trellised door.
 er the gravel paths; the flowers are gay:
 is shining all this summer day.
 see a moment. 'Neath that chestnut green,
 like a picture, may be seen:
 and towers and terraced heights you trace,
 rds of houses in that busy place.
 a favourite spot, that little green,
 by a wall, from our south windows seen,
 r, curved wall; but nought of brick or stone,
 r's work, is 'mid the foliage shown:
 astered foliage of the ivy shines,
 libins with the China rose entwines;
 der roses still, uncounted there,
 et fragrance, and of form how fair!
 sty and love—thus rustics call
 ant flowers that crown that little wall.

ave shown thee in autumnal hour,
 tall daisy opens its pale blue flower,
 ere the light Virginian creeper wreaths
 be old apple-tree its deep red leaves:
 ave told thee of the days gone by,
 these scenes appeared to childhood's eye,
 it yet longer on the changes past
 ing world since here our lot was cast.

L. E.

Poetry.

LINES,

BY STANZAS WHICH APPEARED IN
 CHURCH OF ENGLAND MAGAZINE, JAN.
 LED, "THE WORLD COMPARED TO A

on—for it must be,
 ou must quit these hours of joy,
 rsk the sweets of infancy,
 re the hardships of the boy.

on—another change
 voyant youth to manhood's prime;
 w leave thy boyhood's glad some range,
 and thought claim all thy time.

on—again, again—
 u must lose that earnest brow:
 rewell emprise; old age and pain
 e, alas! thy portion now.

on—a change once more,
 r change, and all is done;
 ught from life's rapids to the shore,
 w shalt meet the unchanging One.

t progress will be there;
 sad loss of things we love;
 fond regrets the heart shall share,
 n, and on, for aye we move.

W. W.

THE MOTHER'S CHARGE.

(For the Church of England Magazine.)

To fan desires that are as nought,
 When weighed in spheres above;
 Teach arts by which a proud name's wrought,
 Or wiles by which a fortune's bought—
 Shall task like this engage,
 From infancy to ripened age,
 A mother's waking love?
 Is there no world beyond the skies?
 Has man no nobler part to bear,
 Nor mark to gain, than vanities?
 No brighter aim, no loftier end,
 Than his brief span on gains to spend,
 Whose price is mockery and despair?

Behold thine infant cherub's smile—
 Is it of earth, or heaven?
 Does it not speak a soul within,
 Untainted by the world's foul sin,
 For holier purpose given?
 O, never on that smile repose,
 Nor be its grace returned,
 Unless it on thy conscience throws
 Sense of the pain and future woes
 That wait on duty spurned.

Mother! that tender soul is thine
 To guard from earthly snare,
 And train for realms divine;
 'Tis thine, to nurture in the fear
 Of him who lent it to thy care
 'Tis thine, with that same love to fill,
 Which gave what mortal could not give—
 Redeemed thy soul from endless ill,
 And died that thou shouldst live!

S.

LINES ON THE DEATH OF A YOUNG MAN, AGED 19.

BY WILLIAM HENRY SYMONS.

I DID not think thou wert so near
 Thy final earthly goal,
 When last we talk'd together here
 Of death and of the soul;
 And mused on those abodes of bliss
 Where saints see Jesus as he is,
 While endless ages roll:
 I little thought thou wert to be
 So quickly in eternity.

Full humbly didst thou look on high,
 And speak with pious fear
 Of things unseen by mortal eye,
 Unheard by mortal ear;
 Nor soughtst to soar, with effort vain,
 Beyond the frail material chain
 Which feebly bound thee here;
 But now, in glory near the throne,
 Thou knowest e'en as thou art known.

A month ago thy pallid face
 Was dimpled with a smile,
 The ray of intellectual grace,
 And heart devoid of guile.

Alas, how changed ! The worms to-day,
Foul children of the church-yard clay,
Thy cold remains defile.

Yet, were it sin to wish thee here,
Or shed for thee one fruitless tear.

What though thy mortal frame was weak,
And early thy decline—

Mine be thy contrite spirit meek,
Thy peaceful end be mine.

Short was our intercourse on earth,
Yet the remembrance of thy worth

This heart shall ne'er resign ;

Thy quiet form shall gild the page
Of memory to my latest age.

Yeovil.

Miscellaneous.

ANTIENr MODE OF BRITISH SEPULTURE*.—The earliest modes practised for the burial of the dead in Great Britain were—1. Under cairns, or heaps of stones. 2. Under cromlechs ; which are monuments, consisting of three or more upright stones, with a flat one lying across the top. 3. Within circles, or enclosures of upright stones. 4. Under tumuli, or barrows. These four kinds of monuments are of an age anterior to the conquest of the island by the Romans ; they may be ascribed to the Celtic or Belgic Britons, though there are also some that belong to a later period. Cairns are found chiefly on mountains or hilly places, where the materials for their construction lie at hand. The mountains in Scotland, Ireland, and Wales, exhibit numerous specimens. They are almost equally abundant in the county of Cornwall and the Welsh borders. There are several in Shropshire : each of the three Cleve-hills, for instance, furnish specimens ; though, from these remains being found in unpopulated and hilly districts, they have escaped notice. Few cairns have been opened ; but, wherever it has been done, they have been found to maintain a striking resemblance to each other, and all of them alike indicate a state of society that was rude and uncivilised. Cromlechs (C. Brit. *crom-llec*, a stone that inclines), or the second class, have erroneously been considered as druidical altars, or stones upon which the druidic priesthood performed magical and mysterious rites—where they sacrificed human victims. This false notion, which had never any thing better than conjecture to support it, has continued prevalent in the world down to the present time ; and you will scarcely open a book that tells you the truth, or what the real design of these monuments was. Authors have been content to copy each other's fables ; none having been at the pains to excavate or dig into any of the monuments in question, so as to ascertain what was the purpose of their erection. The researches that have very recently been made regarding them by my friend Mr. Lukis, in the Channel Islands, in Guernsey, Jersey, Alderney, and Sark, where they abound, have set their intention completely out of doubt. Similar operations have been carried on by Mr. Petrie, an eminent Irish antiquary, and have been

attended with the same success. The general content of these Guernsey cromlechs consist of a stratum of burnt human bones and coarse unbaked pottery. A the bodies appear to have originally been deposited with some degree of order and care. The surface the natural soil was rudely paved with flat beach stones. On this pavement was a stratum of roll pebbles, on which were placed the human ashes and pottery ; above the burnt bones were flat stones, similar to those forming the pavement ; and over these thick stratum of limpet-shells. In some cases the urns, when nearly perfect, contained the bones ; but generally, the fragments were scattered about and mixed up with the bones. Mullers, stone amulets, clay beads, and stone celts, were the articles chiefly found in them. The cromlechs are sometimes surrounded by a circle of stones, which brings me to the third class of sepulchral monuments I mentioned. And here, again, I shall correct an error equally prevalent with the one already adverted to. For, while the cromlechs have been considered as druidical altars these enclosures of upright stones have in turn been hitherto reputed as bardic circles ; by which I suppose is meant circles where the ancient bards repeated their poetic triads. But this notion is equally vague and incorrect with the former one. I had long felt dissatisfied with the idea that those circles of upright stones were applied to such refined purposes as was pretended ; nor could I at all imagine that savage tribes should cultivate verse to such an extent, that the tops of the highest mountains should be consecrated to their recitation, and become almost covered with monuments, within which the poetic priesthood of the day rehearsed their effusions. I could not bring myself to believe that wandering barbarians were so highly gifted ; and I suspected that all authorities which would lead me to accredit such improbable notions might be in error, and not much better than my own. I had stated these opinions pretty boldly in print, before Mr. Lukis made me acquainted with his own labours, or, in fact, before he had commenced them. The result of his operations has fully established my inductions to be facts. They have also been abundantly borne out by the excavations that have recently been carried on within the circles at Killmille in the county of Sligo, where vestiges of no less than sixty cromlechs are visible on the top of one mountain alone. And, finally, the question has been settled by the additional evidence we have lately derived from antiquaries at Copenhagen, where monuments of this nature are very abundant. The book of Mons. Sjoborj, which treats upon them, is highly valuable ; and, if it were not written in Swedish, I should recommend it as extremely entertaining. The remaining class of monuments belonging to this early period that were mentioned, are barrows or tumuli. These are assignable to a later age than the foregoing and they are more numerously scattered over the surface of the country. There is not, in fact, an county without them.

* From "An Endeavour to classify the Sepulchral Remains in Northamptonshire," &c. By the rev. C. H. Hartshorne, M.A., F.S.A. pp. 58. London : Parker.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 459.—APRIL 20, 1844.



[Travellers in the Bush.]

THE BUSHMEN OF AUSTRALIA*.

THE native population of Australia is very peculiar in many respects, not exactly resembling any other known race of human beings in the world. They are more nearly akin to the Africans than to any others, and they have, accordingly, been sometimes called "the eastern negroes," having the same thick lips, high cheek-bones, sunken eyes, and legs without calves, which distinguish the native of Africa; but, with the exception of Van Diemen's Land, and the adjoining coasts, the woolly hair of the negro is not to be found among them, nor is the nose usually so flat or the forehead so low. They are seldom very tall, but generally well made; and their bodily activity is most surprising; nor is their courage at all to be despised. The Australian native has always been pointed out as being the lowest specimens of human nature, and, since in every scale of degrees one must be lowest, this is probably correct enough; yet we are by no means to give too hasty credit to the accounts of their condition, which have been given by those whose interest it may have been to represent them in as unfavourable a light as possible, or whose opportunities of judging have been few and scanty,

compared with their hasty willingness to pass judgment upon them. Men, more or less busily engaged in killing and taking possession, are not likely to make a very favourable report of those poor creatures into whose inheritance they have come: mere self-defence would tempt them to try to lessen the greatness of their crimes, by asserting the victims of these to be scarcely deserving of a better fate; and, in the present instance, the actual condition of the native population would be very favourable to excuses of this kind. Or, even without this evil intention of excusing wrong by slandering those that suffer it, many men, with but few means of understanding their character, may have spoken decidedly respecting the Australian natives, and that, too, in language even harsher than their degraded state would justify. Disgusting and horrid many of their habits and customs undoubtedly are, yet they appear even more so at first sight, and to one only imperfectly acquainted with them; especially when (which often happens) not the slightest allowance is made for the peculiar situation of the savage, but he is taken at once from the midst of his naked barbarity, and tried by the rules of refinement and civilization. Recently, indeed, public attention and pity have been more turned towards the unhappy race of natives, and many traits have been discovered in their character which would not dis-

From "Australia," &c. By the rev. W. Pridden, M.A., vicar of Brocted, Essex. London: Burns.

honour more enlightened nations. The degraded position of those who are in the midst of the white population affords no just criterion of their merits. Their quickness of apprehension is often surprising; and nothing, however new and strange, seems to puzzle or astonish them; so that they follow closely the advice of the ancient poet:

"Wonder at nought—the only rule I know
To make man happy, and to keep him so."

"They are never awkward," says major Mitchell, who was well qualified to speak from experience: "on the contrary, in manners and general intelligence, they appear superior to any class of white rustics that I have seen. Their powers of mimicry seem extraordinary, and their shrewdness shines even through the medium of imperfect language, and renders them, in general, very agreeable companions." We may, therefore, if our inquiry be accompanied by humility and justice, be able to form a fair and impartial opinion respecting these people; and the result of an inquiry of this sort must be, in every well-regulated soul, not merely a feeling of thankfulness (still less of self-sufficiency) that we are far removed from the savage state, but likewise a sense of shame that, with many of our fellow-countrymen, their superior advantages have been productive of little or no fruit.

One very remarkable distinction of the natives of the bush is the entire absence of clothing, unless the cloak, made of opossum skin, worn by some tribes, can deserve to be thought an exception. Their climate being, generally speaking, a dry one, and exposure to the air, even at night, being much less hurtful than in most other countries, this habit of going without clothing, after the fashion of a brute beast, is by no means so dangerous in Australia as it would be elsewhere. But, while they can dispense with clothes, like most other savages, they are extremely fond of ornaments; at least, of what they esteem to be such: these are teeth of kangaroos, or men, jawbones of a fish, feathers, tails of dogs, pieces of wood, &c., fastened on different parts of the head by a sort of gum; while scars and marks of various kinds are made upon the breast, arms, and back; or, upon certain occasions, as going to war, or mourning for a friend, the body is streaked over with white and yellow paint, according to the taste of the party concerned. In two very distant parts of Australia, namely, the gulf of Carpentaria and the eastern coast of St. Vincent's gulf, the natives practise the rite of circumcision—a remarkable agreement, when we consider that they are about 1,200 miles apart, and have no means of communication with each other. It is no uncommon custom, either, for the natives to pierce their noses, and to place a bone or reed through the opening, which is reckoned a great ornament. But there is another custom, almost peculiar to Australia, which, from its singularity, may deserve to be noticed at some length. Among many of the native tribes* it is usual for the males to

* Speaking of a tribe which he found upon the banks of the Darling, Mitchell says, "The men retained all their front teeth, and had no scarifications on their bodies, two most unfashionable peculiarities among the aborigines" (Mitchell's "Three Expeditions," vol. i. p. 261). The same intelligent traveller accounts for the custom of knocking out the teeth, by supposing it a typical sacrifice, probably derived from early sacrificial rites. The cutting off the last joint of the little finger of females, he adds, seems a custom of the same kind. It is a

have a front tooth, or sometimes two, struck out at the time of their arriving at manhood; and this ceremony is performed in a most solemn and impressive manner. The following account of it, from the pen of an eye-witness, may be not unacceptable to the reader. Lieutenant Collins, the historian of the infant colony of New South Wales, was present during the whole of this curious operation, and thus describes the accompanying ceremonies practised by the natives of that part of Australia:—"For seven days previous to the commencement of the solemnity, the people continued to assemble, and the evenings were spent in dancing; for which they adorned themselves in their best manner, namely, by painting themselves white, and especially by drawing white circles round their eyes. When the field was prepared, and the youths who were to be enrolled among men were all placed together upon one side of it, the business began with a loud shout, and a clattering of shields and spears, from the armed party, whose office it was to seize the patients about to undergo the extraordinary operation. This was done one by one, until the whole number, fifteen, were brought forward and placed in the midst of the armed body of men; then each youth was made to sit down, holding his head downwards, with his hands clasped and his legs crossed under him; in which painful posture it was said they were to remain all night, without looking up or taking any refreshment whatever*. The Carrahdis, or persons who were to perform the operation, now began some of their strange mummeries. Each one of these, in his turn, appeared to suffer most extreme agony, and put himself into every posture that pain could occasion, until, at length, a bone was brought forward, which was intended to be used in the ensuing ceremony; and the poor youths were led to believe that the more pain these Carrahdis suffered in obtaining the bone, the less would be theirs in losing a tooth. The following day began with the ceremony of the fifteen operators running round upon their hands and feet, in imitation of the dogs of that country, and throwing upon the boys, as they passed, sand and dirt with their hands and feet. The youths were perfectly still and silent, and it was understood that this ceremony gave them power over the dog, and endowed them with whatever good qualities that animal might possess.

The next part that was performed was the offering of a sham kangaroo, made of grass, to the fifteen lads, who were still seated as before. One man brought the kangaroo, and a second carried some brushwood, besides having one or two flowering shrubs stuck through his nose, and both seemed to stagger under the weight of their burdens. Stalking and limping, they at last reached the feet of the youthful hunters, and placed before them the prize of the chase; after which they went away, as though entirely wearied out. By this rite was given the power of killing the kangaroo; and the brushwood, most likely, was meant to represent its common haunt. In about an hour's space, the chief actors returned from a valley to which they had retired, bringing with them long tails of grass, which were fitted to the girdle. By

curious observation, that the more ferocious among the natives on the Darling were those tribes that had not lost their front teeth (vol. ii. p. 345, and vol. i. p. 204).

* This was not the fact however; for Lieut. Collins found them in a different place when he went to the spot early the next morning.

of this addition, they imitated a herd of os; one man beating time to them with a shield, and two others, armed, followed and affected to steal unnoticed upon them. As soon as these pretended kangaroos passed the objects of their visit, they got rid of their artificial tails; each man up a lad, and, placing him upon his shoulders, carried him off in triumph to the last strange exhibition.

walking a short distance, the men put their burdens, placing them in a cluster, with his head upon his breast, and his asped together. In a few minutes, after a degree of mystery and preparation than a before observed, the youthful band was forward to a place where a number of beings were seen lying with their faces to the ground, as if they were dead; and in front of a man seated on a stump of a tree, bearing another man upon his shoulders, both having arms extended; while two men, in a like attitude were seen also behind the group of prostrates. These first two men made most faces for a few minutes, and then the lads dived over the bodies lying on the ground, moved and writhed as though in great pain after which the same strange grimaces were repeated by the two men who were placed on either side of the apparently dead bodies. No information that could be gained of the result of this was, that it would make them men; that they would see well and fight then followed a sort of martial exercise with spear and shield, in the presence of the future warriors, to signify to them what was to be one of the uses of their lives—the use of the spear; when this was finished, the preparations for pulling out the tooth commenced. The first subject of this barbarous operation was chosen, and was placed upon the shoulders of a native, who himself lay upon the grass; and then the bone was pulled, which had cost so much apparent pain in the evening before, and which was very sharp and fine at one end, for the pulling out of the gun. But for some such preparation it would have been impossible to have

knocked out the tooth without breaking the jaw-bone. A stick was then cut with much ceremony out of some hard wood, and, when the gum of the patient was properly prepared, the smallest end of the stick was applied to the top of the tooth, while the operator stood ready with a large stone, as though about to drive the tooth down the throat of the youth. Here a certain attention to the number three, which had been before shown, was again noticed, for no stroke was actually made until three attempts to hit the stick had taken place; and, notwithstanding repeated blows, so firmly was the tooth of the first boy fixed in his gum, that it was full ten minutes before it was forced out. The sufferer was then removed, his gum was closed, and he was dressed out in a new style, with a girdle, in which was stuck a wooden sword, and with a bandage round his head, while his left hand was placed over his mouth; and he was not allowed to speak, nor, during that day, to eat. In this manner were all the others treated, except one only, who could not endure the pain of more than one blow with the stone, and, breaking away from his tormentors, he managed to make his escape. During the whole operation a hideous noise was kept up around the patients, with whom, generally, it seemed to be a point of honour to endure this pain without a single murmur. Having once gone through this strange ceremony, they were henceforth admitted into the company and privileges of the class of men.

And as the commencement of manhood in this way requires no small exercise of courage and endurance of pain, so the remainder of the life of an Australian savage is usually abundant in trials calling for the like qualities, and demanding both bravery and patience. Whatever may be the particular evils of civilized society, and however some wild imaginations may be tempted by these to regard with regret or envy the enjoyments of savage life, after all, it must be confessed, these enjoyments are, at best, very scanty and very uncertain; whilst the miseries attendant upon such a state are of a nature continually to try the patience and weary the spirit of him who has to endure them.



(Explorers finding the Bed of dried-up River.)

REMARKABLE DAYS.

No. III.

ST. GEORGE'S DAY—HOKE-DAY—APRIL 23.

ST. GEORGE is, as it is well known, the patron saint of England. The legend of his combat with the dragon is familiar to all, and is perpetuated upon some of our sovereign and crown pieces by a not very artist-like representation of the good knight on a cantering horse, without stirrups or saddle, and with only a short dagger of a sword to resist his formidable foe.

Blue coats were formerly worn by persons of fashion on St. George's day, which was further celebrated in the reign of George IV. by that monarch's birth-day being kept upon it.

This saint is specially honoured by the Russians, as well as in England; and we are told (Tooke's *Russia*) that a superstition prevails among the Fins, that whoever makes a riot on this day is in danger of suffering from storms and tempests.

On the same day this year, being the Tuesday fortnight after Easter, is Hoke-day*; the celebration of which is now entirely out of date, and of which the very origin is involved in uncertainty. By some it was thought to be the commemoration of that massacre of the Danes, perpetrated by order of Ethelred II., A.D. 1002, which was so fearfully avenged by Sweyn. In support of this opinion, Dugdale may be cited (*Antiquities of Warwickshire*), who, describing the festivities at Kenilworth castle, where queen Elizabeth was entertained by the earl of Leicester, A.D. 1575, says: "And, that there might be nothing wanting that these parts could afford, hither came the Coventry men and acted the ancient play, long since used in that city, called Hocks-Tuesday, setting forth the destruction of the Danes in king Ethelred's time; with which the queen was so pleased that she gave them a brace of bucks and five marks in money, to bear the charges of a feast." It would, however, seem a sufficient reason against this supposition of the origin, that the massacre was on the feast of St. Brice, i. e. Nov. 13. Another account is that Hoke-day was to commemorate the death of king Hardicanute, at the wedding of a Danish lord with the daughter of a Saxon nobleman, by which event the tyranny of the Danes in England was terminated. By some, the name is derived from *hocken* (German), to bind; because women seize and bind men on this day, whence it is called binding-Tuesday: by others it is supposed to be from *hock*, high—thus *hockzeit*, a high time, the German word for a wedding—and hence merely to mean a high or festival day.

It would seem probable that two days, the Monday and Tuesday, the latter being the principal festival, were observed. On the first the men, and on the second the women, with much merriment, beset the roads and streets with ropes, binding and pulling to them the passengers they could lay hold of, who were obliged to compound for their liberty by the payment of a small sum, appropriated to pious uses. In the records or registers of various parishes there remain entries of the money so collected.

These customs, however, as might easily be supposed, led to much licentiousness; and from time to time the practice was prohibited. Leland has

* See *Brand's Popular Antiquities*, vol. i.

preserved a curious denunciation of it, issued by John, bishop of Worcester, dated April 6, 1450. After the reformation, it seems to have rapidly declined; and, at present, the writer is not aware of any traces of it being any where still in existence. Withers (*Abuses Stript and Whipt*) notices it in 1618, to which time, then, it must have continued.

Who think, forsooth, because that once a year
They can afford the poor some slender cheer,
Observe their country feasts, or common doles,
And entertain their Christmas wasall bowls;
Or else, because that, for the church's good,
They in defence of Hock-tide custom stood;
A Whitsun-ale, or some such goodly motion,
The better to procure young men's devotion:
What will they do, I say, that think to please
Their mighty God with such fond things as these?
Sure very ill."

I.

Biography.

LADY LANGHAM.

"FAVOUR is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." This saying of the wise man is a kind of prophecy, which has had its fulfilment in the many honourable eulogiums which have been pronounced upon pious women in all ages of the church. There have ever been such ornaments of their sex; and such of them as are mentioned in scripture are remembered with a peculiar and sacred esteem. Anna, Elizabeth, Martha and Mary, Lydia, Lois, and Eunice, are each of them holding a place of imperishable memorial in that book which is the record of piety.

Mary Lady Langham was the daughter of sir Edward Alston, knt., of Odell, in Bedfordshire, and mother of Mary, wife of the earl of Warrington. Her husband was sir James Langham, who accompanied his father, sir John, to the Hague, when he had been deputed by the city of London, to wait on his majesty, king Charles the Second, at that place.

This lady was of a gentle and sweet disposition, that rendered her beloved by all who knew her. Sometimes amiableness is found dis severed from piety; but in her case it was the ornamental accompaniment of a godly disposition. No task is more unwelcome than that of pointing out the difference between mere natural loveliness of temper and the work of the Spirit of God—the pointing out that these may be found separate: yet it is necessary to do so, lest that which is only constitutional should be mistaken for the product of a heavenly influence.

Lady Langham had her heart lifted up to heavenly things when she was very young. She would frequently bless God for the religious education she had enjoyed under her parents; the fruits of which appeared not only in her own character, but in the anxiety which she afterwards manifested to nourish her children in those ways of godliness in which it was her own privilege to have been reared.

It is related of this lady that, in her youth, she was assaulted with temptations to unbelief, and even to doubt the being of a God. "The fool hath said in his heart, there is no God;" but, in his case, it is the unwillingness to live under the constant check of a sense of God's authority, which leads him to say in his heart what he is not yet unblushing enough to speak out with his lips.

But there is reason to believe that many, to whom he character of the "fool" (which means the prone, godless person), does not at all belong, are yet visited by doubts, even on the first elements of faith; doubts most distressing to themselves, and from which they seek, by every method, to obtain relief. The "Remains of the rev. Richard Cecil" contain the following remarks on this subject: "There are cold, intellectual, speculative, malignant foes to Christianity: I dare not tamper with such when I am in my right mind. I have received serious injury, for a time, even when my duty has called me to read what they have to say." "The fears of the general class of Christians are concerned about the superstructure of religion; but those of speculative minds chiefly relate to the foundation. The less thinking man doubts whether he is on the foundation: he whose mind is of a more intellectual turn doubts concerning the foundation itself. I have met with many of these speculative cases. Attacks of this nature are generally sudden. A suspicion will, by surprise, damp the heart; and, for a time, will treat the bible as a fable. I have found it useful, on such occasions, to glance over the whole thread of scripture: the whole, presented in such a view, brings back its mind to a proper tone: the inelible characters of simplicity and truth impress with irresistible effect that heart which can discern them as having once felt them." Richard Baxter, also, in his work called "The Saints' everlasting Rest," thus speaks, when treating (in the second part) concerning "the proofs of the certain futurity of our rest, and that the scripture, promising it, is the word of God." "It fell from my pen," he writes, "beside my first intention; but was occasioned partly by assaults that I had suffered in that point, and partly by my apprehension of the exceeding necessity of it." He afterwards repeats, that it is "exceeding necessary, even to the saints for themselves; for Satan's assaults are oft made at the foundation." Lady Langham took the best course to repel and resist these "fiery darts of the wicked" one: she took herself, by prayer, to that God whom she was tempted to deny. One who was well acquainted with her character, gives her the following high commendation: "She was a woman mighty in the scriptures, read them over once a year, and searched after the sense of difficult places out of her several annotations before her. She was, as it were, a concordance, directing usually to the book and chapter where any place of scripture mentioned in discourse was to be found." To this careful study of the highest and best of books, the same author informs us that she added systematic reading of the best divines; for he adds, "She was constant in reading substantial authors of dogmatical (doctrinal) and practical divinity, and by that means grew greatly acquainted with the whole body of wholesome doctrine." It is generally imagined that females have neither time nor capacity for reading systematic treatises on sacred subjects; but here we have an instance of one who found the former, and showed that she was not deficient in the latter. Compendiums of religious instruction are not without their use;

but the perusal of any number of them cannot furnish that nourishment to the mind by which alone that mind can inform and train other younger minds.

It appears that her spirit was attuned to prayer also. The same author says of her that "she was unweariedly constant in the performance of private duties, inasmuch that it is verily believed by him who had best reason to know it, that, for twelve years together, she never intermitted her morning and evening addresses unto the throne of grace." Nor less, as might be expected, was her zeal in going up "to the house of the Lord." She had a singular delight in public ordinances, and was a most constant frequenter of them, with very serious and devout attention; calling her memory to an account when she came home; and if any particular slipped from her, forgotten, she tried to recover it by taxing the memory of her husband.

The depth of her piety is shewn by the esteem in which she held the meanest persons in whom she saw Christ's image reflected. To her high credit, it is related, that "she highly honoured holiness in the poorest and meanest person; and would frequently, with some decent and modest excuse, get off from unprofitable and impertinent discourse, that she might have her fill of more edifying conference with such in whom she had learned of David to place her delight." Surely this is an instructive part of her character. How much might religiously-minded females do towards improving the tone of social conversation, if they were to discourage the frivolous topics which are often made to occupy the hours of family intercourse! It is no compliment to the intellect of the female sex to suppose that they are only capable of light and trifling topics of discourse; and it is certainly not more respectful to their character to act as though they had no relish for any other sort of conversation.

Lady Langham was one who "grew in grace." "For divers months before her death, she was wonderfully improved heavenward, as those about her observed; not regarding the world, nor letting any vain word drop from her; and her countenance, many times after her coming out of her closet, seemed to have strange impressions of her conversing with God shining in it, as some conversant with her have professed to observe." This excellent woman was also distinguished by those graces which are described in the scripture as peculiarly ornamental to her sex: meekness, modesty, and humility, which are, "in the sight of God, of great price," shone brightly in her deportment. On one occasion, when she was congratulated by a friend upon the honour which had come to her, probably by her matrimonial alliance, she replied that there was "a greater honour which she looked for, which should bring with it more solid joy."

Such a woman, whose principles were thus heavenly-minded, could not be at fault in her private relationships. Accordingly, we are told that, as a child, a wife, and a mother, she was exemplary. "She always expressed much honour and reverence to her parents, in all comely and dutiful comportment towards them, which much endeared them unto her. Full of conjugal affection to her dear husband; revoking, with an ingenuous retraction, any word which might fall from her

• Sixth Edit. p. 140.

• Page 2; edit. 1669.

• Page 192.

• Bp. Reynolds's Fun. Serms., p. 1051; works, 1673.

which she judged less becoming that honour and reverence which she did bear unto him. When he was engaged upon public concernment, and more particularly when he crossed the seas to wait on his sacred majesty, she daily put up such ardent and heavenly petitions unto God for him, as caused those about her to conclude it impossible that the husband of so many prayers and tears should meet with any miscarriage; wonderfully watchful over his bodily health, and spying out distempers in him before he discovered them himself; earnestly desiring (what afterwards came to pass) that he might survive her, that she might never know the wound of a deceased husband." In the education of her children, she was specially careful, "holding them close to the reading, and committing to memory both scripture and catechism, wherein, by her diligence, they made a very unusual progress: a remarkable instance whereof—to speak nothing of her other children—was her eldest son, who went to heaven in his childhood, about the age of five or six years." Of the singular proficiency of this lad, in the knowledge of God, an account is upon record, in a sermon, preached at his funeral, by one who knew the circumstances of the case.

Let parents lay to heart, the obligation which arises from the relation in which they stand to their children. They are bound to provide for their spiritual culture, because their souls are the most excellent part of their composition. It is not denied that they have minds which require cultivation, and that their nature will never be perfected unless they receive, to a certain extent at least, intellectual cultivation. We place, therefore, before our young people those books, and each of those sources of information, by the use of which they may become intelligent and wise. But these things do not reach the soul. Children may gain reputation for being refined, by learning the arts of life; but solidity of character they can only acquire, by the "wisdom that cometh from above." Let parents give to their children every advantage which is within their reach in the acquirements of mental science; but, if they deny them religious cultivation, they must be content to bear the character of parents that have, whatever else they have attended to, neglected their highest interests, because they have been negligent of their souls. It is the soul which constitutes the excellence in the human creature; and therefore it is, in scripture, put for the whole man. "Abraham and Lot," it is said, "went forth with all the souls they had gotten in Haran:" and so, when the journeyings of the patriarchs are spoken of, it is in these terms: "All the souls that came with Jacob into Egypt." The body is but the sheath; and, if any one should leave his sword with you to be kept safely for him, would you throw away the blade and preserve only the sheath? The soul is the seat of the affections: in it resides the capacity for being holy or unholy, righteous or wicked. According as it is disposed, according as it is attuned, the person is in the favour of God, or is separated from that favour. All the mental accomplishments which the ingenuity of man ever invented cannot make the soul upright before God: they belong to the intellectual, not the moral, part of man's composition: *they will make him full of knowledge, but they cannot replenish him with godliness.* Godliness

is likeness to God; but in his wisdom we cannot be like unto him; for "his wisdom is infinite." In his excellence, however, we must, in the *sense* in which he is good, resemble him, though in degree we shall always fall short.

How unreasonable, then, is the conduct of those parents who provide for the worldly advancement of their children, but leave the soul to its fate? Children are possessed of an imperishable principle, which the scriptures call the soul; and yet, in a majority of instances, persons judge of their love to their offspring by their making provision for the perishable portion of their being; by training them in the knowledge of the arts by which they may live like men (as is the common phrase), when their parents are no more; how they may maintain a position in society, when they come to take their place amid its busy activities. Can they be other than commended for such anxiety? Assuredly not; but it is not for that which is done by them, but for that part which is lacking, that we praise them not. In the midst of this commendable anxiety to provide for the worldly success of their children, the most weighty business of all is forgotten by them: they shew no anxiety, they use no effort that their children may live as Christians, and be prepared to exhibit that character in the sight of God and man.

Lady Langham did not forget her servants. She was "affable and kind" to them, especially encouraging them unto "holy duties;" whilst they, in their turn, "professed themselves very much benefitted in their spiritual concernment by the discourses which she had with them." Here is the case of a female, moving in what is termed high life, who did not forget that the souls of her servants were a part of the trust committed to her responsible care, as the directress of the household. We are informed also that "she was very charitable and ready to do good to poor distressed persons, especially those of the household of faith; visiting, edifying, and comforting them; and, with her liberality, relieving their necessities; acknowledging God's free and rich mercy, in allowing her a plentiful portion of outward blessings, and that she was not in the low condition of those whom her charity relieved."

We now come to her last sickness, in which she earnestly pleaded God's promises of healing, of easing, of refreshing those that were weak and heavy-laden; acknowledging herself so to be, not in body only, but in soul too; and was full of holy and fervent ejaculations. She advised those about her to set about the great and one necessary work of their souls, while they were in health, assuring them that in sickness all the strength they had would be taken up about that. As she was anxious that the flame of her hope should not sink, the nearer her end approached, she requested her husband to read to her the evidences for salvation of a certain Christian woman, and found much support in meditating on them. "And, when some cloud overcast her soul, she desired her husband to pray with her, and seconded him with much enlargement of heart, and blessed God for the recovery of light again."

Such was the consistent and instructive course of lady Langham; for the particulars of which we have the authority of bishop Reynolds, in the sermon he preached at her funeral. The

impressive sentence which is found at the end of his discourse shall conclude this memoir.

"Thus lived and died this excellent lady, a worthy pattern for the great ones of her sex to imitate. Such works will follow them into another world where none of the vanities of this—no pleasures, no pomp, no luxury, no bravery, no balls, no interludes, no amorous or complimentary discourses, no other like impertinencies of the world—will have any admittance. The more seriously you walk with God and ply the concerns of your immortal souls, living as those that resolve to be saved, the greater will be your treasure of comfort in your death, and of glory in another life; whereas all your other delights and experiments for content will expire, and give up the ghost, in Solomon's 'vanity and vexation of spirit.' The Lord make us all wise unto salvation!"

SHORT READINGS FOR FAMILY PRAYERS.

No. XIII.

By THE REV. HENRY WOODWARD,

Rector of Fethard, Tipperary.

"THESE are they," says the elder (Rev. vii. 14, 16, 17), "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Thus we are taught that that heaviness, which endureth for this present night, will enhance the "joy" that "cometh in the morning." And, as "one star differeth from another star in glory," so may we conceive that the kind, as well as the degree of happiness in the future state, will be materially affected by the specific character of our trials, and the peculiar complexion of our sufferings here below. Thus each bitter root will yield its answerable fruit of righteousness; and these afflictions prove but the shadows which coming blessings cast before them, or rather, in the emphatic words of scripture, the "shadows of good things to come."

There is a language which the darkest dispensations speak, and which these views alone can adequately decipher. It is a voice which tells of joys that are set before us, by their corresponding and contrasted sorrows here below; which traces out to us, upon the map of our pilgrimage here, the course which we shall run rejoicing in a better world. Blessed are those mourners who know that the hand of him, who alone can heal or comfort, shall be laid upon the very seat of pain—the very spot in which the pulse of anguish beats. Admitted to this secret, they will beguile many an hour of sorrow—nay, turn that sorrow into joy, by anticipations of the future; by "searching what, or what manner of?" pure felicity their present sufferings may indicate as the more especial portion of their inheritance. Thus, if banished, like the beloved disciple, to some unfrequented vale; if doomed to tread a desert soil, where no brother's voice could soothe his ear, no "human face divine" could cheer his sight, the child of God might lighten the darkness of his solitude,

and fill the lonely void with visions of those scenes which the remembrance of his now forlorn estate will one day render, by comparison, doubly bright. "I learn," he might say, "from this peculiar trial, what is preparing for me in the realms above. It will be mine to feel a transport, which nothing but this contrast could inspire, when the heavenly Jerusalem bursts upon my view; when angels welcome me to that city of the living God; when I mingle with the happy throng which crowd its shining streets; when I converse with the spirits of just men made perfect, and take sweet counsel with the saints of God; when, with that multitude which no man can number, I sing praises unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In like manner, may the heir of immortality, when harassed by the cares and wearied with the bustle of the world, exposed to the full brunt of its assaults, to "the noise of its waves and the madness of its people," may he thus still the perturbations of his heart: "If [this be the cross appointed me, my portion in this scene of trial, my share of those troubles to which 'man is born, as the sparks fly upward;'] if it be mine for a season to dwell with Mesekh, and to have my habitation amongst the 'tents of Kedar,' it will be mine also to be refreshed hereafter 'with the abundance of peace.' After this storm, a blessed and an eternal calm will follow. Let those who now pine in solitude lift up the eye of faith, and see the bright assembly of the saints in light, for the full fruition of whose converse this solitude is now preparing them. For me, perhaps, an humbler path is destined in that world where every vessel will be filled with all the blessedness it can hold. I have been taught to sigh for tranquil scenes, to 'seek peace, and ensue it,' to desire a portion in that better country, 'where the wicked cease from troubling, and where the weary are at rest.' I ask not for archangels' wings or seraphs' fires. If I am safely sheltered in the fold above; if I am numbered with the ransomed sheep, and reckoned amongst the celestial flock; if the Lord is my shepherd, I shall want nothing. It will more than satisfy my utmost wishes, to repose upon the green pastures, and to sit beside the still waters; to eat of the tree of life, which is in the midst of the paradise of God; and to follow the Lamb, whithersoever he goeth."

Thus also may the mourner, who has lost the desire of his eyes—the wife of his youth—the child of his hope—the prop of his declining years—in the pangs of nature, and in the multitude of his sorrows, refresh his soul. He may draw consolation from the bitterness of his cup, and thus speak peace to his bleeding heart: "If this be my portion of the temptations which are common to man, my crown of rejoicing will be answerable to my cross, a blessing correlative to my sorrow. What I now sow in tears, I shall reap in joy. This separation will not always last: this parting is not for ever. It is the dispensation of him who, behind a 'frowning providence, hides a smiling face;' of him who delights in mercy, and consults only for the happiness of his people. This short-lived pang is but the prelude to a still more blissful union than I could, without this present sorrow, have enjoyed—an union enhanced by contrast and doubly valued from its loss. It is but the necessary preparation for a reaction and rebound of

feeling and glow of rapture, alike in kind, though immeasurably surpassing the emotions of that father's breast, who said, 'It was meet that we should make merry and be glad; for this my son was dead, and is alive again; he was lost, and is found.'" These are offered but as specimens of that divine alchemy, which can turn the basest metal into gold, and transmute the sufferings of life into the sure promise of those blessings to which they seem most pointedly opposed.

These are no flattering pictures—no flights of a visionary fancy. They are founded upon the sure warrant of scripture, and upon the express declarations of him who thus inculcates, and thus applies the principle which I have ventured to lay down (Luke vi. 21-23)—"Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, great is your reward in heaven; for in the like manner did their fathers unto the prophets."

GOD'S APPEAL TO HIS PEOPLE:

A Sermon,

BY THE REV. J. B. SMITH, D.D.,

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MICAH vi. 1, 2, 3.

"Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."

IN this striking manner, and highly figurative language, the holy prophet Micah was directed by God Almighty to plead with his people of Judah, and to expostulate with them for their rebellious backslidings. By a magnificent and sublime metaphor, he was directed to awaken their attention, and to arouse their stupified hearts and minds to the words of his divine message: "Arise, contend thou before the mountains, and let the hills hear thy voice." He is directed to address himself to inanimate nature; to summon the very senseless earth itself, as it were, to be an auditor of his words, and an umpire between God and his people. "Hear, O ye mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel."

There is, indeed, something very solemn and awful in this appeal: it is one of those sublime and lofty passages which mark out the bible as bearing the impress of a divine revelation, by the simple grandeur of its con-

ceptions and the magnificent character of its language—so far above the most splendid of merely human compositions, and the most polished efforts of mere mortal genius.

Yes, my brethren, let the proud philosopher of his day—let the man that vaunteth of the powers of the human mind, that spendeth his time and his talents in exploring and treasuring up the beauties of language and the richness of thought and the vastness of conception that are to be found amidst the works of genius, either ancient or modern—let him stand forth and produce his instances; and we can at once, and readily, from the pages of our single volume of the bible, adduce such texts of pathetic eloquence and sublime language and magnificent conception, as will not only equal, but will infinitely surpass all that can be gathered from the whole range of recorded composition, from the earliest days thereof to the present hour. Yet, albeit that this is an admitted fact—at least so admitted by those who are most fitted and competent to judge—how often is that bible disregarded! How often by the men (I will not say of the world, exactly, but by men) of literary taste, and of genius and reflection, is that bible neglected and unread! They labour and toil for the gems to be discovered in the minds of human intellect, and pass by unregarded the precious jewels so abundantly scattered amongst the pages of the holy book of God.

But we have wandered from the point somewhat; not unprofitably I trust, however, if it may teach us all to value that bible more highly, and dispose us to believe that, in the perusal of its precious contents, the Christian man (independently of the soul-saving doctrines that it contains) can perceive and taste and enjoy as rich and ample a store of beautiful imagery and lofty conception as the most literary and accomplished scholar can from the multiplied authors of days gone by.

And now to return. The prophet, as we have said, was directed to proclaim, in the face of all nature, the equity and justice of God's dealings; and to challenge, as it were, a scrutiny from his people. "The Lord hath a controversy with his people, and will plead with Israel." He condescends to put himself (so to speak) on trial, to demand an investigation into his dealings, and to plead his cause as man with his fellow-man: he summons the Israelites to stand forward in their own cause, to lift up their voices, and to testify against him, if they could show reason or just grounds for their apostacy and rebellion: "O my people, what have I done unto thee? wherein have I wearied thee? testify against me." Show wherein I have

one wrongfully, to justify thy idolatrous slackening and devotion to other gods; or herein I have wearied thee by hard and oppressive exactions, to warrant thy departure from my ways, and thy neglect of mine holy ordinances. Here the prophet seems to pause for a reply, to give an opportunity for them to bring forth their strong reasons and their justifying allegations. None, however, are stated: the people seem to be struck dumb, to have no self-defence; and proceeding, therefore, in the same representation, he goes on to advert to a few of the most prominent of God's merciful dispensations towards his people, in their deliverance from Egyptian bondage, their being adopted and settled as his chosen people under Moses and Aaron, and in the prophetic promises (already, in some measure, fulfilled) of their prosperity and splendour as a sacred and peculiar nation, supported, guarded, and blessed by the power and providence of the omnipotent Jehovah.

Having thus exhibited the claims which God had upon the grateful obedience of his people, and, by consequence, the utter inexcusableness of their revolt, the prophet next introduces, in his figurative description, the Israelites as being struck with alarm and consternation at the condition whereunto their transgression had brought them, and, in the excitement of their minds, as seeking to appease the anger of a justly-offended God by the most costly and abundant sacrifices: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, and with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" Nay, as if this were not enough—as if what was thus preposterously and out of all measure suggested by the extremity of their alarm were not enough—an idea, borrowed from the idolatrous abominations of the heathens, presents itself, and the conscience-stricken sinner is represented as asking if a still more painful sacrifice was demanded; and, inasmuch as the degraded heathens sacrificed their sons and daughters unto devils, so here the alarmed Israelite is made to ask, "Shall I give my first-born for my transgression? the fruit of my body for the sin of my soul?" To this strange inquiry—the result of a degraded state of feeling, exhibiting the power of corrupt associations, that induced one who had the benefit of God's revealed will thus to imagine so impiously of the Most High, and to reduce him to a level with the senseless idols—to this absurd and impious inquiry the prophet makes answer, "He hath showed thee, O man, what is good; and what both the Lord require of thee but to do justly,

and to love mercy, and to walk humbly with thy God." He hath showed thee what is good: in the book of his holy law he hath showed thee the only true method of reconciliation with him: the way of acceptance and salvation is therein clearly pointed out: seek not for other sources of information: that good word alone will be a light unto thy path, and a sure and safe guide to thy steps: therein he hath showed thee the whole of his will and of his good pleasure. And what is that will and pleasure but simply "to do justice, and to love mercy, and to walk humbly with thy God;" to discharge thy duty faithfully towards God and man, to cherish the principles of love and charity, and to bow, with simplicity of faith and humility of spirit, to the doctrines which that revelation sets forth; to exercise a lively faith in a promised Messiah; to look, through the shadows and types of legal sacrifices and ordinances, to the thing signified; to rest in that blessed promise which a good God had repeatedly given by the mouth of his holy prophets; and, in the prospective view of the great atonement, to walk humbly and thankfully before God, and kindly, mercifully, and charitably amongst men?

Such, then, seems to be the simple and obvious interpretation of the passage before us, as applicable to the Jews in the time of Micah, and of the message that he was commissioned to deliver.

Leaving, however, all further remarks as regards them, let us endeavour to make a practical improvement of the words, and see how far they may be properly applicable to our own case and circumstances, and capable of affording matter of serious and grave reflection to every Christian man, as well as of contributing to our spiritual edification and comfort. May we not, then, well take up the words of the prophet, and, adapting them to our own times and circumstances, say, "The Lord hath a controversy with his people?" May we not, as Micah did, stand forth to challenge a hearing for the cause of the Lord, to show of his righteous dealings towards us, to plead for the equity and mercy of his government, and to leave the folly and ingratitude and rebellion of those whom he hath so signally favoured utterly and absolutely without excuse? May we not call upon sinners, as Micah did, and, in the name of Jehovah, say, "O my people, what have I done unto thee? wherein have I wearied thee? testify against me." Testify against me: show what colourable excuse ye have for departing from the living God, to serve the lying vanities and sensual lusts and multiplied idols of the heart, that abound in a wicked world, and in a sinful and an adulterous generation.

It is not ignorance that can be pleaded here, no more than in the case of the Israelites. Whatever may be the circumstances of those whom the inscrutable ways of Providence have hitherto left without the light of his gospel and knowledge of himself, with us there is an abundant supply of spiritual knowledge: on us has shone the brightness of his holy revelation in ample radiance. He hath showed us of his statutes and his ordinances: he has given unto us his lively oracles of truth: he has showed us most emphatically what is good. We are living in a land of light, and there is no darkness at all unto us.

Nor yet can we plead that he is a rigid taskmaster, extreme to mark what is done amiss. Let any one call to mind his own repeated, and sad transgressions, his woeful violations of the righteous law of God—to say nothing of the sins of infirmity and omission: let any one consider for a moment the numerous occasions wherein he hath sinned, deliberately and knowingly, against the convictions of his own mind, and the remonstrances of his own conscience, and the strivings of the Spirit of God; and he must at once acknowledge the patience and long-suffering of the Lord; that he is indeed a God of forbearance and compassion; not willing to execute judgment, but sparing, and waiting to be gracious; willing rather that all should come to repentance and pardon and acceptance with him.

Nor yet can it be pleaded that his service is hard and oppressive. No, my brethren: the experience of all ages and people goes to establish the truth of scripture herein, that "his yoke is easy, and his burden is light." The ennobling, purifying principles of God's law are such as alone can lead to true peace and happiness: the precepts thereof are such as alone can guide us to true liberty. Sin is the severest drudgery; and the slaves thereof, after all, are the most grievously-oppressed bondsmen. There is a labouring for nought on the part of its victims: there is a spending of the strength for that which satisfieth not: there is a self-condemning sense in the mind of every sinner, that poisons every drop of the short-lived pleasures and guilty enjoyments which it affords, even while they are indulged in: there is a gnawing canker-worm that blights their specious bloom; and, O, there is a fearful, troubling stirring of the heart when the hour of after-reflection comes; as there is also a positive, galling chain, that binds down the victim, and rivets the bonds more closely and powerfully the longer he has submitted to its tyranny, and that causes *him to feel that he is indeed a very slave to a cruel power, leading him captive at its will.*

It is only in the ways of God that perfect freedom is to be found, and in the paths of religion alone that real peace and happiness can be enjoyed.

Neither can a conscious sense of unfitness and depravity be pleaded as an excuse for not complying with the invitations of a gracious God to engage in his service. True it is that, with regard to a being of infinite purity, a holy God, whose ineffable excellence is such, that the highest and most immaculate of the creatures of his hands bow and veil their faces before him—in the service of such a being it seems impossible that any mortal man should dare to engage. How, indeed, should a corrupt and fallen creature, inheriting a principle of depravity, and contaminated further by ten thousand individual acts of sinful transgression—how should he venture to approach, at the remotest distance, the presence of a holy God, of one that cannot bear even to look upon iniquity? But, though this plea might well avail to deter and startle away a corrupt and depraved creature from communion with his pure Creator, in the abstract nature of the case, yet herein—blessed be a merciful God!—it is of no avail at all. Because of that stupendous act of mercy and love, whereby the incarnate Son of God did undertake to offer up a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and the shedding of whose precious blood sufficed to wash away the stains of transgression in the sinner, and to present him, purified and cleansed from all defilement, in virtue of his meritorious cross and passion—because, I say, of this, every obstacle is broken down that stood in the way between a sinner and his God; every source of alarm is removed that might have utterly discouraged a conscience-stricken transgressor, and caused him to remain at a hopeless, despairing distance; and he may now come boldly to the throne of grace, and seek mercy, forgiveness, acceptance, favour, and communion (polluted though he may have been, and vile though he may yet be) with a pure and holy God: he may come and plead the name of the Anointed One; and he, that will not break the bruised reed, nor quench the smoking flax, will look upon him in the face of that Anointed, and grant unto him the prayer of his heart, give unto him an assurance of pardon, and impart unto him a sweet sense of his acceptance and love; and not only so, but will also bestow upon him the influences of his blessed and purifying Spirit of grace, that will cheer his soul, cleanse his heart, elevate his spirit, and make him daily more meet and fit for the society of blessed intelligences in heaven.

Why, then, is it that men refuse to listen to

the gracious calls of God? why that they obstinately prefer a course that, embittered with misery here, must end in ten-thousand-fold misery hereafter? Why, when God pleads with the sons of men, and invites them to come under his mild, gracious, and peace-bringing sway; why, when he has removed every obstacle, taken away all cause of fear, and amply and graciously provided for their pardon and acceptance, and for their meetness and fitness for communion with himself; why, when all this is so, should they perversely rebel, and give him reason to apply to them, as Micah did to the people of his day, the strong language of expostulation in the text; summoning all nature, as it were, to bear testimony to their ingratitude, and to bring them in utterly guilty, and without excuse for their apostasy? Why is it that the minister of the gospel now feels constrained to utter, in the ears of the nominal Christian world, the rebukes of the prophet of old, and to say: "Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me."

There is but one plea more that can be urged with any apparent reason; viz., the utter inability of fallen man, of himself, to turn unto God, or to make one movement towards that which is good. Truth and holiness forbid, my brethren, that we should ever attempt to explain away the doctrine of holy writ; that we should ever dilute down its awful statements, either to render them more palatable to man or to enforce our own arguments for the conversion of sinners. It is a simple, undeniable truth, recorded in the holy book of God, that man is thus fallen, corrupt, alienated from God, dead in trespasses and sins, and, moreover, inheriting (observe, inheriting) from his very birth a carnal mind at enmity with God, a principle of congenital depravity which utterly disqualifies him from making, in his own strength and by his own unassisted powers, one single onward movement (as I have said) towards that which is holy, just, and good. "Let God be true, and every man a liar." We shrink not from the difficulty that ariseth out of this, neither hesitate we to confess that we admit herein our entire inability to fathom or explain the deep mysteries of God. And what wonder should there be at this? What counsel or perfection or attribute of God is there that the finite and limited capacity of

puny, mortal man can fathom or explain? But, whilst this is so—whilst it is acknowledged that the grace of God alone can change that carnal mind, and renew that corrupt heart, and incline that apostate will, which every man brings with him into the world—yet we must ever bear in mind that God worketh not without means, he accomplisheth not (ordinarily, at least) without methods and instruments. In the work of grace it is precisely as in the works of nature, that God hath appointed certain steps to be followed, in the economy of his providence, on the part of man, which he doth cause to be successful to the production of their object. Do we not all see and feel this every moment of our lives? Do we not all know, for instance, that to the influences of the atmosphere and to the productive powers of the earth it is solely owing that the vegetable harvest is brought to perfection? and yet we, nevertheless, proceed in our daily labours of cultivation, and commit our seed to the ground. We do this, though we cannot by any possibility comprehend the manner or the process by which that seed is to be made to germinate and carried forward to maturity. And yet we do it, in the full assurance that he, who promised "seed-time and harvest should not cease," will fulfil his pledged word and promise, in giving that productiveness and fertility whereby sustenance is daily procured for the hundreds of millions of rational beings and for the millions of millions of the animal creation that cover and people the face of the earth. Even so it is in spiritual things. There is abundant promise and encouragement in scripture, thank God, for every fallen child of Adam to take comfort unto himself, and to hope for the salvation of God. When he readeth: "God willeth not the death of the sinner, but rather that he should be converted and live;" when he heareth the invitation: "Come unto me, all ye that travail and are heavy laden," or the assurance: "Whosoever cometh to me, I will in no wise cast out;" when he looketh into the law, or into the gospel, and findeth each abounding in statements that proclaim God to be a God of mercy, and compassion, and loving-kindness, he cannot but feel confident that such declarations were not given to mock or deceive him; and that, however man may not be able to explain the matter, it shall verily and indeed be brought to pass. He will feel convinced that a God of truth will fulfil his plighted word; and, however the conflicting systems of vain man may perplex the matter, that all is now consistent with him, and shall hereafter appear so to ourselves.

Our part, my brethren, in the meanwhile, is simply to use the means of his special appointment; humbly to come unto him, in faith and prayer; to beseech for the removal of the stony heart, and for the enlightening of the blinded eyes; to pray that we may have grace to do justly, and to love mercy, and to walk humbly with our God, to be enabled to discharge our duty in regard to God and man; to receive the doctrines of the gospel in all humility, simplicity, and thankfulness of spirit; to rest, in faith, on the merits of a given Saviour, as the Jews did on a promised one; and to let the love of Christ constrain us to love all men for his sake who so first loved us. It is, I say, simply our part to use this means of humble prayer to God, to seek him in his appointed ordinances, and then to leave the result in his hands who mercifully ordereth all things in the economy of the spiritual, as he doth in that of the natural, world; in the assured conviction that, as there is no land so sterile that his providence cannot bestow upon it a productive virtue, so there is no heart so corrupt that his grace cannot renew and purify, and make it a fit and glorious and happy habitation for the indwelling of his Spirit, and for holy and sweet communion with himself.

But here we must pause. Let it be ours, my brethren, to receive with holy seriousness the import of the prophet's message; to ponder upon the solemn truths it contains; to see to it, that God has no occasion to testify thus awfully against any of us, but to close with his gracious offers; to hearken to his merciful invitations; and, laying aside all curious inquiries and unprofitable speculations, to walk humbly with our God, in all lowliness of spirit and thankfulness of heart and simplicity of faith. And then, indeed, shall we walk safely and surely, and in the end be admitted to the admiring contemplation of the wonders of redeeming love; where, purged and purified, and clothed in the imputed righteousness of a Saviour, we shall be counted amongst the happy sons and daughters of the Lord God Almighty, in those blissful regions which he hath laid up for all that truly love and serve him in the Lord Jesus.

THE ROMAN CATHOLIC PRIESTHOOD*.

By THE REV. WILLIAM DIGBY.

Is it just for a Protestant state to make a provision for the maintenance of a Roman catholic priesthood? What is the meaning or import of that last word I have written—"priesthood?" As regards its derivation, it is not only harmless, but it is in perfect accordance with the spirit and letter of the New Testament. It is the very name (when understood according to its derivation) of a new

testament or covenant officer, or functionary, being derived from the Greek "*presbuteros*;" in Latin, "*presbyterus*;" in old Norman-French, "*prester*;" in modern French, "*prêtre*;" and in English, "*priest*;" which word, in every one of those languages, simply and only means, an elder, whose office it was and is, not to offer sacrifice for sins, but to "rule well, and to labour in the word and doctrine."

In this literal and proper sense of the word, and in this sense alone, protestant ministers of the second order may be, and are, designated and ordained as priests, *i.e.*, elders, and no longer novices, who, having well used the office of a deacon first, have so purchased for themselves this degree of seniorship.

But is this the sense in which Roman catholic functionaries are called priests? By no means: on the contrary, it is plainly affirmed by the last general council of the church of Rome, held at Trent, in its twenty-second session, "*de sacrificio misse*," that since, by the death of Christ, his eternal priesthood, after the order of Melchisedec, was not to be extinguished, therefore at the last supper he constituted the apostles priests (not *presbyteros* but *sacerdotes*) of the New Testament; and to them and their successors in the priesthood (*sacerdotio*) he gave commandment to offer what is elsewhere affirmed to be "a true and proper propitiatory sacrifice for the sins of the living and the dead," when he said to them, "Do this for a commemoration of me." This is not to be mistaken. Here the church of Rome broadly commits herself, before the whole world, to the assumption of a priesthood (in the improper sense of that word, expressed in Latin by *sacerdotium*) by her ministers; whom she maintains to be a caste of sacrificers for sins (*ιερεις*) not after the order of Aaron, which is defunct, but after the order of Melchisedec, which, according to them, is not swallowed up, and not perpetuated for ever, personally, in Christ, but is perpetuated in themselves as the successors of the apostles, as they again are of Christ. The manner in which the "tridentine fathers" try to make this matter out is remarkable. They say, "*Quia tamen per mortem sacerdotium ejus extinguendum non erat*"—because by death Christ's priesthood was not to be extinguished, &c. So then, according to them, the death of Christ put an end to his personal priesthood, or the exercise of it upon earth. And therefore the apostles and their successors come, here below, into his place; and, as successors, all of them together, to his everlasting Melchisedec priesthood. But the whole of this sophistical inferential divinity is in direct and point-blank contradiction to the doctrine of Paul, in the epistle to the Hebrews, upon this very subject of priesthood; and the 110th Psalm, which is recited in the church as one of the proper psalms for the anniversary of Christ's resurrection from the dead, expressly asserts, that that everlasting Melchisedec priesthood, which centres in and belongs personally to him, and him alone, for ever, so far from being interrupted or "extinguished" by his dying, was not, in his glorified human nature, fully and formally entered upon until then. There is, then, no priest, properly speaking, under the new covenant, but Jesus Christ. And even he is not a priest now, to offer for sins any more (as the priests of the mass blasphemously pretend to do);

* Forwarded to us by a valued correspondent. Mr. Digby's remarks are deserving of the most serious consideration.—ED.

for this he has done once, and once for all, when he offered himself. This claim, then, to a priesthood derived in succession from him who "ever liveth," and therefore has and can have no successor (Heb. vii. 24), is the perfection of blasphemy, which an apostate and anti-christian hierarchy, from the pope down to the meanest mass-server, bear inscribed upon their very vestments. I say it advisedly and deliberately, this is the very lie of the man of sin, "sitting in the temple of God," and calling himself God (2 Thess. ii. 4). For the priest after the order of Melchisedec, whom God himself hath ordained with an oath, is God: he is David's Lord, who sits at the right hand of the Majesty in the heavens. Wherefore, for a mortal man to intrude himself into this priesthood of Christ—not to be content with a "ministry," but to "seek the priesthood also," as Corah did, whom the earth swallowed up—this is to sit in the place of God himself, in his own temple, and to show himself there as God. Do I wish ill to the men of whom I say these things? or would I stand in the way of their being honestly maintained, publicly or privately, as persons who were honestly labouring, equally with myself, as ministers of Christ? I say, no: as God, who searcheth all hearts, is my witness, I wish these men no evil, temporal or spiritual, but good, as they themselves shall yet know. If I wished them ill, I would hold my peace, and suffer them to go on, like Corah and his company, "taking too much upon them," without telling them of their sin, or forewarning them of their danger.

But can the British legislature, with any honour or consistency before the world, make these men in any shape pensioners of the state—which they themselves even do not ask, but deprecate—as long as they continue to maintain and practise what is truly affirmed in our protestant articles of religion to be "a blasphemous fable and dangerous deceit," and whose religion, or way of worship, every protestant member of our legislature is still obliged to swear to be idolatrous and damnable? If the statements I have here made can be impugned, it does not belong to honourably-minded men to continue, as public functionaries, to lie under imputations which it is in their power to refute.

It gives me no pleasure, God is my witness, to have evil things to say or think of any man, or body of men. And it is stern necessity alone which is laid upon me, as a minister of Christ, to speak the truth and to reprove the world, at whatever cost to myself, that impels me thus to write.

I am sure that what I have here laid down for doctrine, concerning priesthood, cannot be impugned from scripture. Nay, scripture is entirely and throughout with me upon this fundamental question, which exposes, in at once the briefest and the plainest manner, the utter and irreconcilable discrepancy between all the reformed churches and Rome. For, a change being thus made of the priesthood, there is a change also of the law. We have a ministry of the gospel; and Rome has a priesthood to offer sacrifice for sins. The New Testament knows and allows of no such officer as the latter of these. Popery, then, is not Christianity. In candour, I will freely here add, that antiquity may be copiously adduced against us. This Mr. Moore has done, in his "Irish Gentleman on his travels in search of a religion." It was not Rome—since the admitted primacy

of dominion, or headship of her bishop, in the sixth century—but the fathers, who were in fact, without intending or being fully aware of what they were doing, the master-builders of this Babel; as Isaac Taylor, by copious appeals to their writings, has irrefragably shown*.

But what avails antiquity against plain scripture? Not subtle inferences from scripture, like those of the tridentine doctors to which I have referred, but the plain letter of scripture itself, such as that I have fallen back upon for my support, in Heb. vii. 24. And if, even in the apostolic age itself, as St. John witnesses in his epistles, there were many antichrists, who ought to wonder if, in the second, third, and fourth centuries, not to say afterwards, "evil men and seducers" were found, "growing worse and worse, deceiving and being deceived?"

Killeshaw, Feb. 7.

LATE HOURS OF BUSINESS.

To the evils arising from late hours of business on the bodily health and the moral and spiritual condition of those engaged in it, the minds of reflecting men have been long directed. How to remedy those evils was, and still is, the difficulty. An association has been formed in London, denominated the "Metropolitan Drapers' Association," to which many persons of the highest respectability have joined themselves; and, to use their own statement, it has been "formed for the purpose of obtaining an abridgment of the hours of business, as at present existing in the drapery and other trades of the Metropolis, and to adopt means whereby the sought-for time (if obtained) might be usefully employed." We can hardly conceive any association formed more likely to prove a blessing to thousands of young men. This remark is by no means confined to the metropolis: it extends to all the great towns in the country. By the association formed, a prize was offered for the best essay on "the evils which are produced by late hours of business, and on the benefits which would attend their abridgment;" and the successful essay bears the name of Thomas Davies, to whom it does much credit. This essay is published, accompanied with a preface by the hon. and rev. B. W. Noel, from which the accompanying extract is taken, as calculated to bring a most momentous subject under the notice of our readers.

"Young men, from sixteen years of age to twenty-five or thirty, are engaged in drapers' shops daily about fifteen hours, of which fourteen hours and a half are actually employed in business. During this time they are not permitted to

* We altogether dissent from this statement, which is, to our mind, and we speak from a tolerably extensive acquaintance with the fathers, at utter variance with fact. We have no desire to deny that much corruption crept early into the church; but we hold it a most certain truth that the writings of the fathers, for several centuries, when their doctrines are fairly estimated, speak a language alien, on almost every point, from that of Rome. Passing over the noble proofs of this in the works of Cranmer, Becon, &c., we need only remind our readers of the challenge, with which Europe rung, of the glorious Jewell, and which he well maintained against a chosen champion, that no man could show *one single passage*, from one single approved writer, for the first six hundred years, plainly maintaining the Romish doctrine in twenty-seven principal articles. That on which Mr. Digby has written is the seventeenth of these. Without at all intending to magnify the fathers, or allow them one iota of authority except as what they say is based on scripture, we must strongly deprecate the handing them over to our opponents. Ours is not a controversial work; and, therefore, we refrain from expressing an opinion of Mr. I. Taylor's performance.—Y.D.

sit down or to look into a book; but are standing or moving about from morning to night, generally in an atmosphere exhausted by respiration, and in rooms ill ventilated. When night arrives, gas-lights and closed doors complete the deterioration of the air, till at length it becomes almost pestiferous. Meanwhile, their meals must be swallowed hastily, like the mouthful of water which impatient travellers afford to a smoking post-horse, in the middle of a long stage. No exercise is allowed in the open sunshine, their only relaxation being to take a walk in the streets about ten o'clock at night, when the sober and virtuous part of the community have retired to their dwellings, or to smoke and drink away the last hour of their evening at a tavern, or to form pleasure-parties for the sabbath. From the company of their friends, from all cultivated and virtuous society, they are, by their circumstances, excluded: all scientific institutions are closed against them by the lateness of their hours: they are too tired to read after their work; and, when they throw themselves upon their beds, it is too often to breathe, in the close bed-rooms, where numbers are packed together, an air more pestilential than that which poisoned them during the day.

"The consequences of this system are stated to be what the slightest glance at it might lead any one to anticipate. The healthiest youths often, after two or three months of this drudgery, fall ill: if they recover, it is to become sallow, thin, and sickly; and thus to drag on their doomed life in cheerless lassitude, till they exchange it for an early tomb.

"Forbidden all relaxation and amusement, denied all aliment for their minds, and separated from whatever is endeared to their hearts, many sink into a dejection, which the knowledge that they may at any moment be discharged, if the sales which they effect do not satisfy their employers, confirms and deepens. Of course, in the absence of reading, of intellectual conversation, and of all other instruction, their faculties wither away; while a desperate longing to throw off the eternal yoke of unvarying, unmitigated, profitless, and thankless toil—a passionate thirst for some enjoyment, for which no friendships, no good society, no wholesome amusement, no holidays, no change of scene, no affectionate intercourse with any living beings, no prospect of a home (for few shops will employ married men), affords any alleviation—hurry numbers, against interest and against conscience, in the face of ulterior mischiefs which glare upon them like spectres from the obscure future, to plunge into the haunts of vice, and to put on its manacles.

"At this moment, many thousands of young men, who might be the joy of their parents and the ornament of their country, are exposed to all these disadvantages and risks in the metropolis of Great Britain. This withering of the limb, this dejection of spirit, this corruption of the heart, and this gloomy descent to an early and dishonourable grave, are the blessings which at this moment the late-hour system is preparing for many of the assistant-drapers of London. Nor are they its only victims. The shops of druggists and grocers are kept open as late as those of drapers: while the slavery under which milliners and dressmakers are pining is more relentless and *more fatal still*. In that employment, healthy

young women have been worked till their limbs have swollen, till they have grown crooked, till they have become blind, till they have lost all power of digestion, till they have been incapable of healthy sleep, till they have fainted away upon their chairs, till they have died. Day and night, in 'the season,' with scarcely any relaxation or repose, as long as the dim eye can see the stitches and the trembling hand direct the needle, they must work on, to gratify the impatience of fashionable customers, or starve. And all these classes are found in other cities as well as London. The relief, therefore, which public humanity and public justice may secure for the assistant-drapers of London, would probably extend to myriads of other sufferers from late hours in trade.

"If the shops were opened at seven o'clock and closed at six, so as to allow the assistants to leave business at seven o'clock, these mischiefs would be prevented. 'Twelve hours,' says Dr. Hodgkin, 'including the necessary intervals for refreshment and rest, are, in ordinary cases, as long a term of human labour as is consistent with the preservation of health.' More, therefore, ought not to be demanded of the assistants. It is neither consistent with humanity, nor with the interests of the community, that men should systematically be required to labour beyond their strength; and many of these have not attained the strength of manhood.

"On the other hand, what can be alleged against the proposed alteration? Upon the assistants themselves it would confer blessings beyond price. Short hours would materially tend to secure to them health, cheerfulness, long life, and knowledge. In some cases they would strengthen the habits of religion and morality; in all they would destroy some of the most powerful inducements to vice and to ungodliness. The assertion, that they would be more vicious if they were earlier dismissed from their duties, is equally contrary to theory and to fact. Now a forced ignorance tempts them to vice, and they seek vicious gratifications as the only ones within their reach; but then they would have access to instruction. At present they are impelled to intemperance, because they feel exhausted and depressed: then they would retain the vigour of mind and body, which would lessen the craving for such stimulants. Nor is it a necessary consequence of the improved system, that they should have more idle time for vicious pursuits than they already possess. Employers, who at present exercise a control so despotic that they dismiss their assistants, for any fault or for none, without warning, at their own discretion, could, with equal facility, demand that they should return home at an earlier hour than is now customary. Before their decision and kindness all difficulties would vanish. Let them give to their assistants wages proportionate to their services; provide them with well-aired bed-rooms (either apart, or at most to be occupied by only two or three); allow them, in turns, when there is not a pressure of business in the shop, to seek recreation on the river or in the parks; encourage them to marry as soon as they can earn enough to support a family; and call them together every day for religious instruction and for prayer; and we may be quite sure that they would dread to lose such advantages, would thankfully acquiesce in the proposed regulations,

and would generally be much more virtuous and happy than the recklessness of despair permits them to be under the oppressive system of late hours.

"Facts, indeed, contradict the opposite assertion. The earliest houses have the best assistants. And one reason is obvious: the best assistants will naturally seek the most considerate employers; and, therefore, such employers can make their choice among all the best-conducted young men in the trade.

"Some employers may naturally fear a change of system, at a time when each is obliged to make very exertion to realize any profits; so that the competition among shopkeepers for business is as keen as that of the young men for employment. But no man of just and honourable feeling can wish to prosper at the expense of the health, morals, and happiness of those who labour in his service. 'If I thought,' said an eminent paper, at a late meeting of the Metropolitan Drapers' Association, 'I was living to injure my fellow-creatures, or if I thought oppressions marked my steps in life, I should hope that God would take away all that I obtained.' Every man with a conscience must adopt that sentiment as his own. Should, therefore, the abridgment of the hours of labour be attended with any loss, prudent men would be disposed to risk that inconvenience, in contemplation of the immense addition which short hours would make to the comfort of those in their employ. But, in truth, the generous experiment would scarcely ever fail to bring advantage to those who make it. Each shopkeeper (except the very wealthiest, who already subtract their evenings from the cares of business), in giving the evening to his young men, would save it for himself; and thus, securing the opportunities of mental culture and of repose in the bosom of his family from the toils of money-making, would be a wiser and a happier man. His assistants, more healthy, cheerful, and zealous, would work better for him during the day; he would save his gas at night; and, to compensate for the loss of a few nocturnal customers, would probably gain some better daylight ones.

"On the other hand, the change would be advantageous to the public. Almost all purchases may be made more safely by daylight, when the texture of the goods can be examined and the colours more distinctly seen. Few respectable families would refuse their servants time during the day to purchase what they need. It is better for mothers, in the working classes, to be at home with their husbands in the evening than to reserve those hours for shopping. And, of all the persons concerned, milliners and dressmakers should most eschew the change, because, while others work late, their destructive labours will go unmitigated; but, if all other classes are dismissed at an earlier hour, public feeling will not long suffer them to be worn out in early youth by protracted toil.

"But who is to accomplish this improvement? The young men themselves may subscribe to the association, circulate its papers, and use well whatever relaxation is afforded them. And parents, too, should take pains to select for their children the most considerate employers, and make, on their behalf, the best terms in their power. But the relief can never come either from the parents or the young men. For as long

as there are multitudes of parents who can find no suitable employment for their children, and multitudes of young men who do not know how to obtain a livelihood, these latter will submit to any terms rather than not be employed. If there were a competition among employers to obtain assistants, the assistants might make their terms; but, as there is an eager competition among assistants for employment, the employers may make what terms they please.

"After a time, those upright and benevolent employers who have done this justice to their assistants, at the risk of loss, will exercise an influence on those who are less generous than themselves. When they have experienced that this liberality has brought into their service the best young men in the trade, and good assistants bringing good customers, their shops are, *ceteris paribus*, more popular than others, because better conducted—this experience cannot long escape the observation of the most sceptical.

"The welfare of these young men may be further promoted by the ministers of Christ. An apostle has charged Christian masters to give unto their servants that which is just and equal, knowing that they have also a Master in heaven (1 Coloss. iv. 1). With equal propriety may Christian ministers exhort this particular class of masters, in their congregations, to consider the health, morals, and happiness of those who serve them, by abridging their hours of labour.

"But, above all, the customers have this matter chiefly in their own hands. If every one into whose hands the following essay may fall, and who may have occasion to buy goods in a draper's shop, will, for the sake of humanity and justice to the young men who labour in those shops, resolve henceforth to shop by daylight alone, and to prefer those shops which, being otherwise equal to their competitors, do likewise close the earliest, almost all the shops would soon find their interest and their duty to be identified.

"Similar views to these are detailed at greater length in the following essay, to which I have been requested to prefix a short introduction. Christian reader, in the pages of that essay you may perceive how your influence may materially promote the happiness of many thousands of young persons, both in the metropolis and in the other cities of the empire. But 'to him that knoweth to do good, and doeth it not, to him it is sin.' Lend your aid, therefore, to undo the heavy burdens, and to let the oppressed go free. Give a cup of cold water, in your Master's name, to those who are fainting along the dry and dusty road of life. And may the same Christian charity which broke off the fetters from the West Indian slave protect the comforts of those young persons upon whom the keen and eager competitions of trade have inflicted so much injustice!"

Poetry.

THE EXPIRING SAINT.

BY THE REV. C. RAWLINGS.

HEAR ye, from yonder couch, the struggling breath
That tells of weakness and the hour of death?
It is the good man's death. But mark his air:
The calm of resignation settles there.
No dread of death: the terror and the gloom
Are not for those who look beyond the tomb.

* Speech of Mr. Redmayne. Report, p. 10.

Faith penetrates the dark and deep ; her eye
Beams full and bright with immortality.
No dread of death : the messenger of peace,
Death comes to give the Christian his release :
Death comes to burst the fetter and the chain.
For him to live was Christ, to die is gain.
How vast that gain, no language may disclose :
How vast that gain, the saint in glory knows ;
The joy unspeakable, which evermore
The ransom'd ones shall taste on Canaan's shore.
The ransom'd ones, by Jesus' blood forgiven,
The call'd, the sanctified, shall enter heav'n ;
The saved from death, from woe, and every sigh,
Shall swell the loud hosannahs of the sky.

ANTHEM.

BY THE REV. D. YONGE, B.A.

[As sung in All Saints' chapel, Bolton-le-Moors, on the occasion
of the annual subscription for support of the choir.]

THOU whom, above the vaulted sky,
Angelic choirs adore—
Where seraph voices, mingling high,
Their ceaseless praises pour—
Bend down, unto thy footstool here,
Bend down to earth a listening ear ;
Our faith increase, our love renew :
And when to thee the song we raise
Of adoration, prayer, and praise,
To thee, with every note, our hearts be
lifted too.

There is a voice in every wood,
In every leaf a tongue,
A language in the restless flood,
And in the breeze a song ;
Day telleth night, and night to day
Prolongs the universal lay ;
Earth, sea, and sky thy power proclaim :
Shall we alone, on earthly gain
And earthly cares intent remain,
Nor hymn, in raptured strains, thy boundless
love with them ?

Hosanna to the Mighty One,
Hosanna to our King ;
Around whose everlasting throne
The spheres unnumbered sing !
Glory to him the Son that gave—
Him that redeemeth from the grave—
The sanctifying Spirit too :
Praise to the trine God be given ;
And, as his will is done in heaven,
So be it done by us, with angel zeal, below.

Miscellaneous.

THE SYNGE FAMILY.—Speaking of Edward Synge, one of the Dublin clergy, renowned for their adherence to the English liturgy during the usurpation, and afterwards a member of the episcopal order, Mr. Harris says, "Anthony Wood styles him Synge, alias Millington; which I find, upon inquiry, was the name of the family; but that it was, some time or other, changed into Synge, on account of the sweetness of voice, and skill in vocal music, which some of the Millingtons were possessed of; and the same talent," adds Harris, "I am informed, continues in

that family to this day." To this account of Harris I annex the tradition of the family which I received many years ago, from one of the descendants, the name was, in fact, conferred by queen Elizabeth on an ancestor of theirs, a member of her majesty's choir, at the chapel royal; and that it had been since cherished by the family, in memory of the royal commendation. Early in the 17th century, one of whose name was living, in a condition of gentility, at Brighthelmston, in Shropshire; and it was his son, George Synge, who is recorded in "Ware's Bishops" as "descended from an ancient and good family, born in England, and educated a commoner in Balliol college Oxford," who settled the first of the family in Ireland, under the patronage of primate Hampton; and having passed through other preferments, became bishop of Cloyne, in 1638*. At his instance, and under his auspices, his younger brother Edward, then a boy, was removed to the same kingdom; and, having received his education, first at the school at Drogheda, and then in the university of Dublin, the same person noticed above, in connection with the English liturgy, was eventually elevated, in 1681†, to the see of Limerick, and afterwards, in 1683, to that of Corke, and Ross. Another Edward, son of the preceding, was he whose promotion to the bishopric of Raphoe, in 1714‡, has been formerly mentioned, at whose subsequent advancement, in 1716, to the archbishopric of Tuam, has given occasion for this enumeration. He died in 1741. Eleven years, however, before his death, he had, by his own hands, consecrated his eldest son, a third Edward, to the bishopric of Clonfert, in 1730§; and, in the years 1731, 1733, and 1740, had successively seen him in possession of the bishoprics of Cloyne, of Ferns and Leighlin, and of Elphin. Four years after the archbishop's death, namely, in 1745||, his second son, Nicholas Synge, was preferred to the bishopric of Killaloe, to which, in 1742, that of Kilfenora was annexed, in commendam. It were difficult to adduce a parallel to such a succession of prelates in one family: five bishops in three successive generations, one of the five being of archiepiscopal dignity.—*Bishop Mant's History of the Church of Ireland*, vol. ii. pp. 311, 312.

* He was consecrated at Drogheda, 11th Nov., 1638.—*Harris's Ware*, p. 578.

† He was one of the twelve prelates consecrated at St. Patrick's cathedral, on 27th January, 1680-1.—*Harris's Ware*, p. 544.

‡ He was consecrated at Dunboyne church, on 7th Nov., 1714.—(*Harris's Ware*, p. 283), together with Dr. N. Foster, to the see of Killaloe (*Harris's Ware*, p. 590), who succeeded him in the see of Raphoe, in 1716. He appears to have been an elder brother of this archbishop Synge, whose appointment to a bishopric was successfully opposed in 1692.—*See Bishop Mant's History*, vol. ii. pp. 31-33.

§ At St. Werburgh's church, Dublin, on the 7th of Jan. 1730, the archbishop of Tuam had the high paternal gratification of laying his hands, for episcopal ordination and consecration on his elder son, elected to the bishopric of Clonfert and Elphin; and of hearing the consecration sermon preached by his younger son, brother of the bishop-elect, and himself afterwards elevated to the episcopate.—*Bishop Mant's History*, vol. ii. p. 506.

|| He was consecrated at St. Peter's church, Dublin, 28 January, 1745-6.—*Dublin Register*.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 460.—APRIL 27, 1844.



REMARKABLE PLACES.

No. VI.

CARLISLE CASTLE.

THE road from Carlisle to the Scottish border suggests many objects of deep interest to the tourist. The Solway Moss, over which he passes, will remind him of the defeat of the forces of the unfortunate James V.; a defeat which had such a depressing effect upon that monarch's mind as to lead to his early decease, for he died of a broken heart. He will pass over part of what was termed the debatable ground, between the Esk and the Sark, finally divided betwixt England and Scotland by commissioners, but which was at one time inhabited by a set of lawless moss-troopers, who set at defiance all duty, religious, moral, and political, and who were the scourge of the neighbourhood, and included by Fuller among the wonders of Cumberland; and of whom he says, "I conceive them to be the same called 'borderers' by Mr. Camden, and characterized by him to be 'a wild and warlike people.' They are called 'moss-troopers,' because dwelling in the mosses and riding in troops together. They dwell in the bounds or meeting of the two kingdoms, but obey the laws of neither. They come to church as seldom as the 29th of February comes in the calendar." The account of Fuller entirely coincides with that of Camden.

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He goes on to state that they lived by rapine; that they were leagued together in each other's defence; that their numbers were several thousands. Charles Howard, earl of Carlisle, was their most inveterate foe, and ultimately brought them into a state of comparative subjection. Much of the ancient history of Carlisle is closely connected with the insurrections and irruptions of this lawless multitude, who were a terror to the neighbourhood, and on whom religious obligations produced no influence at all. The denunciations of the priesthood were only derided, and the fear of their hostility induced many to abstain from the attempt—in many cases almost vain—to bring them to justice. Nor was it in popish times only that these marauders carried on their ravages, but even after both kingdoms were blessed with the light of the reformation. Religion, however, as has been hinted, was the last subject of their thoughts, and plunder the first. Even so late as November, 1662, the *Mercurius Politicus* stated that "The Scots and moss-troopers have again revived their old custom of robbing and murdering the English, whether soldiers or others, upon all opportunities, within these three weeks;" and in the following year rewards were offered for their apprehension, whether resident on the English or Scottish side of the border. These remarks will scarcely be deemed irrelevant as illustrative of the state of Carlisle. It

seems to have been a place of importance, even in the time of the Romans, judging from the specimens of antiquity which have frequently been discovered; but, subsequently, it fell into decay. King Egfrid caused it to be rebuilt and fortified. The Danes, spreading havoc throughout Northumberland, at length reached Carlisle, which they destroyed. It remained in ruins for nearly two hundred years, inhabited only by a few straggling Irish. It was rebuilt by Walter, a follower of William the Conqueror. About the beginning of Stephen's reign it was captured by David, king of Scotland, to whom it was ceded, and here that monarch found a retreat after the "battle of the standard."

The position of Carlisle, as might have been expected, frequently made it a place of attack by the Scotch and the moss-troopers referred to, and its vicinity was often laid waste. It suffered greatly from fire; from an accidental one in 1292, when great part of the city—about 1,500 houses—the cathedral, and the suburbs were destroyed; and at other times from irruptions of the enemy. After the battle of Falkirk*, July 22, 1298, Edward I. marched to Carlisle, where he held a parliament. In 1306, being still resolved more effectually to bring Scotland under subjection, he ordered his troops to collect here. He had postponed doing this from the insidious workings of a weakening malady; but, erroneously supposing that he could safely proceed on his march, he offered up the horse-litter, in which he had been carried hitherto, in the cathedral church of Carlisle, and on horseback proceeded towards Scotland. He was so weak, however, that he could advance only six miles in four days, when he expired, at Burghby Sands, July 7, 1307, on his way to the Solway†. He died in sight of Scotland, which he had so often devoted to destruction. With his dying breath he bore testimony to the deep-rooted enmity which he felt against that country—an enmity indicative of a most revengeful spirit. He gave express orders that his body should accompany the army into Scotland, and remain unburied till the Scotch were brought under entire subjection. His son, however, caused it to be interred in Westminster abbey.

Carlisle was besieged in 1537, during Aske's rebellion—denominated by him "the pilgrimage of grace;"—by an army of 8,000 men. The garrison, however, did not yield, and the insurgents being intercepted in their retreat by the duke of Norfolk, the leaders, with about seventy others, were ordered to be put to death, and were, in consequence, immediately hanged on the walls of the city. Aske himself had accepted the pardon

* On the 19th Jan., 1746, a battle was fought near Falkirk, between the Highlanders, headed by Charles, and the king's troops, commanded by Hawley. The latter, seized with a panic, precipitately fled.

† This event was commemorated by the erection of an obelisk by Henry duke of Norfolk, in 1685, which was rebuilt by the earl of Londale, in 1803. It stands about a mile north of the village, on the marsh, a tract of ground belonging to several proprietors, each of whom pays towards its protection.—Lawrie.

‡ This was one of the most insane of outrages committed under the pretence of religious zeal, and testifies the wretched state of the country. "Some priests," says Hume, "marched before, in the banner of their order, carrying crosses in their hands. In their banner was woven a crucifix, with the representation of a chalice, and of the five wounds of Christ. They wore on their sleeves an emblem of the five wounds, with the name of Jesus wrought in the middle. They all took an oath that they had entered into the pilgrimage of grace from no other motive than their love to God, their care of the king's person and issue, their desire of purifying the nobility, of driving base-born persons from about the king, of restoring the church, and of suppressing heresy."

offered in the first instance by Henry, and was favourably received at court; but this attack on Carlisle, in which he hastened to take a part—deeming it a religious duty—led to his execution, with that of lord Darcy, as well as of many of the most powerful of the abbots. The whole expedition testifies the vast evils of enthusiasm.

In the 40th and 41st of Elizabeth, 1,196 of the inhabitants died of the plague.

In 1644, Carlisle was surrendered to the parliamentary forces under Lesly, after a siege and blockade of nearly eight months, during which period the distress of the garrison, chiefly from the want of provisions, was very great; even horses, dogs, cats, rats, and various species of vermin, being greedily devoured. It was retaken by sir Philip Musgrave and the duke of Hamilton, in 1650, by whom it was garrisoned with soldiers from Scotland. A dreadful famine occurred in the same year. Other later events, connected with this city, are well known.

The castle, to the description of which this paper more immediately refers, is built of red stone, and situated on the north-west of the city, on a steep, rising ground, and occupies about three acres of land. It consists of an outer and inner ward and donjon keep, or tower. The outward ward has been converted into barracks for the infantry of the garrison, and is divided from the inner by strong double gates. The keep—from which is a splendid view of the surrounding country, it being sixty-eight feet in height from the parapets—is situated in the inner ward, where the armoury, formerly in the outer, is now preserved. It is a square building, of very considerable strength, with an archway leading from the one ward to the other, and supposed to have been built by Rufus, after whose reign various additions were made to it. There is in it a deep well, supposed to be referred to by Bede, as having been constructed by the Romans, and pointed out to St. Cuthbert, A.D. 686. George Fox, the founder of the sect of Quakers, was imprisoned for his religious tenets, in 1653, in the dungeons of the castle; for neither he nor his adherents found much mercy at the hands of the puritans, since, whatever they were remarkable for, certainly the granting of liberty of conscience was not the most prominent of their virtues.

Carlisle castle derives great interest from its having been the residence of Mary queen of Scots, when she left her kingdom, after the defeat of her forces at Langside, and when, in spite of the expostulation of her friends, and more especially archbishop Hamilton, she resolved to trust herself to the protection of Elizabeth. She had arrived at Workington, from whence she was conveyed with great respect to Cockermouth, which belonged to the earl of Northumberland, and subsequently, "as honourably as the manner of the country would yield, to Carlisle;" where she was visited by lord Scrope and sir Francis Knollys, to notify the refusal of permission to pass into France, which greatly annoyed her. She enjoyed at Carlisle a certain degree of liberty, yet not without some alarm on the part of those appointed to watch over her, who were afraid she might be rescued by her subjects. Knollys thus describes her pastimes:—"Yesterday her grace went out at a postern, to walk, on the playing-green, towards Scotland; and we with twenty-two halberdiers, with divers gentlemen and other servants waited upon her."

Again: "Before yesterday she has been but twice out of the town; once to the like play of football in the same place, and once she rode out hunting the hare, she galloping so fast, upon every occasion, and her whole retinue being so well horsed, that we, upon experience thereof, doubted that, upon a set course, some of her friends out of Scotland might invade and assault us upon the sudden, to rescue and take her from us. We mean, hereafter, if any such riding pastimes be required that way, so much (to pretend) to fear the endangering her person by some sudden invasion of her enemies, that she must hold us excused in that behalf." "The football was anciently a very favourite sport all through Scotland, but especially upon the borders. Sir John Carmichael, of Carmichael, warden of the middle marches, was killed in 1600, by a band of the Armstrongs, returned from a football match. Sir Robert Carey, in his memoirs, mentions a great meeting, appointed by the Scottish riders, to be held at Kelso, for the purpose of playing at football, but which terminated in an incursion upon England" (see notes "Lay of the Last Minstrel"). Such occurrences before the period referred to may have led the warden and others to keep a strict watch over the queen. Mary remained at Carlisle till the privy council thought that the liberty and comforts which Elizabeth had determined to allow her could not be safely continued to her there. The noble mansion of Tutbury was selected for her; but, on her objecting, she was removed to lord Scrope's, at Bolton castle, in Yorkshire. The resolutions passed, with reference to this change in her place of residence, were as follows: "It was ordered that she should, with her train, be entertained with all honour and courtesy, and free liberty given to any of her servants or subjects to come to Carlisle and speak with her, and return into Scotland. Whereupon it followed, the resort was so great that, Carlisle being a frontier town, and having no special garrison to keep it in case of any sudden enterprise, it was thought by the lord Scrope to be not without some danger to suffer such multitudes of Scottish men to have a free intercourse into that town, and thereto continue. Therefore, the lord warden, and other of the wiser sort of that frontier, advertised the queen's majesty that, seeing she was so earnestly disposed to show the queen of Scots, amongst other favours, that all her servants and subjects should have such free access to her as would not be without peril, it might please her majesty to order that the said queen might remove further into the realm, where she might have better air and larger provision for her diet, and greater pleasure to travel and recreate herself with some hunting, as the season of the year required, and to have also her servants resort to her as freely as they did at Carlisle, without such peril or mistrust as in frontiers, always [even] in times of straitest friendship, is thought of and regarded."

The rooms are still shewn which Mary inhabited, and on the terrace where she walked she is said to have planted a row of ash trees. These, however, were cut down and sold for a few pounds. The engineer, who, in spite of all remonstrances, thus acted, was immediately suspended by the board of ordnance, and, had he not died, would have been severely punished. The tower which went by her name was taken down 1834-35.

The following account of an extraordinary and effectual attack on the castle of Carlisle cannot fail to be interesting, though it may be well known to many of our readers. It shews the state of society some two hundred and fifty years ago. It is given entire from the ninth volume of Mr. Frazer Tytler's History of Scotland:—

"Sir Walter Scott, of Buccleugh, a baron, considered one of the ablest military leaders in Scotland, was at this time warden of the west marshes; having for his brother warden of England Lord Scrope, also a brave and experienced officer. Scrope's deputy was a gentleman of the name of Salkeld; Buccleugh's, a baron of his own clan, Robert Scott of Haining; and, in the absence of the principals, it was their duty to hold the warden courts for the punishment of outlaws and offenders. Such courts presented a curious spectacle; for men met in perfect peace and security, protected by the law of the borders, which made it death for any Englishman or Scotsman to draw weapon upon his greatest foe, from the time of holding the court till next morning at sunrise. It was judged that, in this interval, all might return home; and it is easy to see that, with such a population as that of the borders, nothing but the most rigid enforcement of this law could save the country from perpetual rapine and murder. William Armstrong, of Kimmont, or in the more graphic and endearing phraseology of the borders, Kimmont Willie, was at this time one of the most notorious and gallant thieves or freebooters in Liddesdale. He was himself a man of great personal strength and stature, and had four sons—Jock, Francie, Geordie, and Sandie Armstrong—each of them a braver and more successful moss-trooper than the father. Their exploits had made them known and dreaded over the whole district; and their father and they had more 'bills filed' against them at the warden courts, more personal quarrels and family feuds to keep their blood hot and their hands on their weapons, than any twenty men in Liddesdale. This Willie of Kimmont, who was a retainer of Buccleugh and a special favourite of his chief, had been attending a warden court, held by the English and Scottish deputy wardens, at a place named the Dayholm of Kershope, where a small burn or rivulet divides the two countries; and was quietly returning home through Liddesdale, with three or four in company, when he was suddenly attacked by a body of two hundred English borderers, chased for some miles, captured, tied to a horse, and carried in triumph to Carlisle castle; where lord Scrope, the governor and warden, cast him, heavily ironed, into the common prison. Such an outrageous violation of border-law was instantly complained of by Buccleugh, who wrote repeatedly to lord Scrope, demanding the release of his follower; and, receiving no satisfactory reply, swore that he would bring Kimmont Willie out of Carlisle castle, quick or dead, with his own hand. The threat was esteemed a mere bravado; for the castle was strongly garrisoned and well fortified, in the middle of a populous and hostile city, and under the command of lord Scrope, as brave a soldier as in all England. Yet Buccleugh was not intimidated. Choosing a dark, tempestuous night (the 13th April), he assembled two hundred of his bravest men at the tower of Morton, a fortalice on 'the debatable land,' on the water of Sark, about ten miles from Carlisle. Amongst

these, the leader whom he most relied on was Wat Scott, of Harden; but along with him were Wat Scott, of Branhholm; Wat Scott, of Goldielands; Jock Elliot, of the Copslaw; Sandie Armstrong, son to Hobbie, the laird of Mangerton; Kinmont's four sons, Jock, Francie, Sandie, and Geordie Armstrong; Rob, of the Langholm; and Willie Bell, the Redcloak: all noted and daring men. They were well mounted, armed at all points, and carried with them scaling-ladders, besides iron crowbars, sledge-hammers, hand-picks, and axes. Thus furnished, and favoured by the extreme darkness of the night, they passed the river Esk, rode briskly through the Grahame's country, forded the Eden, then swollen over its banks, and came to the brook Caday, close by Carlisle, where Buccleugh made his men dismount, and silently led eighty of them, with the ladders and iron tools, to the foot of the wall of the base, or outer court of the castle. Every thing favoured them: the heavens were as black as pitch, the rain descended in torrents; and, as they raised their ladders to fix them on the cope-stone, they could hear the English sentinels challenge as they walked their rounds. To their rage and disappointment the ladders proved too short; but, finding a postern in the wall, they undermined it, and soon made a breach enough for a soldier to squeeze through. In this way a dozen stout fellows passed into the outer court (Buccleugh himself being the fifth man who entered), disarmed and bound the watch, wrenched open the postern from the inside, and, thus admitting their companions, were masters of the place. Twenty-four troopers now rushed to the castle jail (Buccleugh meantime keeping the postern), forced the door of the chamber where Kinmont was confined, carried him off in his irons, and, sounding their trumpet, the signal agreed on, were answered by loud shouts and the trumpet of Buccleugh, whose troopers filled the base court. All was now terror and confusion, both in town and castle. The alarm-bell rang, and was answered by his brazen brethren of the cathedral and the town-house: the beacon blazed up on the top of the great tower; and its red, uncertain glare on the black sky, and the shadowy forms and glancing armour of the borderers, rather increased the horror and their numbers. None could see their enemy, or tell his real strength. Lord Scrope, believing, as he afterwards wrote to Burghley, that five hundred Scots were in possession of the castle, kept himself close within his chamber. Kinmont Will himself, as he was carried on his friends' shoulders beneath the warden's window, roared out a lusty 'Good night' to his lordship; and, in a wonderfully brief space, Buccleugh had effected his purpose, joined his men on the Caday, remounted his troopers, forded once more the Esk and the Eden, and, bearing his rescued favourite in the middle of his little band, regained the Scottish border before sunrise. This brilliant exploit, the last and assuredly one of the bravest feats of border warfare, was long talked of; embalmed in an inimitable ballad; and fondly dwelt on by tradition, which has preserved some graphic touches. Kinmont, in swimming his horse through the Eden, which was then flooded, was much cumbered by the irons round his ankles; and is said to have drily observed that, often as he had breasted it, *he never had such heavy spurs*. His master, Buccleugh, eager to rid him of these shackles, halted

at the first smith's house they came to within the Scottish border; but the door was locked, the family in bed, and the knight of the hammer so sound a sleeper, that he was only awakened by the lord warden thrusting his long spear through the window, and nearly spitting both Vulcan and his lady. Jocular, however, as were these circumstances to the victors, the business was no laughing matter to lord Scrope, who came forth from his bed-chamber to find that his castle had been stormed, his garrison bearded, and his prisoner carried off by only eighty men. He instantly wrote to the privy council and lord Burghley, complaining of so audacious an attack upon one of the queen's castles in time of peace; and advising his royal mistress to insist with James on the delivery of Buccleugh, that he might receive the punishment which so audacious an outrage, as he termed it, deserved. But Buccleugh had much to offer in his defence: he pleaded that Kinmont's seizure and imprisonment had been a gross violation of the law; that it was not until every possible representation had failed, and till his own sovereign's remonstrance, addressed to Elizabeth, had been treated with contempt, that he took the matter into his own hands; and that his borderers had committed no outrage, either on life or property, although they might have made Scrope and his garrison prisoners, and sacked the city. All this was true; and the king for a while resisted compliance with Elizabeth's demand, in which he was supported by the whole body of his council and barons, and even by the ministers of the kirk; whilst the people were clamorous in their applause, and declared that no more gallant action had been done even in Wallace's days. But at last James' spirit quailed under the impetuous remonstrance of the queen; and the border chief was first committed to ward in the castle of St. Andrew's, and afterwards sent on parole to England, where he remained till the outrages of the English borderers rendered his services as warden absolutely necessary to preserve the country from havoc. He was then delivered. It is said that, during his stay in England as a prisoner at large, he was sent for by Elizabeth, who loved bold actions, even in her enemies. She demanded of him, with one of those lion-like glances which used to throw her proudest nobles on their knees, how he had dared to storm her castle; to which the border baron, nothing daunted, replied, 'What, madam, is there that a brave man may not dare?' The rejoinder pleased her; and, turning to her courtiers, she exclaimed, 'Give me a thousand such leaders, and I'll shake any throne in Europe!'

Will it be said that such records are scarcely in keeping with the tone and character of this magazine? By no means. It is well to see from what we have been delivered, that we may prize our mercies the more. Forgetfulness of privileges is one of the most crying sins of man; and, comparing our quiet and peaceful state now with that of our forefathers, how much have we to answer for! Our fig-tree blossoms, our vine flourishes: we sit under their shadow, with none to make us afraid. From whom do these privileges flow? Who hath caused us to differ? Who hath made us to dwell in peaceable habitations, in sure dwellings, and in quiet resting-places? Were our forefathers less deserving of such blessings than

ourselves? Verily, no. Let the rising generation be brought up in the inculcation of a full sense of their mercies. Let them be instructed in the annals of their country. Let them be reminded of the benefits flowing from the glorious light of the reformation. Caviil as men will at its effects, and much as men may deprecate it, let it ever be remembered that it has poured forth a flood of light on Great Britain and Ireland—ay, Ireland—Ireland, with its enslaved priesthood—Ireland, with its soul-tirring and life-awakening, and free salvation reaching, within the walls of its church establishment—which no cloud can obscure.

THE TIME OF THE CRUCIFIXION.

St. MARK informs us that "it was the third hour, and they crucified him" (xv. 25); while St. John (xix. 14) says that our Lord was assigned before Pilate at the sixth hour. This may easily be reconciled by referring to the different methods of computing time, as adopted by the Jews and by the Romans. The civil day of the former was divided into twelve hours, and continued from six in the morning to six in the evening (John xi. 9; Horne's "Introduction to the Scriptures," vol. iii. part ii. ch. 4. sec. 2). The civil day of the Romans, like ours, was divided into twenty-four hours, from midnight to midnight. Now, St. Mark wrote his gospel A. D. 65, while the Jewish polity and customs were still in existence, and therefore used the Jewish method of calculation; but St. John, writing his gospel in Asia, and after the destruction of Jerusalem, A. D. 97 (Trollope's "Analecta Theologica," vol. i. p. 169), when many Jewish customs were unknown to the heathen (see John i. 38, 41; ii. 6, 13; iv. 9; xi. 55; xix. 40), adopted the Roman method of reckoning time. The sixth hour of St. John, therefore, would not be our noon, but six o'clock in the morning*, when our Lord was condemned by Pilate; and the third hour of St. Mark would be our nine o'clock in the morning, at which time the evangelist informs us the Saviour was crucified (rev. W. J. Hall; from "The Crucifixion," sermon, pp. 36, 37).

St. Matthew (xxvii. 44) and St. Mark (xv. 22) tell us that both the robbers reviled the Saviour; while St. Luke (xxiii. 39) says that only one "railed on him." It is possible that the two former evangelists may, by a figure of speech (Enallage of number—See Gen. viii. 4; xix. 20; Matt. xiv. 17, compared with John vi. 3; Matt. xxviii. 17; xxvi. 8), have used the plural for the singular number—which is not uncommon in the scriptures—and have said that both, when only one, derided. But the far more probable way of reconciling the difference is to suppose, with St. Chrysostom and St. Jerome, that both, at first, blasphemed, with the hope of deliverance; but that, finding no release, one of them, after beholding the Saviour's meekness,

patience, charity—and awed, perhaps, by the preternatural darkness—relented, confessed the justice of his own punishment, and rebuked the persevering obduracy of his fellow-sinner. After which he said unto Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise" (Luke xxiii. 43; rev. W. J. Hall, *ibid.* pp. 51, 52).

FELIX NEFF.

HIS EXTRAORDINARY LABOURS.

It is an easy matter to form an idea of the extent of this faithful minister's labours in the Upper Alps, with an account of the places which he had to visit, and the least distance he had to traverse in doing so, before us. Guillestre was the most central point of the district under his charge; from that, therefore, we will take our departure:—

From	Miles.
Guillestre to La Roche	7½
La Roche to Pallon	3
Pallon to Ribez	2½
Ribez to the Violins	2½
Violins to Dormilhouse	7½
Back to Guillestre	19½
Guillestre to Vars and back	12
Guillestre to Arvieux or la Chalp	15
Arvieux to St. Veran	15
St. Veran to Fongillarde	8
Fongillarde to Arvieux	15
Arvieux to Chazelet (la Grave)	39
La Grave to Guillestre or Dormilhouse	39

Miles.....180

His visits were, therefore, spread over a distance of more than one hundred and eighty miles, independently of the frequent excursions this devoted pastor made to St. Laurent; a spot which, by the shortest route (and it was practicable only in fine weather), lay thirty miles distant from Dormilhouse, and, in winter, sixty from Guillestre. In order to accomplish one visit in turn to each of these villages or hamlets, Neff had, we see, between two hundred and ten and two hundred and forty miles to traverse. This wide extent of ground would, we admit, have been no great matter!! for a minister, who had not conceived himself bound to inspect every spot, under his superintendence, in person: it would have been a severe task for a zealous servant, who considered it incumbent upon him to visit each point once in the course of the year; but, in the case of a pastor like Neff, who could not rest in one place—I use too trivial an expression—who could not labour in one place without feeling that another called for him, and was therefore in perpetual motion—the district was overwhelming in its bounds.

Nor is this all. We have not taken into account the distance, by the high road, between Guillestre and St. Laurent—this he could travel in a carriage: but not so with regard to any other of the routes which he had to pursue; and, it being preferable for a hale, young man to travel along them on foot than on a mule's back, he always journeyed as a pedestrian, whether it

* This may be confirmed by referring to John iv. 6, where the woman of Samaria is said to have gone to draw water at the sixth hour; but, if this corresponded with our twelve o'clock, it would have been in the very heat of the day, when it was unusual for the eastern women to appear.—*Ep. Watson's "Apology for the Bible,"* letter 7. The Jews rose at the dawn of day, when they breakfasted. They dined at about eleven A. M., and supped at five P. M.—*Horne's "Introduction to the Scriptures,"* vol. iii. part iv. ch. 6, sec. 4.

• From "Bost's Visit to the Upper Alps of France."

were in the heat of summer or the cold of winter. And what was the nature of the ground he traversed? His round could not be accomplished without making his way through the three passes of Orsière, Isoire, and Lantaret, in the direction of Briançon; which were scarcely less wild than those of mounts St. Gothard or St. Bernard, in Switzerland. Next, he had to encounter the frightful gorge of the Guil; and, at almost every step, a country full of danger and difficulties. On one occasion, for instance, when full of life and strength, he was three hours in performing as many miles through a deep snow: yet he was so intent upon his task, that, as he told me himself, he never slept five nights in succession in the same bed.

There are, probably, some individuals who could endure such continuous and fatiguing journeys, if they were allowed to rest at each spot upon reaching it. But was this Neff's custom? Before he took a meal, and long before he thought of lying down, he was seen preaching, exhorting, reprehending, or administering encouragement: then he would give instruction in singing, with no instrument to assist him but his own voice; and thus did he, in some way or another, diffuse and multiply his exertions from village to village, in consequence of the impossibility of establishing a central school. And we may justly add to all these physical fatigues the moral pains of a wearying course of labour, on a soil which long yielded no return. Then, look at the food which awaited his meal, when he sat down to it: he had, it is true, every thing which the people could set before him; but this, on most occasions, consisted of coarse bread, six or twelve months old; and even when accompanied with meat, which was rarely, it was, ordinarily, old or tough. I do not refer to the couch on which he slept, hard and unapparelled as it was; for any couch is acceptable to a pedestrian.

How sweet had it been if he had had but one friend—one single friend, to share his labours with him! It will be readily conceived that I do not mean individuals, merely, whom he could love and did love—for, in this respect, he found friends among all who knew him—I mean brethren, in whom he might have found moral support and cultivated minds. With the exception of one isolated party, in the vale of Fressinière, this blessing was denied him: with so wide an extent of country before him, he was thrown, wholly and absolutely, upon his own resources and energies. Indeed, it was affecting to observe how eagerly he endeavoured to supply this lamentable privation, by recurring to his friends in Geneva, and corresponding with them—a resource weak and inadequate, indeed, when placed in comparison with personal intercourse.

The display of such strength and energy as Neff exhibited, awakens still greater admiration when combined, as it was in his case, with exceeding tenderness of heart. Behold him weeping with his mountaineers, and drawing tears from their own eyes: see him, braving mile upon mile, amidst the snows of winter, appalled by no danger nor difficulty; and this, simply, to calm the apprehensions or satisfy the anxieties of a family, who feared to defer the baptism of a child. He was, truly, of a hard and iron heart, when labour or

fatigue were to be encountered; but that same heart overflowed with compassion and Christian softness, when the meanest of his fellow-mortals appealed to its sympathies.

He had a lively and superior understanding; such as would have drawn away numbers, equally gifted, to a life of letters and speculative occupations: if Neff, therefore, did not establish a brilliant name in the world, it was for this reason—God had endowed him not only with intellectual qualifications of a high order, but with deep and genuine “humble-mindedness;” not that sort of lowliness which consists in subduing pride, but the humility which discerns its own weaknesses, and the most estimable features in the character of others.

PRAYER-BOOK REMARKS.

No. III.

THE CATECHISM.

“Understandest thou what thou readest?”—ACTS viii. 30.

THE young of the flock were dear to Christ. He “took them up in his arms, put his hands upon them, and blessed them.” The church accordingly, true to the spirit of her Lord, and “not doubting, but earnestly believing that he will likewise receive” the infant offspring of believers, first dedicates them to the Saviour in baptism, and then “teaches them, so soon as they are able to learn,” all that was meant by baptism. This she does in a form of instruction by way of question and answer; which is, on that account, called a “catechism” (*κατήχισμα*), a word which means an instruction by the sound of the voice, or by word of mouth, as distinguished from what a person reads for himself. Catechising is a very ancient practice in the church. Persons of full age, who were under instruction for baptism, were called “catechumens” (*οἱ κατηχούμενοι*); which same word is sometimes now applied to those young persons who, though already baptized, are under a course of training for that ordinance of our church which, though it does not complete baptism as a sacrament, yet indicates a complete sense of its nature and obligations—the rite of confirmation.

As the love of Christ to children was strikingly evinced upon the occasion above alluded to, so “it is this character of our blessed Lord which seems happily adopted, in humble imitation, by our own church, and by every other branch of the true church of Christ, in providing spiritual food, helps, and ministrations for the members of his flock, that so they might ‘go in and out and find pasture.’” Having admitted them, through Christ’s holy ordinance of the sacrament of baptism, into her bosom, the church makes provision that her own injunctions may be carried into effect. Parents and appointed sponsors are first admonished that it is their ‘parts and duties to see that these infants be taught, so soon as they shall be able to learn,’ the right understanding of their ‘solemn vow, promise,’ and Christian profession.” “If we look at the church catechism in no other way, and with no better knowledge than as it was taught to many of us in the early period of our days, we shall see only an outward ‘form of knowledge and of the truth.’ In those days we

most of us learned to say our catechism, as men teach senseless animals to talk. It was not to us 'a form of sound words,' 'rightly dividing the word of truth.' We learned to say it as children; but we understood it only, if we do yet understand it, as men.* For, though the catechism is designed for children, whether in age or knowledge, it cannot be fully comprehended by them as children. "Then, it is defective," some may say: "it is not a skilful composition if it was designed for children, and yet cannot be perfectly understood by them." But, any one who should thus speak would reply rashly. The difficulty which the catechism presents to the minds of children is not one which arises from the hardness of the terms employed in it, but from the subjects of which it treats. The topics of which the catechism treats are precisely the same as those of which the bible tells, and no one doubts that the bible contains many deep things. It must be so. The bible tells of God, and of his mysterious Son Jesus Christ, and of those awful matters which are transacted "within the veil;" and, though the catechism does not profess to go into the profundities of divine truth, but rather professedly keeps itself to what is elementary, yet there is nothing which relates to God, and Christ, and the heavenly word, which is not in itself so sublime and so far removed from our common thoughts as to be difficult of comprehension, at all events, to a very young mind. The catechism of our church is as plain as its heavenly subject-matter would admit of.

In connexion with the subject of the church catechism, and before treating of its several parts, it may be well to offer a few remarks on the proper method of instructing young children in the elements of religion. The great rule which should guide us is, to make them have some understanding of those things which they are required to learn by heart; in other words, never to allow them to commit to memory that of which we have not taken pains to give them some idea. Whether the child, after our best efforts, shall or shall not have any considerable notion of the sense of that which he is afterwards to commit to memory, his teacher must, at least, have brought the child to feel that it was the wish and endeavour of his instructor to make him understand it. If nothing more is gained, this point will be accomplished, that, at an early period of his life, a child will perceive that he is not "to attach any spiritual virtue to the mere utterance, by rote, of words, however in themselves appropriate." "The practice of teaching or allowing very young children to learn by heart prayers, psalms, portions of scripture, &c.,† which they are incapable at the time of understanding, is one which is very often superstitious, and almost always leads to superstition. I say 'often' superstitious, because it is not necessarily so. Some teachers make their children commit these things to memory, merely as an exercise of memory, or in order that they may know the words against the time when they shall

become competent to understand them, without giving the children any notion that, in repeating these words, they are performing a devotional act. There is nothing superstitious in this; though I cannot but think it a most injudicious practice, inasmuch as it involves a great risk of most serious evils, for the sake of a benefit immeasurably minute. To learn the same prayers, &c., in Latin or in Greek would be, as an exercise of the memory, equally good, and in other respects much better; for, when the learner was afterwards, at a riper age, presented with a translation of these words, the sense would strike him, and would, perhaps, arouse his attention and excite his devotional feelings. Every one, who knows what it is not merely to say his prayers, but really to pray, must be conscious that a continual effort is requisite to prevent a form of words, with which he is very familiar, from sliding over the ear or the tongue without being properly attended to, and accompanied by the heart and the understanding. Now, the liability to this formal repetition of words, and the difficulty of avoiding it, must be greatly increased if the words have been familiarly learnt by rote at a time when the understanding could not possibly accompany the recitation, from their being beyond a child's comprehension. Add to which, that a painful association is thus formed in the child's mind between all the collects and texts, &c., he has been thus learning, and the idea of a dull, irksome, uninteresting, and unmeaning task." It has been "urged, that a child would be accounted a fool, if, when sent to school, he should be found unable to repeat the Lord's prayer. And, certainly, a child of average intelligence would usually be able, before the age supposed, to comprehend an explanation of that prayer; which, of course, should not be withheld one moment after it can be understood. But, at all events, it is usually better, when that is the alternative, that a child should be reckoned a fool without being so, than that he should be so without its being detected. Nor can it be doubted that there is real folly, whether apparent or not, in superstitiously attributing efficacy to an unmeaning form of words. We cannot too much 'take thought for the morrow' in matters relating to 'the kingdom of God and his righteousness.' Now, children are, emphatically, the morrow of society, and, in all that relates to religious and moral training, they are far the more important part of it; for we know that if we 'train up a child in the way that, he should go, when he is old he will not depart from it;' while, on the other hand, it is too often a vain attempt to remedy, by instruction to adults, the want of this early training. If we would but duly take care of children, grown people would generally take care of themselves."

As an introduction, then, to any remarks which I may hereafter make upon the church catechism itself, the above observations may not have been useless. Religious teachers will do well to remember that, while the catechism is designed for

* Sermons on the "Common Prayer," by the rev. Harvey Martineau.

† "Do parents always teach their children other prayers, also suitable to their present age? or do they account them altogether unfit for any communion with God as children? This surely is supplying them with a provision of 'strong meat' which they may hereafter 'be able to bear,' while they withhold the necessary immediate nourishment of milk."

* Abp. Whateley's Essays, third series, on the "Errors of Romanism," p. 16. We are ready, in the main, to agree with what is here said; but it must be remembered that the opposite extreme is at least as dangerous. If children are taught nothing but what they have explained to them, they will grow up sceptics, rejecting all that they do not comprehend. Many things must be inculcated as *facts*, the reasons of which are beyond our finite perceptions.—Ed.

children in years or knowledge, it is yet not so plain as to make previous instruction superfluous. Its difficulty arises, not from the employment of language that is too learned, or words not sufficiently simple, but from the sublime subjects of which it treats. It would be a worthy and far from uninteresting occupation, if Christian parents and teachers were to endeavour thus to pave the way for an understanding of the catechism by their pupils, by systematically instructing them by word of mouth upon the several topics that make up the catechism. They would save an incalculable amount of distress to children, and of irksomeness to themselves; and would do much towards making that which is, in itself, a "form of sound words," a collection also of intelligible ideas. E.

THE UNITY OF THE SPIRIT:

A Sermon,

BY THE REV. JAMES CARTER,

Curate of Brewood, Staffordshire.

1 COR. i. 10.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

WHEN we read the epistles of St. Paul, we can hardly help noticing the great earnestness and zeal which are everywhere manifested. We can scarcely turn over a page without being forcibly struck with his untiring anxiety to lead sinners to the knowledge of "Jesus Christ and him crucified," and to build them up in his most holy faith. And does any hinderance arise in the way of their obedience to the truth? Are professing Christians in danger of being drawn aside from the simplicity of the gospel? or are they, from any cause, divided amongst themselves? He burns with an ardour the most intense, yet with love the most affectionate, to restore them to the purity of faith, and to bring them to "keep the unity of the Spirit, in the bond of peace." Expressions the most engaging, and motives the most holy and exalted, are again and again employed to accomplish so important, so blessed an end. Take, for example, the passage before us: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." What man professing the name of Christian could be unaffected by such an appeal? "I beseech you, brethren;" not "I warn you, I enjoin you, I command you, by the authority which is vested in me," though these expressions would have been proper, and, in some cases, most neces-

sary, but "I beseech you, brethren." And observe the motive which he employs: "by the name of our Lord Jesus Christ;" by that holy "name by which you are called;" by that "name which is above every name, not only in this world, but in that which is to come." "I beseech you, brethren, by the name of our Lord Jesus Christ." Who could withstand such an entreaty as this?

The subject which is thus brought forward by the apostle is full of most important instruction to ourselves. Let us, first, consider it more at large; and then see what lessons we may learn from it.

Christianity was first introduced into Corinth by St. Paul himself. He it was that first taught the inhabitants of that wealthy city "the truth as it is in Jesus." He was there, he tells us, "in weakness, and in fear, and in much trembling" (1 Cor. ii. 3). But, encouraged by a vision with which he was favoured by his Lord, "he continued there a year and six months, teaching the word of God among them" (Acts xviii. 11). And what the nature of his teaching was, we can be at no loss to discover. What he told the elders of the church of Ephesus, he could, doubtless, say to the church at Corinth: "I kept back nothing that was profitable to you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 20, 21). We have, indeed, his own most express testimony to this effect: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. ii. 2).

But, after his departure, instead of being at peace among themselves, and following with one heart and mind that one only Saviour in whose name they had been baptized, divisions broke out among them. "It hath been declared unto me of you, my brethren," he writes to them, "by them which are of the house of Chloe, that there are contentions among you. Now, this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. i. 11, 12).

Sad, indeed, and lamentable it was that, whilst there is but "one body and one Spirit," they could not, or did not, "keep the unity of the Spirit in the bond of peace." But, if that unity was or was not in danger of being broken, it was for the apostle to supply a remedy. And that which he used, in the present case, was one of affectionate entreaty: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined

together in the same mind and in the same judgment."

This one single text, even if there were not another, is enough to show the importance which St. Paul placed in unity. But how much is this importance increased when we can say that there is not an epistle to any of the churches to which he wrote, in which he does not either expressly mention it or distinctly allude to it! Let us notice them in their order; and, first, that to the Romans. His exhortation to them is, "Be of the same mind one toward another" (Rom. xii. 16). And again: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. xv. 5, 6). And again: "I beseech you, brethren, mark those which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. xvi. 17). What he says to the Corinthians, in his first epistle to them, we have already heard; and his second he almost concludes with the words, "Be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11). In his epistle to the Galatians (v. 20) he numbers "variance, strife, and heresies," amongst the works of the flesh. To the Ephesians he writes: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 1-3). To the Philippians, in his epistle to whom it has been remarked that there is not one word of blame or rebuke, he thus expresses himself: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. ii. 1, 2). The Colossians he thus exhorts: "Above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. iii. 14, 15). In his first epistle to the Thessalonians he beseeches them to be at peace among themselves (1 Thess. v. 13): and his second he concludes with an earnest prayer that "The Lord of peace himself" would give them peace "by all means" (2 Thess. iii. 16).

Now, these are not the only passages in which St. Paul speaks of unity; but is it not remarkable, nay, most remarkable, that he

brings forward the subject so often? What an importance does this stamp upon it! We might, without further delay, proceed at once to show what instruction we may derive from it. But we should not omit to remark that this point—the unity of Christians—was mentioned again and again, and in the most affecting manner, by our Saviour himself, in a most solemn prayer to his Father on the night in which he was betrayed. The whole prayer is recorded in the 17th chapter of the gospel according to St. John. Five several times does he offer up his petition that his people might be one, or at unity: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." And again: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

We see, then, not only what St. Paul thought of unity, but what a greater than he thought of it—how it was regarded by our Lord and Saviour Jesus Christ.

And now, what shall we say by way of applying the subject to ourselves? We might take up the exclamation of the psalmist, and say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. cxxxiii. 1). It is delightful to see even an united family—to behold all the members of it bound together by the ties, not only of relationship, but of love and affection; caring every one for the other; feeling for each other; sympathizing with each other; seeking to promote each other's comfort and happiness. It is more delightful still to see an united parish; to behold the different families, of which it is composed, joined together not only by the circumstance of neighbourhood, but by the bonds of mutual love and esteem. How truly delightful to see them all, on each returning sabbath, directing their way to the same house of God, joining in the same prayers, bearing part in the same praises, partaking of the same ordinances, kneeling before the same table of the Lord. O, could we but see one such parish, in which all its members were of the same mind in regard to spiritual things; in which the only emulation is who shall excel in holiness and love to the Saviour! Could we but see in it the different members of Christ's flock encouraging one another, assisting one another, comforting one another,

rebuking one another in love when any are overtaken in a fault, it would be almost a heaven upon earth. In heaven all is peace and unity, all is harmony and love. No schisms, no divisions, no separations are found in its blissful courts. Its blessed inhabitants are all of the same mind and the same judgment: engaged in the same employments, partaking of the same happiness, loving and serving the same God, they are bound together in love to each other. Happy, happy would it be if any thing like this could be seen here below.

But we may not dwell on the contemplation of so pleasing a picture. Our subject rather leads us to show the sinfulness of divisions. Now, can any one who is sincerely desirous of being ruled by God's word venture to say otherwise than that divisions are sinful? Does the great apostle of the gentiles beseech us again and again, and does he use the most affecting motives that can be employed to induce us to be of the "same mind and the same judgment;" does the blessed Saviour of sinners, who came down from heaven to make us at one with his Father, repeatedly pray to the Father that we may be at one with each other—and is it, can it be, a trifling matter that there are divisions, strifes, and contentions amongst us? Who shall be bold enough to say it? Who shall dare to assert that to oppose the entreaties of an apostle, and to set at nought the prayers of the Saviour, is any thing but a great and fearful sin.

Let us see how this subject bears on what, from time to time, we have had brought under our notice. As opportunity has presented itself, we have considered some of the claims which the church of England has on our attachment and support. We have seen that she is the church of our fathers and our fathers' fathers for more than fifteen hundred years; that she was planted either in or soon after the age of the apostles; that her beauty was defaced for a considerable period by being reduced into subjection to the bishop of Rome; but that this subjection, being unscriptural and unlawful, was thrown off at the time of the glorious reformation, when she cast away the superstitions and false doctrines which had crept in, and ruled herself, as of old, by the declarations of God's word. We have seen that she has given us a translation of the scriptures in our own mother-tongue, which is used and prized in every part of the world. We have observed that she makes the bible the sole rule of faith, and she requires us to believe, as an article of faith, not one single thing that is not either in the bible or may undoubtedly be proved from it. *We have remarked, and dwelt upon the fact,*

that she directs us to pray only in the scriptural manner, that is, to God through Jesus Christ; and that she gives, enforces, and explains the scriptural answer to that most important of questions, "What must I do to be saved?" referring the inquiring sinner only to the Saviour, pointing to Christ as "the way, the truth, and the life," and declaring that his is the "only name under heaven given among men whereby we can be saved." Building on Christ as the foundation by the instrument of faith, she erects, by the same instrument, a superstructure of good works to the praise and glory of God.

Now, if these things are so—and it will not be easy for a candid and unprejudiced person to deny them; and, to take the lowest ground, our church is not framed on an evidently unscriptural model—is it less than sinful either to promote divisions in her or separations from her? If I am bound to acknowledge that she teaches me "the truth as it is in Jesus;" if she holds out to me the lamp of life, burning with its own pure and unadulterated oil; if she requires me to follow her only so far as she follows Christ, and declares in very words that it is not "lawful for her to ordain any thing that is contrary to God's word written," can I be guilty of any thing but grievous sin if I either forsake her communion or in any way encourage or promote divisions or separations? If, indeed, she taught what was contrary to God's word written; if she held doctrines which I could not receive but at the peril of the salvation of my soul; if she taught that salvation was to be sought in some other way than through Christ alone; if she either made Christ in part only a Saviour, whilst Christ promises free, full, and complete salvation through him; or if she denied his divinity, and therefore his power to save altogether; or if she encouraged me in sin, and at the same time led me to hope that I could be saved—if she taught, or held, or tolerated any such doctrines as these, I should be bound to forsake her, and to hold no communion with her; that is, if such things admitted not of a remedy. If she would not forsake her errors, but, when warned of them, riveted them, as it were, more firmly on her shoulders, no alternative would be left for me: whatever might be the risk, how dear soever might be the ties by which I was bound to her, if I valued my soul's salvation, I must break them at once; for my own sake, for the sake of others who look to me for an example, for God's sake and the cause of his truth, I must unhesitatingly leave her pale. But, when none of these things can be said with truth—when the church of my country, the church in which I have been baptized,

is truly scriptural, both in doctrine and discipline—how can I, how can any, forsake, injure, or weaken her, without sinning against God?

How, may we not ask, is such a conclusion to be avoided? If we would listen to the entreaty of an apostle; if we would not oppose ourselves to the prayer of a Saviour, we must shun schisms and divisions with as much earnestness and determination as we should shun any sin which the word of God forbids. Yet, as regards the generality of professing Christians, how little are these things thought of! Many seem to think that a man may leave a scriptural church, and sin himself to this or that or to any community, and yet not be guilty of any sin at all. The excuses which are made to justify such conduct we cannot consider at present; nor can we enlarge on the duty of the members of our church to those who have never belonged to her pale, or to those who, having belonged to her, have forsaken her communion. Let it, however, be said now that there is most undoubtedly such a sin as schism. We are warned against it in scripture: we pray to be delivered from it in the service of our church. O, were but our prayers more earnest and heartfelt, we should be more imbued with the spirit of unity and love. Did we but pray, as we ought, that God would be pleased to "take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; and that, as there is but one body and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may, with one mind and one mouth, glorify Him through Jesus Christ our Lord," how different should we be! Do you both pray for unity and, as far as you may, try in every way to promote it: if you see any going astray, bring them back to the fold: if you see any wavering, establish them in the faith. Be examples to them and to all, both in word and in deed. Being attached yourselves to the church of your fathers, let others be won to her by your godly conversation, being led through you to acknowledge that "God is in her of a truth."



SKETCHES FROM NATURAL HISTORY.

No. XV.

THE OSTRICH.

(*Struthiocamelus*).

THE ostrich is the largest of the winged tribes, generally measuring seven feet in height from the top of the head to the foot, and, when the neck is fully extended, seven feet from the head to the tail. It seems to be a connecting link between the quadruped and the fowl. "It presents," says Dr. Roget, "of all birds, the greatest number of exceptions to the general rules which appear to regulate the conformation of birds, and in many of its peculiarities of structure it makes some approach to that which characterises the quadruped." "The animal," says Mr. Kirby (*Bridgewater Treatise*, 459), "whose external form approaches nearest to the ostrich, is the camel; a resemblance so striking that, from a very early period, they have been designated by a name which connects them with this quadruped. In many particular points, besides general form, they also resemble it: the substance and form of their two-toed feet, a callosity on their breast and at the os pubis, their flattened sternum, and their mode of reclining. It is singular that these birds associate with beasts, particularly the quagga and zebra. The new world, which has a representative of the camel in the llama, and of the hippopotamus in the tapir, has also a peculiar ostrich of its own, which is called the 'handue' (*Rhea Americana*); so that, in Africa, Asia, Australia, and America, there is a distinct genus of the present order—each, as at present known, consisting of a single species. With respect to their functions, not much has been observed. They are said to live a good deal upon grain, fruit, and other vegetable substances, and the handue is fond of insects. Probably others of them may also assist in restraining the incessant multiplication of these little creatures. The ostrich may be said almost to graze, though it is very eager after grain; but its history is too well known to require any further enlargement upon it."

The wings of the ostrich cannot raise it from the ground, still they greatly accelerate its flight; but its chief muscular power is in the legs, which are remarkably thick and strong, and well fitted

rebuking one another in love when any are overtaken in a fault, it would be almost a heaven upon earth. In heaven all is peace and unity, all is harmony and love. No schisms, no divisions, no separations are found in its blissful courts. Its blessed inhabitants are all of the same mind and the same judgment: engaged in the same employments, partaking of the same happiness, loving and serving the same God, they are bound together in love to each other. Happy, happy would it be if any thing like this could be seen here below.

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truly scriptural, both in doctrine and discipline—how can I, how can any, forsake, in-
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God?

How, may we not ask, is such a conclusion to be avoided? If we would listen to the entreaty of an apostle; if we would not expose ourselves to the prayer of a Saviour, must shun schisms and divisions with as much earnestness and determination as we would shun any sin which the word of God bids. Yet, as regards the generality of professing Christians, how little are these things thought of! Many seem to think that man may leave a scriptural church, and on himself to this or that or to any community, and yet not be guilty of any sin at all. The excuses which are made to justify such conduct we cannot consider at present; nor can we enlarge on the duty of the members of our church to those who have never belonged to her pale, or to those who, having longed to her, have forsaken her communion. Let it, however, be said now that there is most undoubtedly such a sin as schism. We are warned against it in scripture: we pray to be delivered from it in the service of our church. O, were but our prayers more earnest and heartfelt, we should be more imbued with the spirit of unity and love. Did we but pray, as we ought, that God would be pleased to "take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; and that, as there is but one body and one spirit and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and all, with one mind and one mouth, glorify in through Jesus Christ our Lord," how fervent should we be! Do you both pray for unity and, as far as you may, try in every way to promote it: if you see any going astray, bring them back to the fold: if you see any wavering, establish them in the faith. Be examples to them and to all, both in word and in deed. Being attached yourselves to the church of your fathers, let others be won to her by your godly conversation, being led through you to acknowledge that "God is in a truth."



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THE OSTRICH.

(*Struthiocamelus*).

THE ostrich is the largest of the winged tribes, generally measuring seven feet in height from the top of the head to the foot, and, when the neck is fully extended, seven feet from the head to the tail. It seems to be a connecting link between the quadruped and the fowl. "It presents," says Dr. Roget, "of all birds, the greatest number of exceptions to the general rules which appear to regulate the conformation of birds, and in many of its peculiarities of structure it makes some approach to that which characterises the quadruped." "The animal," says Mr. Kirby (Bridgewater Treatise, 459), "whose external form approaches nearest to the ostrich, is the camel; a resemblance so striking that, from a very early period, they have been designated by a name which connects them with this quadruped. In many particular points, besides general form, they also resemble it: the substance and form of their two-toed feet, a callosity on their breast and at the os pubis, their flattened sternum, and their mode of reclining. It is singular that these birds associate with beasts, particularly the quagga and zebra. The new world, which has a representative of the camel in the llama, and of the hippopotamus in the tapir, has also a peculiar ostrich of its own, which is called the 'bandue' (*Rhea Americana*); so that, in Africa, Asia, Australia, and America, there is a distinct genus of the present race, as at present known, consisting of two species. With respect to their food, which has been observed. They feed upon good food upon grain, fruit, and the succulent parts of plants."

for rapid progression. The feathers growing out of the small wings are all unwoven and decomposed, as are those of the tail. The ostrich has not various feathers—some soft and downy, next the skin; and others of a more firm and compact consistence, which cover the former; and others still longer and of greater strength, on which the movements of the animal depend: the feathers are of one kind, bearded with detached hairs or filaments, of no utility in flying. Besides the peculiar structure of the wings, the ostrich is pressed down by its enormous size. Buffon calculates the weight of a living ostrich, in middling condition, at sixty-five or eighty pounds; which would require an immense power in the wings and motive muscles of these members, to raise and support in the air so ponderous a mass. Thus, by her excessive weight and the loose texture of her feathers, she is condemned, like a quadruped, laboriously to run upon the surface of the earth, without being ever able to mount up into the air.

The ostrich is admirably fitted for running. The greater part of the body is covered with hair, rather than feathers; the head and sides have little or no hair; and the legs are in like manner almost naked. The large sinewy and cloven feet, which have only two toes, of unequal size, resemble the horny feet of a camel. The wings are armed with two spikes, like those of a porcupine.

These features throw great light on a part of the description which Jehovah gives of the ostrich, in the book of Job: "Gavest thou wings and feathers unto the ostrich?" Dr. Shaw translates it: "The wing of the ostrich is expanded; the very feathers and plumage of the stork." According to Buffon, the ostrich is covered with feathers alternately white and black, and sometimes gray by the mixtures of these two colours. "They are shortest," says he, "on the lower part of the neck, the rest being entirely naked. They become longer on the back and the belly; and are longest at the extremity of the tail and the wings." Dr. Shaw says: "When the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage, likewise, upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes now as black as jet, whilst some of the feathers retain an exquisite whiteness. They are, as described in Job xxxix. 13, the very feathers and plumage of the stork; that is, they consist of such black and white feathers as the stork, called from thence *πελαργος*, is known to have. But the belly, the thighs, and the breast do not partake of this covering, being usually naked; and, when touched, are of the same warmth as the flesh of quadrupeds*."

The ostrich is very shy. It betakes itself to flight on the first alarm, and traverses the waste with such swiftness that the Arab is never able to overtake it, even when mounted on his horse. "What time she lifteth up herself on high, she scorneth the horse and his rider" (Job xxxix. 18). Nothing can be more beautiful than such a sight; the wings, by their continual though unwearied vibrations, serving at once for sails and oars, whilst the feet no less assisting in conveying the

bird out of sight. The swiftness of the ostrich is confirmed by the writer of a voyage to Senegal, who says: "She sets off at a hand gallop; but, after being excited a little, she expands her wings as if to catch the wind, and abandons herself to a speed so great that she seems not to touch the ground." "I am persuaded," continues that writer, "she would leave far behind the swiftest English courser*." These testimonies illustrate the assertion of the inspired writer.

"When the Arab rouses an ostrich," says Buffon, "he follows her at a distance, without pressing her too hard, but sufficiently to prevent her from taking food, yet not to determine her to escape by a prompt flight." Here is an admission that the ostrich has it in its power to escape if sufficiently alarmed. "It is the more easy," continues our author, "to follow her in this manner, because she does not proceed in a straight line, and because she describes almost always in her course a circle more or less extended." The Arabs, then, direct their pursuit in a concentric interior circle; and follow her always at a just distance, by passing over much less ground than she. When they have thus fatigued and starved her for a day or two, they rush upon her at full speed, leading her as much as possible against the wind, and kill her with their clubs, to prevent her blood from spoiling the whiteness of her feathers. In this account of Buffon nothing occurs to contradict the assertion of the inspired writer.

The ostrich constructs its nest in the bare ground, excavating the sand with its feet. It is hollow in the middle, and fortified on all sides by a circular mound of some height, to prevent the rain from flowing into the nest and wetting her young†. From the most accurate accounts which Dr. Shaw could obtain from his conductors, as well as from Arabs of different places, it appears that the ostrich lays from thirty to fifty eggs. The first is deposited in the centre; the rest are placed as conveniently as possible round about it. In this manner it is said to lay, to deposit, or trust "her eggs in the earth, and to warm them in the sand, and forgetteth (as they are not placed, like those of some other birds, upon trees, or in the clefts of rocks, &c.) that the foot of the traveller may crush them, or that the wild beast may break them;."

Ostrich eggs are of considerable size, often measuring fifteen inches in circumference, and weighing from twelve to fifteen pounds. Dr. Shaw adds—"We are not to consider this large collection of eggs as if they were all intended for a brood: the greatest part of them is reserved for food. The dam breaks them and disposes of them according to the number and cravings of her young ones." As the ostrich is polygamous, this numerous deposit of eggs in one nest is the produce of several females, ten or twelve being the contribution of each. It is a vulgar error that the eggs of the ostrich are hatched by the heat of the sun. The original word, rendered "warm," is used in an active sense, implying that she hatches her eggs by incubation like other birds; but, through fear or want of food, often leaves them.

"Upon the least distant noise or trivial occasion," says Dr. Shaw, "the ostrich forsakes her eggs or her young ones; to which, perhaps, she

* Sparman's Voyages, chap. iv. sec. 11, vol. i. p. 130.

† Eilan de Nat. Animal. lib. xiv. cap. 7.

‡ Job xxxix. 14; Dr. Shaw's Travels, vol. ii. p. 343.

never returns; or, if she does, it may be too late either to restore life to the one or to preserve the lives of the other." The Arabs sometimes meet with nests of these eggs undisturbed; some of which are sweet, others addled; others, again, have their young ones of different growths: they often meet a few of the little ones half starved. And, in this manner, the ostrich may be said, as in verse 16, to be "hardened against her young ones, as though they were not hers; her labour" (in hatching and attending them so far) being "in vain without fear," or the least concern of what becomes of them afterwards. This want of affection is also recorded by Jeremiah: "The daughter of my people is cruel, like the ostriches in the wilderness."

The ostrich is not less inconsiderate in the choice of food, which is often pernicious to it: it swallows every thing greedily—pieces of rags, leather, wood, stone, or iron, and even her own ordure. When Dr. Shaw was at Oran, he saw one of them swallow, without apparent uneasiness, several leaden bullets, scorching hot from the mould; the inward coats of the œsophagus and stomach being, in his opinion, probably better stocked with glands and juices than in other animals with shorter necks; divine Providence in this, no less than in other respects, "having deprived them of wisdom, neither hath it imparted to them understanding." "The gastric glands of birds," says Dr. Roget (*Bridge-water Treatise*, vol. ii. p. 185) "are larger and more conspicuous than those of quadrupeds; but, independently of those which are situated in the stomach, there is likewise found, in almost all birds, at the lower termination of the œsophagus, a large glandular organ, which has been termed the *bulbulus glandulosus*. In the ostrich this organ is of so great a size as to give the appearance of a separate stomach."

The ostrich was aptly called by the ancients a lover of the deserts. Timorous, it retires from the cultivated field, where it is disturbed by the Arabian shepherds, into the deepest recesses of the Sahara. In those dreary wastes, scarcely ever refreshed with a shower, it is compelled to subsist on a few tufts of coarse grass, or a few other solitary plants. To this parched food may be added the great variety of land snails which occasionally cover the leaves and stalks of these herbs, and which may afford her some refreshment. Still, however, considering its voracity and size, it is wonderful how the little ones should be brought up; and, especially, how those of fuller growth are able to subsist†.

The attachment of the ostrich to the solitudes of the Sahara is frequently alluded to in the holy scripture; particularly in Isaiah, where *yaanah*, in our translation "the owl," ought to be rendered "the ostrich." In the palaces of Babylon the prophet foretold that the ostrich should fix its abode: "And their houses shall be full of doleful creatures; and ostriches shall dwell there. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for ostriches" (Isaiah xiii. 21; xxxiv. 13.)

When the ostrich is provoked, it makes a fierce, angry, and hissing noise, with throat in-

flated, and open mouth. When met by a timorous adversary, it cackles like a hen; but in the night it makes a very doleful and hideous noise. It frequently groans, as if it were in the greatest agonies; to which the prophet beautifully alludes: "I will make a mourning like the *yaanah*, or ostrich" (Micah i. 8). The Hebrew term is derived from the verb *anah*, to cry with a loud voice; and may therefore be attributed with sufficient propriety to the ostrich, the voice of which is loud; especially as the word does not seem to denote any determined mode of voice or sound peculiar to any one particular species of animals, but one that may be applicable to all.

Not more alarming is the moaning of the ostrich to the traveller in the desert than were the speeches of Job's friends. "I am a brother to dragons, and a companion to (ostriches) owls" (Job xxx. 29). Like these creatures, that love the solitary place, the bereaved patriarch loved to dwell alone, that he might be free from the interruption of his associates. But he made a wailing also like the dragons, and a mourning like the ostriches: his condition was as destitute, and his lamentations as loud and incessant as theirs. The ostrich, even in a domestic state, is a fierce animal; and is said to point its hostility against the destitute stranger that happens to come in its way.

MOSES MARGOLIOUTH,

A CONVERTED JEW*.

THE author of "Modern Judaism" sets before him the object of explaining what the present Jewish faith is; and he is entitled to be heard, inasmuch as he brings with him all the knowledge of his subject which a well-instructed Hebrew possesses. Brought, by the unspeakable mercies of God, from the tradition of his people and the trifling subtleties of Rabbism, he has been taught of the Holy Spirit that Christ is the end of the law to every one that believeth, and he has been enabled to embrace heartily this great salvation. Pleading the example of Saul of Tarsus, who was wont, in his addresses to his brethren after the flesh, to give an account of his manner of life from his youth, Mr. Margoliouth, in a brief but pleasing memoir, declares to us how God dealt graciously with his soul, and, instead of blindness, gave him the seeing eye to behold the Redeemer of Zion. "Some of the incidents are very striking," says the 'Christian Examiner,' "and we shall extract one or two." Having told us of his birth in Poland, in a town called Suwalki, in the year 1818, he next mentions his having been sent to school at the age of four years:—

"I was one day reading at school the 24th psalm, and, coming to the eighth verse—'Who is the king of glory? The Lord strong and mighty'—I was very much struck with the expression, *Yehovah Ezuz* (the Lord strong). I knew very well that *Yehovah* signified Lord, but I did not know that *Ezuz* signified strong; and, moreover, *Ezuz* is the Polish pronunciation of Jesus. On coming home from school, my father

* From "The fundamental Principles of modern Judaism investigated." By Moses Margoliouth, of Trin. Coll., Dublin. London: B. Wertheim, 1843. We have adopted some of the remarks of "The Dublin Christian Examiner," of Feb. 1, on the subject.

† Lamentations iv. 8; Dr. Shaw's Travels, vol. ii. p. 344.

† See Dr. Shaw's Travels, vol. ii. p. 346.

generally asked me, 'What do you know more to-day than yesterday?' I replied, 'I found a very strange thing when reading the 24th psalm, that is, that the Jewish and Gentile gods stand together,' and pointed out to my father Yehovah Ezuz. My father was terrified at the idea: of course he did not blame me for it; he knew that my ignorance made me think so; but he gave me a long lesson on the great danger of defiling my lips and my thoughts with this unholy name; and pointed out to me numberless images and crucifixes, and told me they were the idols which neither see nor hear, and that the Gentiles called them Ezuz. He, moreover, told me that, by mentioning the name of Jesus (which I feel now in the simplest magnitude of signification to mean my Saviour), I violated the express command of God: 'Make no mention of the name of other gods, neither let it be heard out of thy mouth.' (Exod. xxiii. 13; Josh. xxxiii. 7). From that day forward the name Jesus haunted me. I was unhappy whenever this psalm came in my way: I folded the leaf in my psalter to avoid reading it; but this was of no use, for the effect reminded me of the cause, especially on the day of atonement, when every strict Jew repeats the whole psalter: in short, the name Jesus gave no rest to my soul, until I found that to 'know him is life eternal.'"

When our author was nine years old, he began to read the bible with the different Jewish commentaries, and was soon after made to study the Talmud. The labour of the latter study may be conceived from his rising each morning at half-past four o'clock to his work, and remaining without rest on each Thursday night, sitting up and repeating what he had been taught during the week before. While completing his rabbinical instruction, at a town called Kalwaryia, a circumstance occurred which made a deep impression on his memory:—

"When I first came to Kalwaryia, I formed an intimate acquaintance with two young men. They were older than myself: however, we became closely united in the bonds of friendship. We met every day, after our laborious studies, for the purpose of taking a walk into the fields; when we spoke Hebrew exclusively, trying to acquire a complete knowledge of the language, both by conversation and composition: we also composed Hebrew verses, for which the summer fields furnished us with ample matter. One afternoon they came to me, unusually impatient for our walk. When I asked the reason of their great hurry, they replied, 'We have with us a new book, which has just appeared, and which we should like to read in the beautiful corn fields.' Now, we used to peruse together every new Hebrew work that appeared, but we never went out to the fields to read them: I asked, therefore, 'Why should we not read this new book here?' They answered, 'We must take care to let no one know it.' (Each of them had a book, and kept it under his coat). Their fathers had purchased Hebrew bibles at Konigsberg, from the Christian missionary, who presented each of them with a copy of the Hebrew New Testament; and those were the new books they wished me to read with them. But I could not get a view of it till we were removed out of sight from the town. Having made me promise

not to betray them, one of them gave me a copy to read. I opened it, and began to read 'The Book of the Generation of Jesus Christ.' asked, 'Who is that Yayshua Hamashiach, Jesus Christ?' They replied, 'the God of the Gentiles, which you see in every street and high way nailed to a cross, and before which you see Gentiles kneeling and praying.' I made no further observations, but continued to read, and finished the chapter. I was pleased with the genealogy, on account of its Jewish character and, forgetting everything else, I thought I was reading some Jewish authentic book, and liked very well, until I came to the history of the birth of Jesus, when the words Yehovah Ezuz came suddenly to my remembrance, and I began to fancy that I was reading a soul-destroying book. I thought, assuredly, Satan's devices are insurmountable; and I felt so uneasy and guilt for reading that book, that I was almost beside myself. I threw the volume on the ground with horror, crying to my companions, "Satan has succeeded in making you his tools, in order that you may mislead me from God's truth, and fix my attention on the god of the Gentiles, which can neither speak, nor hear, nor see, &c. Away with that book, the destroyer of my peace." When I returned to my room in the evening, I was not able, by any means, to get rid of the thought of the New Testament and of Yehovah Ezuz; moreover, it was the month Ellul, in which all my nation prepare themselves for the great day of the atonement."

The conflict which the mere name of the Saviour thus raised in our author's bosom, after a while, subsided; and he returned to his abstract studies, in the hopes of getting solid peace and satisfaction from them. Six months after, he learned that his two friends, mentioned in the foregoing extracts, had (in Jewish phraseology) become infidels; that is, had embraced the Christian belief. The only effect this news had on Mr. Margoliouth's mind was, his blessing God for having stopped him in the reading of a book so pernicious, and his confirmed attachment to Judaism. He tells us that, two years afterwards, being on a visit with a relation, he found in his room, when alone, a Hebrew New Testament. He took it up to try if the language were pure, and read a page; but, soon recollecting what he was doing, he drew out his penknife, and cut in pieces the whole book; forming at the same time the terrible vow that he would not, during his life, again look into such a work. The Lord in mercy saved him from the consequences of so wicked an engagement.

Having now completed his literary education, he obtained leave from his parents to travel; and arrived in England in the month of August, 1837. Our author found, to his sorrow, that the English Jews were, in general, semi-infidels, whose society it was impossible to enjoy; and he felt so unhappy that he resolved to return to Poland. From Liverpool he determined to write home, and state his intentions; but the God who had led him on so far was about to fulfil now his intentions of mercy.

"I came to Liverpool on a Friday, when I determined to write to my parents to acquaint them with my condition, and give them an account of the ungodly English Jews, and at the same time

to ask them for money for travelling expenses, in order to return home. Hearing that there was a converted Jew there, Lazarus by name (who is now superintendent of the Liverpool Jewish institution for inquiring and converted Jews), who was of good report even amongst the unbelieving Jews, I determined that I would go and see him, as I wished to take back to Poland a description of English converts to Christianity. We soon began to discuss the Christian doctrines, as contained in the Old Testament. Mr. L. urged upon me to read the New Testament; but I disdained the very name, from the circumstances above-mentioned. I left Mr. L. about ten o'clock on that Friday night, with the intention of leaving Liverpool altogether; for my mind became exceedingly disturbed in consequence of my visit to Mr. L.; for my conversation with him, the New Testament, and Jehovah Ezzaz, were the only objects of my meditation, whether I would or not. I thought, therefore, Liverpool would be a dangerous place for me were I to remain much longer there. Accordingly, I left on the following Monday, with the intention of going to London, and waiting there for an answer from my father, and then returning home. But our thoughts are not God's thoughts. I went as far as Prescott, thinking all the way of the above-mentioned subjects; when, all at once, I determined to return to Liverpool, and read the New Testament thoroughly, and settle my ever-troubled mind on this subject. Accordingly, I came to Mr. L. on Monday evening, and asked him to lend me a Hebrew New Testament. He immediately complied with my request. For three days I did nothing else but read the New Testament, in which time I perused it from the beginning to the end. Now, the reading of the New Testament, as seen from the above circumstances, was calculated to make a most powerful impression upon my mind; and, after three days' reading, I actually could not produce one single objection against it; on the contrary, my mind became filled with objections against modern Judaism. I began to inquire sincerely and prayerfully from the sacred scriptures after the truth of Christianity, and diligently compared the Old with the New Testament; and, in the course of three weeks, I was perfectly convinced that the despised Nazarene was Jehovah Ezzaz (according to the impression I received in my childhood). A short time afterwards, the Lord in his infinite mercies enabled me to feel the efficacy of Christ's atonement; and, being no longer able to remain silent, I went among my Jewish brethren, whenever an opportunity was afforded me, and reasoned with them out of the scriptures of truth, opening and alleging that Messiah must needs have suffered and risen from the dead, and that Jesus of Nazareth was the Messiah. I was introduced to the rev. H. S. Joseph (now missionary to the Jews in England), whose church I attended, and under whose ministry I profited much. He watched my conduct very closely, and baptized me on Good Friday, April 13, 1838."

Mr. Margohouth has since been a student of Trinity College, Dublin; and will, ere long, be qualified for holy orders in our apostolic church; when he will preach Christ crucified, though unto his own nation a stumbling-block.

His work is intended for both Jew and Christian, and we pray God it may be blessed to both. To the former, he would show that the prophet like unto Moses, whom God promised he would raise up for them, is and can be no other than the Lord Jesus Christ; and that, of necessity, they are bound to hearken unto him. He would remind them how frequently they have followed false Messiahs, who led them to destruction; but that here is the true Shiloh of promise, yet, with lamentable inconsistency, they are putting him away from them. To the Christian he commends the Jewish cause, in the entreaty to pray for the peace of Jerusalem; to let her outcasts dwell with him, in his heart, in his hopes, in his supplications.

Poetry.

DAVID AND NATHAN.

(For the Church of England Magazine.)

By Miss M. A. STODART.

SILENT, a king reclined,
Within a stately hall:
He heard the rustling wind,
The fountain's murmuring fall.
Music was on the breeze:
Sunshine was in the sky:
Thoughts meet for hour of ease
Flitted like shadows by.

Visions of days long past,
Of youth's triumphant hour,
The trumpet's mighty blast,
The battle's gathering pow'r;
The din, the stir of fight,
As hostile thousands closed,
Rose o'er the man of might,
While, silent, he reposed.

And dreams of earth and air
Beamed on the poet's heart;
Sweet strains were on his ear,
Bright spirits seemed to start:
He caught the glorious sounds,
The forms of light he knew;
Beyond earth's narrow bounds
His kindled fancy flew.

Within that hall there stood
A stern and silent man;
He came in solemn mood,
His brow was pale and wan;
Yet on that brow was pow'r:
No warning word was given;
He stood, that solemn hour,
A messenger from heaven.

Upon the king he gazed
With firm, unquailing brow;
His hand to heaven he raised,
And then, in accents low,
He told a fearful tale
Of proud oppressive might.
King David's cheek waxed pale,
His glance was fierce and bright:

He read the oppressor's meed,
 It flashed within his eye—
 "The man who did this deed,
 That man shall surely die."
 But over Israel's lord
 A fearful shiver ran,
 As Nathan spake the word,
 And said, "Thou art the man."

And dreadful was the doom
 Denounced upon that day—
 How mourning, death, and gloom
 Should mark his pilgrim way;
 How ties of tenderest love
 Should sever from his heart;
 The sword he'd dared to prove,
 From him should ne'er depart.

O ye with sin who sport
 Ev'n as a gladsome thing,
 Go, stand in David's court,
 And view the stricken king!
 And ye, for sin who mourn,
 Go, kneel to David's Lord;
 No suppliant will he spurn
 Who rests upon his word.

Miscellaneous.

ANCIENT RUINS.—A gentleman who has traversed a large portion of the Indian country of Northern Texas, and the country lying between Santa Fé and the Pacific, states that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the west. He says that, on one of the branches of the Rio Puerco, a few days from Santa Fé, there is an immense pile of ruins that appear to belong to an ancient temple. Portions of the wall are still standing, consisting of huge blocks of limestone, regularly hewn, and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but contains many rooms, generally of a square form, without windows, and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation. The stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description we are induced to believe that it resembles the ruins of Palenque or Otulun. He says there are many similar ruins on the Colorado of the west, which empties into the Californian sea. In one of the valleys of the Cordilleras traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation, and, were it not for the want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what must have been once a large city. The traces of a large aqueduct—part of which is, however, in the solid rock—are still visible. Neither the Indians residing in the vicinity, nor the oldest Spanish settlers of the nearest settlements, can give any account of the origin of these buildings. They merely know that they have stood there from the earliest periods to which their traditions extend. The anti-

quary who is desirous to trace the Aztec or Toltec races, in their migrations from the northern regions of America, may find in these ancient edifices many subjects of curious speculation.—*Texas Telegraph.*

CONFESSION OF FAITH.—The following confession is contained in the pastoral address delivered to the protestant congregation of Colmar, by the rev. L. F. Rauscher, a grandson of the celebrated Oberlin, upon his induction into the ministry of that flock, to which he was translated, after ten years' faithful labours in the ministry of St. Dié, in the department of the Vosges, in France:—"I believe that all men are sinners, destitute of the glory of God, children of wrath, and heirs to death eternal. I believe that all are incapable of saving themselves from the misery in which they are born and live, that there is no salvation for them by any other than by Jesus Christ, and that no other name has been given to man whereby they may have life. I believe that God hath so loved the world that he hath given his only Son, that whosoever believeth in him should not perish, but have everlasting life. I believe that this Son of God, Jesus Christ, is of the same essence with the Father, being the eternal Word by whom all things were created; and that, being true God, he became true man for us, that he might bear our sins in his body on the tree; to the end that, by virtue of his expiatory death, the wrath of God might be disarmed, and our iniquities blotted out. I believe that there is no other means whereby we may appropriate to ourselves the grace and pardon offered by the blood of Christ, but by faith in him; such faith as the Holy Spirit produceth in those who, in the conviction of their transgressions, yearn with a contrite heart for redemption. I believe that we receive, with the pardon of our sins, the Spirit of adoption, which makes us new men, and regenerates us; and that, with God's help, we are thereby enabled to do that which would have been impossible by reason of the law that reigns in our members. I believe that there is a rest reserved for the children of God; and that he who perseveres faithfully unto the end, will receive the crown of life. But I believe as assuredly that there is a hell and place of punishment for all impenitent souls, all unconverted sinners, and all those who refuse to embrace the salvation offered to them in Christ Jesus." "Such is my faith," he adds; "this is the doctrine, to express myself with greater brevity, which has, in derision, been designated a doctrine of blood and wounds; this, the preaching of Christ crucified, which has ever been a stumbling-block to the Jews, yea, to all who rest upon their own merits, and foolishness to the Greeks, who are the wise of this world; this the doctrine of justification by grace and faith, setting aside the merit of works, under whose banner our glorious reformers fought the good fight; this the doctrine so distinctly set forth in the confessions of faith made by our church."—*Rauscher's Autritt's Predigt.*

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 461.—APRIL 30, 1844.

THE CATHEDRAL OF THE ISLES, AT IONA.

No. II.



[Ancient Cross at Iona.]

IONA is about three miles in length, and one in breadth; being placed nearly in a north-easterly direction. The surface is low, rising into numerous irregular elevations, seldom exceeding 100 feet. Its highest hill may be about 400 feet; and it is situated at the northern extremity of the island. Generally indented with small rocky bays and promontories, it, however, possesses at the north-western side a large plain, terminating in a flat shore, composed chiefly of broken shells. Another sandy and low plain, to the east, penetrated by the bay of Marlys, where the bodies of strangers are buried, was anciently, as now, called Threld.

On the approach of strangers to the island, groups collect together, anxious to show the ruins, and to sell felspar and serpentine pebbles, nodules of nephriticus, regarded as charms. These strangers are now very numerous, owing to the facilities

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afforded by steam navigation. At the period when the writer of this article visited Iona, steam had not extended its limits so far; and he has reason to think that the inhabitants were in a more natural state.

The cathedral is cruciform, with a small tower at the intersection of the arms of the cross. The length from east to west is 160 feet, that of the transept about 70, and the breadth 24 feet. "The tower is about 75 feet in height, lighted on two sides: on one by a window, consisting of a plain slab, perforated with quartrefoil; on the other by a circular light, with spirally curved mullions, one of the varieties of the Catherine-wheel window. The shafts of the pillars in the church are cylindrical and plain, like those of the Norman era. They are surmounted by short capitals, often sculptured with grotesque and ill-executed figures; one subject being the representation of an angel weighing a man's good and evil deeds, and separated from the shaft by the corded moulding, which, in some cases, runs also through the walls on the same level. These pillars support ranges of pointed arches, and, above them, a second and smaller tier of arches is perforated on the wall, sometimes circular, and at others terminating in a sort of trefoil head. A kind of machicolated table surmounts the whole." The earliest tomb bearing a date is that of Lachlan Mackinnon, in 1489; and the next, as yet discovered, is abbot Mackinnon's, near the altar, dated A.D. 1500. The inscriptions, which were in Gaelic, are now erased. It is recorded that the hollow spaces of the letters composing this inscription were filled with silver, which, being kept bright, had a very dazzling effect. The tomb-stone of abbot Mc Fingan, in his robes, with the crozier in his hand, and four lions at the angles, in a recumbent position, deserves notice. The stone, supported by four pedestals, about a foot high, bears the following inscription: "Hic jacet Johannes Mc Fingan, abbas de Ji. quit." Opposite to it is a monument of freestone, to the memory of abbot Kenneth, much defaced; also, on the floor, is a figure of an ancient knight.

Contiguous to the cathedral are the remains of the cloisters, and, also, of the college, with stone seats in niches, for the disputants. Here are,

moreover, sacred black stones, on which the chiefs used to take solemn oaths. The remains of the bishop's house, with the grounds and garden still enclosed, are to the north, and near them is the burial-place of Columba.

St. Oran's chapel, sixty feet long and twenty-two broad (supposed to be the most ancient building on the island), is to the south of the cathedral. It is now unroofed. Within it are various tombs, and many carved stones on the pavement. A tomb is pointed out as the grave of Oran, the associate of Columba. In a small enclosure, to the south of the chapel, called "Reilig Ouran," are the tombs of Scottish, Irish, and Norwegian monarchs, with some of the lords of the isles. Most of the warriors are distinguished by the great crusading broadsword across their bodies.

The chapel of the nunnery, also dedicated to St. Oran, is in good preservation: it is about the size of his chapel. There is a small island, called the isle of Nuns, where the recluses resided on the first establishment of the monastery. They were of the order of St. Augustine. In the east end of the chapel is the tomb of the last prioress, whose figure is carved, in alto-relievo, on a slab of black marble, having the figure of an angel on each side. The virgin is represented with a mitre on her head, the infant Saviour in her arms, and above her are the figures of the moon and stars. Round the stone is the inscription—"Hic jacet Domina Anna Domini Ferleta filia, quondam prioressa de Iona, quæ obiit M.DXI. mo, cujus animam (altissimo) commendamus." There are other monuments much defaced.

The crosses of Iona (of one of which a representation is here given) are very striking. A wall, formed by the present duke of Argyll, to whom the island belongs, will give a great protection to the ruins. His grace "derives a revenue of £300 per annum from Iona, which contains about five hundred souls. The inhabitants live by rearing cattle, which they sell in Mull, and by cultivating small 'crofts,' or farms. They also ply the trade of fishermen, when the weather and opportunity serve. Sometimes they import a little oatmeal from Mull; but, with this exception, Iona, though only three miles long and one broad, and chiefly covered with crags, maintains, from its own produce, its hardy population. The schoolmaster has seventy scholars daily. Neither a doctor nor lawyer has yet taken root in the island; but Mull is not more than half a mile distant, and the sound is generally navigable. The new presbyterian church (the Roman catholic faith cannot now number a single adherent here*) is an inestimable benefit to the people, who had formerly only a chance sermon, preached from a

rock or tent, by the clergyman of Mull. As we surveyed the church, and the neat parsonage, and cultivated garden of the minister of Iona, we were strongly reminded of the incalculable advantage which are conferred on such remote places by a national religious establishment. The church forms to the poor islanders a centre of civilization and piety, rational but devout, their guide and stay in all seasons. These are blessings too valuable to be left to chance" (Highland Note-book).

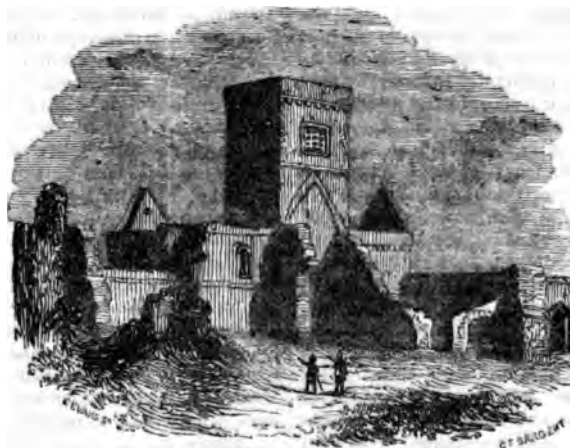
What a proof of the instability and uncertainty of earthly blessings! The inhabitants of Iona the once favoured seat of learning and piety, left to the spiritual tender mercies of the parish minister resident in another island. Of a truth and verity, the neglect of the mental and moral and spiritual condition of the inhabitants of the Hebrides reflects great discredit in some quarter or another. It is most satisfactory to know that there is now much zeal and energy exercised in their behalf, and that they are blessed with the means of grace; for which they are indebted, in no small measure, to the exertions of the late rev. Legh Richmond.

"Within this isle," says dean Monro, who wrote in A.D. 1594, and was a witness of its condition, "there is a monastery of mounckes, and ane other of nuns, with a parochie kirke, and sundrie uther chapells, dotat of auld by the kings of Scotland and by Clandonald of the Iyles. This abbay foresaid was the cathedrall kirk of the bishops of the iyles, sen the tyme they were expulsed out of the Isle of Man. Within this isle of Kilmkill there is a sanctuary also, or kirkzaird, callit in Erische 'Reilig Orain,' quhilk is a very fair kirkzaird, and weil biggit about with staine and lyme. Into this sanctuary there are three tombs of staine, formit like little chapells, with ane braid grey marble or quhin staine in the gavel of ilk of the tombs. In the staine of the ane tomb there is written in Latin letters, 'Tumulus Regum Scotiæ,' that is, tombe or grave of the Scottis kings; within this tombe, according to our Scottis and Erische cronikells, ther laye fortty-eight crowned Scottis kings, through the quhilk this isle has been richlie dotat by the Scottis kings, as we have said. The tombe on the south side, forsaide, hes this inscription—'Tumulus Regum Hiberniæ,' that is, the tomb of the Irland kings; for we have in our auld Erische cronikells that ther were four Irland kingis erdit in the said tombe. Upon the north syde of our Scottis tombe, the inscription bears 'Tumulus Regum Norwegiæ,' that is, the tombes of the kings of Norway; and also, we find in our Erische cronikells, that Coclaus, king of Norway, commanded his nobles to take his boday and burey it in Colmkill, if it chancit him to de in the iyles, but he was so discomfitt that ther remained not so many of his army as wald burey him ther; therefor, he was cirded in Kyles, after he stroke ane field against the Scotts, and was vanquished by them. Within this sanctuary, also, lye the maist pairt of the lords of the iyles, with their lynage; twa clan Leans, with their lynage; Mac Kinnon and Mac Guarrie, with their lynage; with sundrie other inhabitants of the hail iyles, because this sanctuary was wont to be the sepulture of the best men of all the iyles, and als' of our kings as we have said*."

* In 1760, the general assembly of the established church in Scotland appointed a committee to inquire into the state of religion in the highlands and islands of Scotland. The report, as far as Iona was concerned, is as follows:—"The parish of Ross, or what is called the united parishes of Kilfinichan and Kilvicheon, lies on the south-western side of Mull. It consists of two peninsulas, and the island of Icolmkill. * * * It contains 1,200 catechisable persons—but none are papists." The survey made by the general assembly's order brought many most astounding facts to light, as to the religious state of the islands; some of which consisted almost entirely of papists, while in others not one was to be found. Thus in Tiree, with 1,240 catechisable persons, there was no papist; in Cannay, of 292, sixteen only were protestants; in Barra, of 1,100, eighty were protestants; South Uist, of 2,100, only 250 protestants; North Uist, of 1,700, only one papist; in Hebrides, or Harris, in 3,000, not one papist; in Lewis, no papist.

* We hope our readers can construe Scotch. Perhaps our respected correspondent will favour us with a translation.—Ed

At Iona were formerly kept the archives of Scotland, besides many other valuable manuscripts. Iona was added to the see of Argyle by James I. T.



CHRISTIANITY AND SLAVERY IN CEYLON*.

It is a subject of general regret to the missions, that, although in the immediate neighbourhood of a nominally Christian population, scarcely one native family out of a hundred, unless immediately connected with them, abstains on religious principles from the ceremonies and practice of devil-worship. When their wizards, astrologers, and conjurors are converted, they will quit the evil practices, by which the native minds are so extraordinarily worked upon as to render them ignorant and subservient victims to the grossest impositions that ever fettered the spirit of man. This may be calculated on as a certain effect of the gift of Christianity upon the minds of the *soi-disant* magi, who now hold bodies and souls in perpetual thralldom. But, until this grand evil is removed, and by the assistance of the magistracy, wherever it may be needful, in severely punishing all such impostors, the fears of the ignorant natives will not be overcome by merely professing themselves converts to Christianity. The conversion of one greatly-dreaded astrologer and devil-worshipper will do much to reconcile the natives to the power of Christianity over the fies of the evil one, and tend to reduce their fears of the *maha yaka*, or great demon, more than can be hoped for by other means. The caste of *Seppidiwigie Karayo*, or sorcerers, is one of the greatest stumbling-blocks to Christianity that now presents itself, and on its gradual conversion very much depends; for the superstitious natives will never altogether abandon devil-worship so long as its priests have such power over them as to inspire these deluded creatures with the fearful conviction that both their own bodies and the lives of their cattle are at their (the sorcerers') command.... Our missionaries may make proselytes of Singhaliese and Malabars; it they appear to have little or no chance with any of the many thousands of the followers

of Ali and Mahomet, of whom I have not yet heard that they have converted even a solitary individual; but Ceylon has witnessed the conversion of an apostate Englishman to Mohammedanism. The first and most ready Singhaliese converts have been those who anticipated employment in the missionary establishments.

One of the most unlooked-for and extraordinary instances of conversion to Christianity was that of a *Maha Nayaka Oonansé*, or high-priest of Buddha, the peculiar circumstances of which have established claims to attention as matter of history, and will be considered interesting by all who have sincerely at heart the propagation of the gospel of Christ. In the year 1808, Nadoris de Zilva, the head priest of a temple in this district, left Ceylon with eighteen pupils under his charge, to perfect himself in the mysteries of his religion at the grand dépôt of pagan superstition and error, Amerapoor, or the eternal city, the capital of the Burmese empire. Going by way of Madras, he resided there several months, and devoted himself to the study of the Sanscrit language: from thence he proceeded to the capital of Ava, where he perfected himself in all the dogmas of Buddhism; and at length, among other marks of royal favour, his "golden-footed majesty" conferred on him the high-priestly title of "*Maha Nayaka Oonansé*." Having returned to Ceylon, this highly dignified priest resided some time at his former temple in this district, occasionally visiting other Viharés and Bana Maduwas, or places for reading the history of Buddha's incarnations. His fame for morality and profound knowledge of the Buddhist mysteries and mythology, made the "*Maha Nayaka Oonansé*" the more conspicuous; when, about the time of the first translated portion of the New Testament into the Singhaliese language being circulated, he displayed a most anxious and restless curiosity to become acquainted with the religious tenets of the European Christians, as contradistinguished from the Portuguese Christians of Goa, upon the coast of Malabar; or, in other words, of the Roman catholic mission of the Oratorio of San Felipe de Neri. Having succeeded in attaining his first

* We regret that we have not ere this been able to draw our readers' attention to the very interesting "Recollections of ylon," by the rev. James Selkirk." Hatchards, 1844, a volume, the production of a laborious missionary, which we heartily recommend. We shall shortly insert some extracts.—Ed.

object—namely, a Singhalese copy of the New Testament—he devoted himself carefully and exclusively to its study. The vast difference between the plain and simple doctrines of Christianity and the confounding medley of the mythology of Buddha, became so apparent, that his desire was augmented in proportion as conviction arose; and he has repeatedly assured me, that he thought “every hour a day,” after he had determined to seek additional information, before he accomplished his wishes by an interview with the Wesleyan missionaries, from whom, as well as from the late archdeacon, the honourable and venerable Dr. Twisleton, who was their zealous supporter and firm friend, the anxious candidate for conversion received the most cordial assistance and every requisite information in regard to the essentials of divine revelation. The result, which, upon becoming public, spread like wildfire from temple to temple, and from hut to hut, was, that the Maha Nayaka Oonansé, with one of his pupils, after a long and deliberate comparison of the Christian with the Buddhist doctrine, abandoned at once their saffron-coloured robes of priesthood and the delusive dogmas of paganism, and ardently embraced Christianity. This high convert was received into our church by the baptismal ceremony, and named George, after his godfather, the rev. George Bissett, the governor’s brother-in-law and private secretary. The other godfather was the rev. William Harvard, Wesleyan missionary. In this case, it was no ignorant man of humble degree who had been inveigled into apostasy from the faith of his fathers; no boy who had been entrapped into Christian baptism before his reasoning faculties had attained their meridian; no poor native who had nominally become a Christian, for the sake of a situation in a missionary establishment; but a high-priest of Buddha, upon whom the cheering ray of Almighty favour had so pre-eminently displayed itself; a man of science and education, an adept in all the dogmas of the Buddhist mythology, and revered almost to adoration by his brethren; with whom, notwithstanding his conversion, their former high-priest’s reputation lost nothing in point of respect. and other converts among the priesthood soon followed the example of the Maha Nayaka Oonansé. The then governor, sir Robert Brownrigg, conferred the title and sword of a Moodliar upon the eminent convert, who subsequently perfected himself in English, and showed himself indefatigable in assisting to translate the Old Testament into Singhalese.

The following remarks on the state of Ceylon are from the “Gentleman’s Magazine” for February* :—

“The ecclesiastical establishment at Ceylon includes the clergy of the established church and the consistory of the reformed church of Holland. This last consists of four elders and six deacons. Of the Christian missions, that of the Roman catholic mission, of the Oratorio of San Felipe de Neri of Goö, is the most ancient. The Portuguese take credit for being the first to introduce Christianity into Ceylon; but Mr. Bennett says that they were preceded by the Russian missionaries of the Nestorian churches, and that the functions of religion were performed by priests ordained by the

archbishop of Sileucia; but of such churches no record is now extant in the island. The chief residence of this mission is at Santa Lucia, near Colombo; but the immense tract of country from Tagalle to Bathioloa, where devil worship reigns paramount, is destitute of the means of acquiring the gospel. The mission estimates its converts at 150,000, for which number there are only seventeen missionaries. But the Roman catholic churches in Ceylon are very poor and mean, compared to the splendid cathedrals in other countries, dedicated to the same worship. The reverend fathers of this mission are subjects of the queen; they superintend 118 schools, and are humane, pious, charitable to the poor, and hospitable to the stranger. The first British mission was that of the baptists, in 1812. There are but two missionaries, with five native teachers. The Wesleyan mission was established in 1814. These missionaries minister in the Hindoo, Portuguese, Singhalese, and English languages. This is limited to eight missionaries and fourteen assistants, who have the management of the education of nearly six thousand scholars. Mr. Bennett says, ‘Never did the ministers of the established church do themselves greater honour than by the manner in which they, collectively and individually, extended the right hand of Christian fellowship to the Wesleyan missionaries, on the first establishment of their mission, in 1815. This laid the foundation of that long-continued and existing cordiality, which the government appeared desirous of encouraging; for, when the Wesleyan chapel was first opened at Colombo, the governor, sir R. Brownrigg, with his family, the clergy of the established church, and the majority of the civil and military officers, were present.’ The American mission was first established in 1816, in the northern parts of the island, and Mr. Bennett speaks highly of it. This mission occupies seven stations in the northern province, to which its attention was exclusively directed. Although late in the field, the church mission was established in 1818, and has distinguished itself for its zeal in promoting native education. Occupying four stations, and having but nine missionaries in holy orders, they are assisted by about a hundred native teachers. In their schools are about 2,000 boys and 400 girls; the tracts they have distributed amount to 420,000. The whole of the scriptures and the common prayer-book have been translated into Singhalese, besides religious tracts and elementary school-books.

“That Asiatic slavery should still exist at Ceylon, while the African negro is altogether free to work or to be idle, as may suit his inclination, certainly appears a very anomalous kind of legislation, and hardly consistent with one sound and substantial principle of humanity. But, certainly, it appears that, in the census of the population of the island, taken in 1835, the number of slaves was 27,397, including 14,108 males, and 13,289 females. To the eternal honour of the humane Dutch and native proprietors in the Singhalese districts, Ceylon was the first and only colony, under the British flag, to make a voluntary concession of prospective slave-property to the principle upon which the imperial legislature subsequently acted. The chief justice (sir Alexander Johnston) had only to suggest a plan to the slave-

* It is almost needless to say that we cannot agree in all the sentiments expressed in this extract.—ED.

proprietors, to have it adopted. The course which this benevolent and enlightened person espoused, found a strenuous supporter in general sir Robert Brownrigg; and the principal proprietors of domestic slaves, among the Dutch inhabitants and native castes of Colombo, addressed a petition to the prince regent, declaratory of their determination to emancipate all children born of their slaves on or after his royal highness's birth-day, the 12th August, 1816. The author observes, that the reception of this petition was as gracious as the most sanguine philanthropist could have anticipated, and, its provisions having been confirmed by his royal highness, took effect agreeably to the intentions of the petitioners. At that period the domestic slaves were generally much happier than the hired servants or free labourers, whose daily wages never exceeded sixpence for twelve hours' labour; but upon what moral principle the claims of the African slaves should have been considered so very paramount to those of the owners of Malabar slaves in Ceylon, that not one shilling of the £20,000,000 could find its way nearer to that island than the Mauritius, no one has hitherto attempted to explain. Humanity will admit that, if the example set by the proprietors of domestic slaves in Ceylon did not give them a priority of claim, in point of justice, over those of the African slaves, their voluntary relinquishment of the rights of ownership over the issue of their slaves, from the 12th of August, 1816, had, at least, entitled them to an equitable compensation out of the twenty millions of the public money voted by parliament for the enfranchisement of the colonial slaves: but these philanthropic individuals, instead of sharing in the public grant, are now doubly burdened, through their own humanity; for, by slavery continuing until death shall have carried off the present number of domestic slaves, they are bound to support the old and feeble, and, consequently, useless individuals, without receiving any allowance whatever for their maintenance; little chance of obtaining relief by selling their rights as owners, because few will purchase under these circumstances; and no succession of service to anticipate from the offspring of the slaves whom they are bound to maintain."

Ceylon had no agent in parliament to advocate either the claims of its slave-proprietors, or of the slaves themselves, or surely the noble conduct of the Dutch inhabitants, burghers, and native castes of Ceylon, who had set such an example of humanity, and, indeed, of deference to the call of the nation, would not only not have been overlooked, but have been deemed entitled to a fair and adequate compensation, and the Asiatic slaves of Ceylon to an equal right of emancipation with their African contemporaries of the West Indies and Mauritius. For the sake of justice to the one, and of humanity to the other, I hope it is not even yet too late for their relative claims to be considered and admitted by the British legislature.

SHORT READINGS FOR FAMILY PRAYERS.

No. XIV.

BY THE REV. HENRY WOODWARD,

Rector of Fethard, Tipperary.

JANUARY 27, ST. JOHN THE EVANGELIST'S DAY*.

St. John, whose festival is this day celebrated, was, in a peculiar manner, the apostle of love. He was the disciple whom Jesus loved, and was admitted to the closest intercourse with him: he lay in his bosom, and was unto him as his own familiar friend. John, having loved his Saviour through all his trials and temptations, "loved him unto the end;" and, as a "brother born for adversity," took his station near the cross on which the good shepherd gave his life for the sheep. It was amidst the agonies of that cross, that the blessed Jesus gave the last and tenderest proof of his affection, which the apostle himself describes with such touching simplicity: "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 26, 27).

Recast and formed in the image of that God who is essential love, it had been no wonder if, in a scriptural, not a natural sense, this saying had gone abroad among the brethren, that that disciple should not die; for the great principle, that "charity never faileth," that love never dies, is the truth on which St. John delights to dwell as his chosen topic and his favourite theme. To believe, to love, and to live, seem with him to signify the same thing. He seems to have felt the quickening pulse of immortality in his own breast, and to have realized in his own soul the truth of our Saviour's emphatic words—"This do (that is, keep the law of love), and thou shalt live."

It is remarkable how this preacher of love has continually in view that glorious truth, that religion is the dawn of eternity, the morning of an endless day, the beginning of an everlasting life; so that the spark once struck in the soul will never be extinguished, the sun once risen will never go down. Thus, with him, the great transition from a mortal to an immortal state, is not at the hour of natural death, but at the moment of conversion, at the instant when the soul first hears the voice which says—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." I shall cite a few passages in which this important truth is stated:—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever" (vi. 51). "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (xi. 25, 26). "And this is life eternal, that they might know thee the only true God, and Jesus

* We should be sorry to defer this interesting paper till St. John's day, 1846; and, therefore, though its location looks anomalous, we insert it here.—Ed.

Christ, whom thou hast sent" (xvii. 3). "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). Abundantly more might be quoted from this apostle—more, I will venture to say, than the whole of scripture beside contains—in proof and maintenance of this heart-cheering truth; namely, that, if we be now alive to God, we shall never die; that no dark line of separation lies athwart our onward path; that no Jordan interposes between the soul and the soul's eternal rest; that the veil of the temple has been rent in twain; and that the way is opened into the holiest, by the blood of Jesus. What can be more reviving, more transporting, than this thought? Love, the easiest, happiest exercise of the soul—the heaven for which our hearts were formed—is but another name for deathless, endless life. How blessed, how blissful, must that eternity be, into which we are launched by a transition so gentle, so soothing, and so tranquillizing to the soul!

LORD'S DAY DESECRATION IN THE METROPOLIS.

[The desecration of the Lord's day in the metropolis and vicinity cannot fail most deeply to affect every Christian mind; and the following address, by Mr. Abdy, is indeed well-timed. It is no great distance of time since circumstances, on a Sunday morning, led us to walk through the very locality to which he refers, and we can give our decided and unflinching testimony to the correctness of his statements. Notoriously, shops of various descriptions are opened the whole of the Lord's day; markets for the sale of food: streets teem with the purchasers and venders of old clothes. In some places the scene presents the aspect of a fair. Who are to blame for this? The parochial clergy? Of course—at least, so says the opponent of our church establishment. And yet it may be said most truly, that, whatever different views the clergy may maintain, who reside in or near the metropolis, they all agree in this, that something must be done, legislative or otherwise, for the due and proper observance of the Lord's day; that the present system of things cannot continue. And yet, really much pity must be shown to those who thus desecrate the Lord's day. Kindly, affectionately, and strongly they should be reasoned with. But there are many agents afloat, to lower its solemn obligations. The cry of puritanical cant is constantly raised against those who would keep the day holy. The infidel and licentious press, of course, deride the notion of its sanctification. Socinianism, though certainly at low water mark, will do the same. The *Catholic* (Romish magazine), of February, deeply deploras the, puritanical objection of most English protestants to card-playing and music on Sunday. More or less, all such statements do harm. They materially impede the efforts of those who would urge the claims of the Lord's day. A gloomy, an austere, a morose Sunday is not to be endured. But to the true Christian it is not a fast but a feast; and how joyous is that spent in the house of God's sanctuary, where the children of Zion rejoice in the worship of their king! How happy that soul which has been refreshed with the repeated declarations of the free and full salvation

which is in Christ Jesus! The voice of joy and of rejoicing is in the dwelling of the righteous.—ED.]

TO THE INHABITANTS OF ST. JOHN, SOUTHWARK.

SOME few years have passed since I last sent round one of these little silent messengers—a mode of communication by which alone, in this populous parish, I can hope to reach many of its inhabitants. The object of these pastoral addresses is to assure you that, as your minister, I am very anxious for your spiritual welfare—rejoicing over those whose faith and practice give testimony that they are the true servants of God, and grieving over those upon whom religion has not gained a holy influence; and (alas! with sorrow I say it) the cause for grief is much more abundant than for rejoicing; for religion can never be said to have gained its due influence over you, if any one of its first fundamental rules and duties be systematically disregarded, and a bold defiance bid to it. Whenever a person lives in the habitual violation of any one of God's commandments, it is a positive proof that there is no true fear of God before his eyes: he may flatter and deceive himself, and think himself safe, but he is all the while in the certain road to ruin—to ruin of soul and body.

Observance of the Lord's day, as a day of cessation from trading and worldly pursuits, is one of those first fundamental rules of religion: neglect and despise the fourth commandment, and all pretences to religion are vain and hypocritical—the sabbath-breaker is in the certain road to ruin. I have, in many of my former addresses, alluded to this important subject; and I am compelled to allude again to it, not only because the evil still exists and is increasing, but because of certain proceedings which have recently taken place in that part of the parish situated in Bermondsey-street*. Great were the hopes of every well-disposed person in that locality, that the efforts, made by those whose official station bound them to make them, would have been attended with success; and success would, I am persuaded, eventually have followed, had not those efforts been abruptly suspended. On those who have caused this suspension, a heavy responsibility to God and to man rests, of which hereafter a solemn account must by them be rendered at the judgment-seat of Christ.

But the matter of Sunday trading, whether by buyers or by sellers, rests just where it did. Man may refuse or neglect to exert the authority with which, for the public good, God has invested him, "for the punishment of evil doers;" but his holy laws remain unaltered—they vary not with the caprices of men, nor change with the ever-shifting maxims of the age; and, therefore, in my spiritual character as your minister, I feel it to be my duty, after what has occurred, to warn and to exhort particularly the inhabitants of so much of Bermondsey-street as lies in St. John's parish, and generally the parishioners throughout, of the great sin and danger of neglecting and profaning the holy sabbath of their God.

And why? for what cause, dear friends, is the sabbath commanded to be kept holy? It is commanded for man's good. "The sabbath was

* Reference is here made to the non-prosecution of obstinate offenders. The writer is convinced that in certain localities nothing but the enforcement of the present or an amended law against Sunday trading, will suppress the evil.

made for man ;" for man's temporal no less than for man's eternal good. This is the twenty-first year since I became rector of the parish ; and, after a somewhat accurate observation of passing events during that long period, this is the result of my observation—that, while I have seen shopkeeper after shopkeeper, with whom I have remonstrated for Sunday trading, come into difficulties ; I have, without a single exception, never beheld this painful sight in any one who, from the fear and love of God, had resolutely closed his shop, and, with his family, frequented the house of the Lord. Neither need we be surprised at the fact ; for it is the assertion of God himself—"Them that honour me I will honour," and of St. Paul, that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." But, true as the statement is which I have just made as the result of experience, I advise no one to refrain from Sunday trafficking merely from this fact ; but let every one rather count the cost, and be prepared to expect (at least for a time) that some little worldly loss may attend the discharge of this bounden duty ; and if, at any week's end, when the proceeds of it are counted up, and the balance being against you, you be tauntingly asked, "What has your religion done for you ? how stands your profit and loss account ?" answer, "Better is a little with the fear of the Lord, than great treasure, and trouble therewith." "What shall it profit a man if he gain the whole world and lose his own soul ?" Yes ; lose his own soul ! here, here is the grand point. Men will not believe it, but the ministers of God must ; and through his aid they will assert, that the soul's salvation is jeopardied—is put in danger—by every one who wilfully and presumptuously breaks any of the divine commandments. Sunday profaners may pass comfortably well along in the crowd ; their numbers may keep one another in countenance ; and their hard speeches against those whom they deem precise and over particular, may even cause a laugh, and excite the merriment of the thoughtless and irreligious ; but let each of these triflers remember that there is such a place as the bed of sickness, that there is such a time as the hour of death, that there is such an existence as an eternity of divinely-inflicted punishments.

These remarks apply not exclusively to one class of the community, but to every class : to the occupiers of wharfs, of warehouses, of vessels, as well as to shopkeepers, or the poor venders in our streets ; though to the former, to those whose position in society gives them an influence and control over others, this further remark belongs—viz., that, while the greatest of men possess not the least privilege over the meanest to break the laws of God, those in a higher station (if they do break them) incur a heavier responsibility : for evils committed by those in our employ, whom we might restrain therefrom, we are as much accountable as though those evils were committed by ourselves. Reading in holy scripture of certain divine denunciations, I tremble for those persons who cause others to sin by connivance ; yea (sometimes, I fear), by their positive commands. While required not to work ourselves on the Lord's day, we are also required not to let our man-servant nor our maid-servant work either ;

and, by consequence, more peremptorily still are we forbidden by God to impose work upon others, by the fearful threat that, if they work not on the sabbath, they shall not work for us on the week-days.

With regard to selling in shops and in the streets on the sabbath day, this evil would at once cease, if people would but act a Christian part, and refrain from buying, which is quite as much a point of duty as to refrain from selling ; indeed, in a certain point of view, buyers are more to blame than sellers : if there were none of the former, there would be none of the latter. Buyers make sellers ; they throw temptation in their way, and, in many cases, cause great mental distress to those who are convinced of the sin of selling, and yet have not resolution enough to resist the temptation thereto. A positive act of grievous oppression it is for any one to say to a poor widow, for instance, struggling hard to sustain her bereaved self and children, "I will have no dealings with you on the week-day, if you refuse to serve me on a Sunday." To any poor widow thus addressed, I say it is a hard and cruel thing to be thus spoken to ; but heed it not, trust God, obey him, have faith in his promises, act resolutely, reject the wages of iniquity, and you will have peace, whatever else you have not. To buyers, I say—I entreat you, do not thus speak, do not thus act ; you know not what a grievous sin you are committing : it is more than enough to have our own sins chargeable upon us—what a weight to have the sins of others added thereto !

But, as my concluding remarks generally to all, I repeat what has been already stated, that the sins of buying or selling, of working ourselves or causing others to work, is an offence not only against the laws of the land and well-being of society, but it is a jeoparding of your own souls, and of the souls of your children, your apprentices, of the entire people of your neighbourhood. To what cause is the demoralized state of our population owing ? Why, to the want of religion : the restraints of religion have no influence. And to what cause mainly is the want of religion owing ? Unquestionably to the neglect of a due observance of the Lord's day : through this neglect the mind becomes completely worldly ; not any opportunities are afforded for the holy principles of piety to be implanted or excited ; the church and its sacred ordinances, expressly appointed for man's moral renovation, are forsaken ; and men live and die, in a nominally Christian country, to all intents and purposes as ignorant of God and Christ, and as destitute of that inward change and "holiness, without which no one can see the Lord," as though they had lived in a heathen land.

Be roused, I beseech you, by these fearful considerations, to a correct view of the subject I have again brought before you. It is not from any personal interest your minister can have in the matter, beyond the deep concern he feels for you as the people committed to his spiritual charge ; and whom, if he neglect to warn, he must expect to have among his accusers at that day, when ministers and people stand at the judgment bar : to be through Jesus Christ absolved, or through impenitency and unbelief to be condemned. Read the following declaration of God to each of his duly appointed ministers, and you will not be surprised at any one of them addressing you as

have now humbly and affectionately endeavoured to do:—

"Son of man, I have set thee a watchman unto the house of Israel. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. iii. 17).

Your friend and pastor,
J. C. ABDY.

The Cabinet.

CRUCIFIXION.—The execution of the Roman governor's sentence fell in course upon the Roman soldiers, and this insured that particular kind of death which our Lord had himself predicted; for crucifixion was not the punishment which the Jewish law appointed for the crimes wherewith Jesus was charged, but it was one which the Romans inflicted upon offenders of the meanest condition, or those who had been guilty of the most atrocious and flagitious crimes. The living body of the sufferer was fastened to two cross pieces of wood, by nails driven through the hands and feet; the feet being nailed to the upright post, and the hands to the two extremities of the transverse beam. In this situation, the miserable objects of this barbarous punishment were left to consume in lingering and dreadful torments; for, as none of the parts essential to life was immediately injured, none of the vital actions immediately impeded, and none of the larger blood-vessels set open, the death was necessarily slow; and the multitude of nerves that terminate in the hands and feet, giving those parts the nicest sensibility, rendered the sufferings exquisite. Such was the death to which the unrelenting malice of his enemies consigned the meek and holy Jesus.—*Bp. Horsley*.*

* From his "Sermons," No. 19, on Matt. xvi. 21, p. 246. For more on the "Torture of Crucifixion," see Ch. of Eng. Mag., vol. xi. No. 290, p. 120.

Poetry.

AN EVENING HYMN.

(For the Church of England Magazine.)

SEE the shadows thickly stealing
O'er the sunny brow of day!
Hark! the bell's deep, solemn pealing
In the air has died away!
Come, ere sleep
Unnerve our vigour,
Let us for protection pray!

From the robber, from the madness
Of the all-devouring fire,
From a troubled spirit's sadness,
From the plague's un pitying ire,
Save us Lord!
Good Lord, deliver!
Thou, whose mercies never tire!

Jesus! Saviour! lowly bending
At the footstool of thy might,
Let thy love, our darkness rending
Robe us in thy garb of light!
Guide us here,
And then for ever
Place us on thy glory's height!

Corpus Christi College, Cambridge.

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BAR TO MARRIAGE.—The government of the principality of Waldeck, in Germany, have given notice, that no licence to marry will be granted to any individual who is addicted to intemperance; or, if he have been so, he must produce proofs that he is no longer a slave to this vice. The same government have also directed that the report made by the ecclesiastical, municipal, and police authorities, upon petition for a licence, the report shall distinctly state whether either party is desirous of entering into matrimony, or is given to intemperance, or of the *Stuttgard Journal*.

THE DEAD SEA.*—There was an awful scene about the whole scene and its associations cannot be forgotten. After united prayer and fasting, we laid ourselves down to rest for the night on the shore of the Dead sea; and soon almost the death hung over us. . . The morning breeze slight ripple on the surface of the stagnant water, which appeared clear and bright. There is a visible action of the water at times, as I judge from the deposit, about a yard distant from the western brink, of small branches of trees, which had been carried down by the rapid current of the Jordan. My friend and fellow-traveller, Mr. Erskine, bathed in the Dead sea, and found himself extremely buoyant. I could not quite attain to the experiment; but I tasted the water, and was impossible to express the intensity of its nature when taken in sufficient quantity, and rendered palatable enough to act upon the palate. It has a most loathsome compound. The first taste is extremely pungent saltiness, and capable of acting on the palate. The other is sheer bitterness, that it seems to penetrate the very mouth. Though I took no more than an alder wine-glass full into my mouth, and did not spit it out, yet my palate was saturated with a sensation remained during the day. I brought home a bottle of this loathsome water, and a sample from the shore.

* "A Pastor's Memorial of Egypt, the Red Sea, Jerusalem, and Holy Land, visited in 1842." By T. Fisk, LL.B., prebendary of Lichfield, &c. 8vo., London: Seeleys.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 462.—MAY 4, 1844.



NOTES OF A TOURIST.

No. XII.

HAWTHORNDEN.

THE castle of Hawthornden, Mid Lothian, is situated on an almost perpendicular rock, on the banks of the river Esk; so near Roslyn, that the tourist can visit it the same day. Its architecture is very massive, particularly that of the keep. Before the invention of gunpowder, it was capable of long resisting the attacks of a hostile foe. During the frequent affrays in the turbulent times of border warfare, it became often a place of refuge.

The rock on which the castle is built contains many singular caverns, excavated in the stone. The entrance to these is in the perpendicular side of the precipice, at a great height from the surface of the water. There is a descent of twenty-seven steps cut on the face of the rock, from the lowest of which a board, about five or six feet in length, is laid, so as to reach the last of eight

VOL. XVI.

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Dr. Stukeley, in his "Itinerarium Curiosum," says: "Within the entrance of the cave, on the left hand side, in the rock, there is a long and narrow passage, to which there is an ascent by two steps, 'called the king's gallery.' Its length is seventy-five feet, and its breadth six. Near the upper end of it, cut in the rock, is a narrow dungeon, called 'the king's bed-chamber:' wherein, they say, king Robert Bruce found refuge from his foe."

"And still amid their relics old
His stalwart sword they keep,
Which telleth tales of cloven heads
And gashes dire and deep;
While, sculptured in the yielding stone,
Full many a niche they show,"

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"And still amid their relics old
His stalwart sword they keep,
Which telleth tales of cloven heads
And gashes dire and deep;
While, sculptured in the yielding stone,
Full many a niche they show,

Where erst his library he stored
 (The guide-boy told us so),
 'Slight need had he of books, I trow,
 'Mid hordes of savage men,
 And precious little time to read
 At leaguered Hawthornden."

MRS. SIGOURNEY.

Most of the remaining caverns are either unknown or inaccessible. There is one, however, "the Cypress Grove," wherein it is said the poet Drummond composed his verses. Sir Walter Scott says "the ancient excavations, there can be no doubt, from their amazing strength and difficulty of access, have been occasionally used by thieves and robbers, and sometimes by those who have stood forward to annoy the enemies of their country. When the English were masters of Edinburgh, in 1338, Alexander Ramsay, a progenitor of the noble house of Dalhousie in the reign of David II., with a chosen company of young men, concealed themselves in the caves of Hawthornden; and, issuing thence, attacked small parties of the English, and plundered their quarters, spreading terror to Edinburgh. Ramsay, by his valour, secured the king's favour; but, having offended William Douglas, knight of Liddesdale, by accepting the office of sheriff of Tiviotdale, which Douglas held, the latter dragged him from his judgment-seat, and, to his everlasting disgrace, immuring him in his castle of Hermitage, suffered him to perish from starvation."

In these dens and subterraneous galleries the covenanters found refuge, when—

"Loud pealing from those caverns drear,
 In old disastrous times,
 The covenanters' nightly hymn
 Upraised its startling chimes.
 Here, too, they stoutly stood at bay,
 Or, frowning, sped along
 To meet the high-born cavalier
 In conflict fierce and strong."

MRS. SIGOURNEY.

In the new work, "Old England*," the editor, in remarking on the nature and purposes of caves discovered under castles and other fortresses, says: "Of a later period than that to which we are referring are, probably, the very singular caves of Hawthornden. Beneath the rock on which Drummond and Jonson sate, looking out upon the delicious glen, whose exquisite beauties would seem the natural abodes of peacefulness and innocence, are the hiding-places of remote generations. Here we are shown the king's bed-chamber, and another cave, whose walls are cut into small recesses of about a foot square, was the king's drawing-room. Here he was surrounded by ample conveniences for arranging the petty treasures of his solitude. Setting these traditions aside, we may reasonably conclude that the caves of Hawthornden were at once hiding-places and store-houses; and it is not carrying our fancies too far to believe that

* Publishing in parts, by C. Knight, Ludgate-hill. Judging from those now published, it is likely to be an interesting and useful work.

the shelved cavities of the rock were receptacles for food, in small portions—the oatmeal and the peas that were thus preserved from worms and mildew."

In the reign of Robert II., Hawthornden, together with considerable estates in the neighbourhood, were confirmed by charter to sir William Douglas, of Strabrook, and remained in that name and family more than two hundred years. In 1598 they were purchased by sir John Drummond, father of the poet. The Drummond family reckons among its ancestry Annabella Drummond, consort of Robert III., and mother of James I. There is at Hawthornden, a sideboard, said to have belonged to that royal pair. It is about six feet in length and three in breadth: its top consists of a dark marble plate: the legs and sides are richly and curiously carved; and it has in various parts the initials of the owners, R. S., A. D. There is also a large walking-stick, with a crook at one end and a pike at the other, said to have belonged to the celebrated duchess of Lauderdale.

The modern mansion-house is the seat of the Walker Drummond family, in whom the whole property is concentrated, by the marriage of the lately deceased baronet, sir Francis.

On the west side of the house are the following inscriptions, immediately over a seat commanding a fine view of the adjacent country: "To the memory of sir Lawrence Abernethy, of Hawthornden, second son to sir William Abernethy, of Saltoun, a brave and gallant soldier; who, at the head of a party in the year 1338, conquered lord Douglas five times in one day, yet was taken prisoner before sunset. Ford, lib. xiii. cap 44." And, "To the memory of William Drummond, esq., of Hawthornden, poet and historian*, an honour to his family and an ornament to his country this seat is dedicated by the rev. Dr. William Abernethy Drummond, spouse to Mrs. Drummond, of Hawthornden, and second son to Alexander Abernethy, of Corskie, Banffshire, heir male of the Abernethies of Saltoun in the year 1784.

O sacred solitude, divine retreat,
 Choice of the prudent, envy of the great!
 By thy pure stream, or in thy waving shade,
 I court fair wisdom, that celestial maid,
 Here, from the ways of men laid safe ashore,
 I smile to hear the distant tempest's roar:
 Here blessed with health, with business unperplex'd,
 This life I relish, and secure the next."

Dr. Abernethy Drummond was many years minister of a chapel in Edinburgh, and one of those who paid their respects to Charles Edward, when that prince held his court at Holyrood-house. But his public appearance on that occasion was a cause afterwards of great vexation, and even of danger; so that he was glad to avail himself of the degree of M.D., which he had taken, and to adopt the physicians' dress then generally used.

* A biography of William Drummond will appear in this magazine.

separated at Peterhead, Sept. 26, 1787, and a few months afterwards he returned to the diocese of Edinburgh; he continued till 1805, when, on the death of the two classes of episcopalians, he resigned the superintendence of the Edinburgh diocese, but retained that of Glasgow. *ibid.* p. 27, 1809.

THOUGHTS ON POETS.

BY J. W. LESTER.

No. I.

BY JAMES HURDIS, D.D.—I.

attention to furnish the readers of the *Church of England Magazine* with a few of some of the modern British poets, that such papers may afford profitable recreation to many. I begin with James Hurdis—a name now often, but deserving of a much better place, here is enough to be found in his rough and ill conceived and carelessly executed justifies us in placing him among the poets who possess no mean abilities. All there is much that will be assuredly forgotten—there are passages which we should be proud to blot out of our English poetry. He is a man of the kindest feelings, and his heart is a spirit of purity and love. In him we find no unwelcome. He was a true lover of his home. He sang not for the apoplexy, but for the glory of Jehovah. His epical poem, and the most popular in its kind, *The Village Curate*; wherein the countenance of a clergyman is described in pleasing, glowing, colours. He possessed the qualities of a poet, and it is such lines as breathe the very essence of poetry. His may have been but simple, they were beautiful in their simplicity. He is a poet only who could have observed life, in quest of prey,

“With sleepy wing,
In the corn-field, studious;
He is a poet who could have noted—

“The grazing ox,
Feasting from the savoury herb
Gathering;

His breast, when in winter ‘the household
The red stomacher,’ as an elder poet

Is a feathery bunch;

It is only who would have described the

the harsh recoil the pebbly steep;

It is only who would say of himself, when
He ended the downs,

It grieves me if the gale be free,
That stand its overbearing gale,
In the tide of air unseen;

It is at the church-yard, would speak of

“Youth, and age,
Mixed in the populous soil,

Till it o’erlooks, with swoll’n and ridgy brow,
The smoother crop below;

and who, in thinking of a church, could bring forward, with a charm of novelty, the oldest and most familiar of all its moral illustrations:

“Say, ancient edifice, thyself with years
Grown gray—howling upon the hill has stood
The weather-braving tower, and silent mark’d
The human leaf inconstant bud and fall—
The generations of deciduous man,
How often hast thou seen them pass away!”

I may notice three conspicuous qualities in the mind of Hurdis, while perusing his poems. The first is his love of nature. He delighted to revel among the luxuries of creation, and to sing of her beauties. To him a peaceful village, with its venerable church, was a lovely scene. And where will any lover of nature find a more entrancing prospect than when, having reached the summit of a hill, his eyes are regaled with the view of a tranquil hamlet, lying amidst trees of the most luxuriant growth, adding their glorious foliage to the sweet picture? What heart thrills not, what eye brightens not, what tongue is not mute in admiration, when a landscape of this serene and beautiful description bursts upon the sight? Hurdis has thus sweetly described the parsonage, with its church and hamlet:

“In yonder mansion, reared by rustic hands,
And deck’d with no superfluous ornament,
Where use was all the architect propos’d,
And all the master wish’d—which, scarce a mile
From village tumult, to the morning sun
Turns its warm aspect, yet with blossoms hung
Of cherry and of peach—lives happy still
The reverend Alcazar. On a hill,
Half way between the summit and a brook
Which idly wanders at its foot, it stands,
And looks into a valley, wood-besprent,
That winds along below. Beyond the brook,
Where the high coppice intercepts it not,
Or social elms, or with his ample waist
The venerable oak, up the steep side
Of yon aspiring hill full opposite,
Luxuriant pasture spreads before his eye
Eternal verdure; save that, here and there,
A spot of deeper green shows where the swain
Expects a nobler harvest, or high poles
Mark the retreat of the scarce-budded hop,
Hereafter to be eminently fair,
And hide the naked staff that trained him up
With golden flowers. On the hill-top behold
The village steeple, rising from the midst
Of many a rustic edifice; ’tis all
The pastor’s care.”

Hurdis felt, with all the beautiful emotions of a poet, the charms of village bells. And, indeed, what recollections do they not recall! what lovely scenes do they not paint! O, then,

“Long let us stray,
And ever, as we come to the shorn mead,
And quit the garden with reluctance, then,
When we behold the smiling valley spread
In gay luxuriance far before us, sheep
And oxen grazing, till the eye is staid,
The sinuous prospect turning from the view,
And all above us, to the left and right,
Enchanting woodland, to the topmost hill—
Then let the village-bells, as often wont,
Come swelling on the breeze, and to the sun,
Half-set, sing merrily their evening song.

I ask not for the cause—it matters not
 It is enough for me to hear the sound
 Of the remote, exhilarating peal,
 Now dying all away, now faintly heard,
 And now, with loud and musical relapse,
 Its mellow changes huddling on the ear.
 So have I stood at eve, on Isis' banks,
 To hear the merry Christchurch bells rejoice.
 So have I sat, too, in thy honoured shades,
 Distinguished Magdalen! on Oherwell's banks,
 To hear thy silver Wolsey tones, so sweet.
 And so, too, have I paused, and held my oar,
 And suffer'd the slow stream to bear me home,
 While Wykeham's peal along the meadow ran."

Thus exquisitely does he write upon a subject which belongs to every feeling soul. And how are we to connect such power with such simple music but by the strength of association? It is certain they possess a great influence over the emotions of most men; and how is this to be accounted for but by their being so closely allied to our nature that the lovely harmony always produces some scene of bygone days, and presents it to the imagination clothed with such sweetness that quite entrances the mind?

There are a few lines on May, well worth preserving:

"How charming 'tis to see sweet May
 Laugh in the rear of winter, and put on
 Her gay apparel, to begin anew
 The wanton year! See where apace she comes,
 As fair, as young, as brisk, as when from heaven
 Before the Founder of the world she tripp'd
 To paradise, rejoicing: the light breeze
 Wafts to the sense a thousand odours. Hark!
 The cheerful music which attends."

How closely allied is May with all that we experienced in youth, our heyday of merriment! Our bosoms then continually heaved to bliss, and our young imagination painted summers more fair than ever bloomed, homes more charming and serenely beautiful than ever existed, companions lovelier than the dawn, and happiness sweeter than sinful beings ever tasted. We thought not of sorrow: pain and grief came not to us.

His lines on the meadow are good; they run thus:

"How gay this meadow! like a gladsome boy,
 New cloth'd, his locks fresh comb'd and powder'd, he
 All health and spirits. Scarce so many stars
 Shine in the azure canopy of heav'n,
 As kingcups here are scatter'd, interspers'd
 With silver daisies."

With what touching sweetness our poet breathes a few notes on the delights of a calm summer's eve!—

"In such a silent, cool, and wholesome hour,
 The Author of the world from heaven came,
 To walk in paradise, well pleas'd to mark
 The harmless deeds of new-created man.
 And sure the silent, cool, and wholesome hour
 May still delight him, our atonement made.
 Who knows but, as we walk, he walks unseen,
 And sees and well approves the cheerful task
 The fair one loves? He breathes upon the pink,
 And gives it odour; touches the sweet rose,
 And makes it glow; beckons the evening dew,
 And sheds it on the lupine and the pea;
 Then smiles on her, and beautifies her cheek
 With gay good humour, happiness, and health.
 So all are passing sweet, and the young Eve
 Feels all her pains rewarded—all her joys
 Perfect and unimpaired."

Evening possesses great charms; and to see the sun sink is passing sweet. A softening tint is thrown upon every object, and the soul bows to the soothing influence. All these are sights calculated to raise the spirit aloft, and to teach it the true importance of the anxieties and disappointments of life. A repose, calm and spirit-like, steals over the imagination, as twilight approaches with her robe to wrap creation in misty gloom. In such an hour the mellowed music of other years rolls upon us in a solemn and majestic strain. 'Tis strange what power a summer's eve possesses over the spirit of man. Our minds seem almost to forget that they are still on earth. But where are words able to express our emotions? The most powerful, when brought to this subject, are meagre and almost worthless.

Nor is Hurd's description of a calm after a mid-day storm less fine. Listen to it; and, as you listen, let fond memory recall those bygone hours when ye beheld the sunny orb break through the universal gloom and cast his light on this lower creation; and then say if the following lines do not paint vividly the sensations that then thrilled your souls:—

"At length the storm abates. The furious wind
 No longer howls. The lightning faintly gleams,
 And the retiring thunder scarce is heard.
 The shower ceases, and the golden sun
 Bursts from the cloud, and hangs the wood with pearls,
 Fast falling to the ground: on the dark cloud
 His wat'ry ray impress'd, in brilliant hues,
 Paints the gay rainbow. All is calm and clear:
 The blackbird sings."

One more illustration, and I will dismiss this part of our notice; and perhaps the following verses are rather suitable to its close:—

"The very world
 Is but a beautiful flow'r, whose sweet leaves
 Still fade to flourish, still revive to die.
 The tide once overwhelm'd it, and the frown
 Of him who made it has its tender branch
 Oft wither'd. It shall perish once again,
 E'en to the root, and yet revive and live."

THE LATE REV. HENRY BLUNT*.

"A RIGHTEOUS man has perished"—a merciful man has been taken from the evil to come. A Christian family has lost its head: such a father—such a husband—such a companion, adviser, friend! A parish has been bereaved of a godly pastor and a faithful preacher; the church has been deprived of one of its highest ornaments; the world has lost a faithful monitor, and I have lost my oldest friend. When I mention the name of Henry Blunt, many will be prepared to appreciate the loss which we have sustained. Perhaps I may, in some respects, be considered to have a peculiar claim to raise a tribute of affection to my departed friend, since no less than thirty-four years have rolled by since my intimacy with him commenced. There have been intervals in our subsequent lives, when, for a while, we have lost sight of each other, but our friendship has never been dissolved until now. We were schoolfellows and companions in our early days; and this part of his history should be peculiarly impressive and instructive to the young. There are instances of

* From a Sermon by the Rev. F. Close, of Cheltenham.

persons who were thoughtless, and even vicious in their youthful days, who have been subsequently converted, and have become useful members of society, and even ministers of the gospel of Christ. But more frequently it happens that those who are moral, studious, obedient, and amiable in their younger days, grow up to be lights of their generation. Thus, in scripture, we read of Joseph and Samuel and Daniel and Josiah and Timothy and others: and thus it was with my departed friend. He had not, indeed, the spiritual advantages which are possessed by many, nor was this early period of his life marked by distinguished piety—but he was always strictly moral, studious, and extremely amiable. He was a general favourite alike with his teachers and his companions, a guileless being—every boy who knew him loved him. He was always of delicate frame, and rather feeble in person, but he exercised an extraordinary influence over other boys. The nascent talent, afterwards more fully developed, even then discovered itself: his powers of description and narrative rivetted the attention of all who listened to him; and his schoolfellows were willing to oblige him in any thing upon the condition that he would thus amuse them. Many still live who can attest the accuracy of my present statement. I lost sight of him for three years before I went to the university; there I found him, still the same amiable, virtuous, and interesting person—and likely to distinguish himself in academic honours. This he did in 1817, when he took his degree as ninth wrangler, and bearing also a high character for classical attainments. The following year he was admitted into holy orders. Retiring to the country village of Clare, in Suffolk, he devoted himself to the work of a parochial minister; at the same time receiving a few pupils into his house. It was here, in the conscientious pursuit of his spiritual duties, that a change passed over his opinions and his heart: without any human instructor, by the light of God's own word and Spirit, he was guided into those truly scriptural, evangelical, and protestant principles which he subsequently maintained with so much steadfastness, and so much purity and talent. As these principles deepened in his mind, he was impressed with an earnest desire to devote himself more exclusively to the blessed work of an evangelist; and, though the most flattering prospects opened before him in the way of pupils, and several persons of distinction were anxious that he should educate their sons, he declined all these tempting offers, and entered on one of the most extensive and laborious parochial cures in the vicinity of the metropolis. This was in the opening of the year 1824. From that time our intimacy ripened into closer friendship; and I have subsequently had the privilege of enjoying his confidence to the sad moment of his departure from among us.

As curate of Chelsea, his indefatigable zeal, his attractive manners, his persuasive simple eloquence, and his scriptural fidelity, soon attracted the attention not only of his parishioners, but of many others; and at length, in the year 1830, greatly to the satisfaction of a numerous and attached people, he was presented to the new church of the Holy Trinity, Upper Chelsea. There his character, his principles, and his peculiar talents fully displayed themselves: for five years he

pursued a course of unrivalled usefulness; drawing around him the most influential congregation in London or its neighbourhood. Nobles, peers, commoners, tradesmen, and the poor, alike hung upon his fascinating discourses. And what was their peculiar charm? His manner was calm and sedate; his voice was feeble, yet wherever it reached it rivetted attention; there were no high flights of eloquence, no rhetorical flourishes, no meretricious embellishments—certainly no puerilities, nor conceits—he never stooped to such means to produce a momentary effect. The charm of his preaching was its simple truth, its evangelical fidelity: he preached the truth in love; he was affectionate, earnest, persuasive; his style was chaste—I might almost say elegant—and he had a singular power of adapting the word of God to the peculiar habits, feelings, and circumstances of his auditors. Abstract truth by the touch of his pen became a living and practical principle, comprehensible and individual, so that each man felt himself addressed. Wonderful, certainly, was his success at that period; and few men could have sustained the weight of applause which was laid upon him, with such unaffected modesty and humility, as he did. But how inscrutable are the ways of God! Just when hundreds of the great and the noble were crowding around him—not only in his church, but in his more private and domestic instructions (for no one despised the character of a mere popular preacher more than he did, and no one took a higher standard of parochial and daily labour)—just then it was that it pleased God, in his inscrutable providence, to suspend him in the midst of his usefulness. His frame, always feeble and delicate, gave way to his incessant labours; and the seeds of that fatal disease which has at length carried him off, then made their too evident appearance. I rejoice that I have preserved a most beautiful letter which I received from him at that interesting period; a letter which displays his mind and spirit, his glowing love and faith and hope, his ineffable peace, and his profound humility, far better than any language, however eulogistic. It was dated from Brighton, Nov. 7, 1835, when he was on the eve of seeking the milder climate of Devonshire, for the winter. I give it here almost entire. I force the privacy of Christian friendship for the good and comfort of the church of God.

"MY DEAR FRIEND,—I feel your very kind and affectionate letter much. I assure you I did not need you to remind me of your valued promise, for it has been often, and more especially of late, upon my mind. My state of health, however, is probably what would be called not one of immediate danger; that is, by God's blessing, upon the mild climate of Devonshire (we hope to go to Torquay next week) I may creep through the winter; but the disease in the lungs is considered by the medical men too far established to allow them to speak confidently of any lengthened period; the symptoms having now, without a single day's intermission, lasted since this time twelvemonth. I merely mention this because you desire to know exactly how I am—and yet, after all, it does not tell you; it says how the body is, but, thanks be to God, the body is not I. I can truly, and I trust gratefully say, that I never was better; that in the fullest enjoyment of Chelsea work (and you know something of what that

feeling means) I never experienced such unbroken peace and uninterrupted comfort. I do not even want to be 'up and doing,' which for me is wonderful, but I am content to be laid aside, and to be taught what I have been long teaching.

"It was an often expressed desire of mine to die in the midst of my work, but I now feel glad that the choice was not left to me, and am truly thankful for the quiet season which I hope by God's mercy lies before me.

"I trust that both you and I, my very dear friend, have long known something of the value and of the strength of the promises, but even you can, I think, hardly tell what adamant I find them now: I think of death, and for a moment tremble; and then of him in whom we are made more than conquerors, and really I am almost surprised to find how entirely the sting of death is drawn. I am afraid of presumption; and, perhaps when I come into close quarters with the great enemy, I shall find him more powerful than I feel him now. And yet I cannot think it: to be in Christ—O, the blessed reality!—is and must be 'the strong tower'; and, seeking all in him, I am perfectly satisfied that I shall find all in him, all both in time and eternity.

"But I have written more than my medical advisers allow me, and yet I could write sheets on my present feelings; however, they are only what you have witnessed in hundreds, as I have myself, and often in the weakest men, women, and children in our Redeemer's family, so entirely is it 'not by might, nor by power, but by my Spirit, saith the Lord of hosts.'

"Pray for me, that my present feelings may be maintained; more I do not ask on this side heaven.

"I have been so entirely interdicted from letter-writing, as too exciting, that few things but the affectionate and urgent kindness of the oldest of my friends could, I believe, have drawn forth a reply.

"Believe me ever, my very dear friend, yours faithfully and affectionately, HENRY BLUNT.

"26, Regency Square, Brighton.

"Nov. 5, 1835."

Such, my friends, was this good man's preparation for death eight years ago; during that chequered period of his life which has since elapsed, he has only at times been able partially to resume his labours. But his Lord has showed that he had not forgotten his faithful servant; for then it was that a distinguished nobleman, unsought and unasked, presented him with the rectory in which he has spent his declining years and drawn his last breath. He is now no more! And how did he die? How interesting to the Christian are the dying moments of a good man! That little cloud of fear which he seemed to anticipate in the nearer approach of death, was entirely dissipated, and the words of my text are a perfect picture of my dear friend's last moments—"He has entered into peace. They shall rest in their beds, each one walking in his uprightness." On Wednesday, July 19, he became suddenly worse: he laboured under great bodily suffering then, which was not generally the case during his long illness. At the close of that day he exclaimed—"Great bodily suffering, sometimes agony, yet all is peace, perfect peace, remember that; I am enjoying it now, *I know I shall throughout eternity*; there is no cloud, no doubt on my mind—God is all-suffi-

cient." And then he repeated with great fervour, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." "Yes," he added, "this is a faithful saying, or what should I do at this hour?" On Thursday morning early, he was so feeble that he could not speak, but he waved his hand in token of farewell to his friends; and, drawing his breath heavily twice, his spirit departed. So calm was his departure, that the hand which was beneath his head never moved. He fell asleep in Jesus. "He rests in his bed;" his winding-sheet is wrapped around him; the habiliments of death are upon him; the coffin has not yet closed over him; but I have heard that his manly countenance never looked more calm, more benevolent. He will soon sleep in the grave, and there will he remain until the last trumpet sounds, and then he shall leap forth from his prison-house, at the joyful summons of his Lord! His "spirit now walks in its uprightness;" sweet, high, and holy, is the intimacy he enjoys; he holds converse with Abraham, Isaac, and Jacob, and all the dead who have died in the Lord.

JUDEA IN 1843*.

THE JEWS AT HEBRON.

WE then left the Jeshiba and went into the German synagogue, where the service was not concluded: we were just in time to be present at the benediction given by the priest, who stood before the shrine, with his face towards the people, which he kept covered with his tallith or veil, which they use at prayer-time. He blessed the congregation by using the words, "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Numbers vi. 24-26). This blessing can only be given by a lineal descendant of Aaron; and, if no son of Aaron is in the congregation, the blessing cannot be given, as no other dare take this office upon himself. In Germany and in Poland the blessing is only pronounced on great festivals; but the Sephardim pronounce it every day, and from them the German Jews in the Holy Land have adopted the same custom. When service was over, the clerk of the synagogue knocked three times on the reading-desk to command silence, and then said, "Rabbi N—— invites the whole congregation to his house to take some refreshment." We inquired why this was done, and were informed that he had just bought a new house. He thus followed the example of king David, who also invited all Israel when he brought the ark of the covenant to the city of David. We asked whether we were included in the invitation: they replied in the affirmative, and we went to the house of rabbi N——, and sat down among a number of Jews and Jewesses. After partaking of the rabbi's hospitality, we returned home. The bishop gave away several tracts, a Syriac New Testament, and a copy of "The Old Paths." I had also given away several tracts, and a Hebrew New Testament. Afterwards I went out again; and, seeing several Jews sitting, I addressed them, and gave them some tracts;

* From the Journal of the rev. F. C. Ewald.

when I left them they followed me, and asked for a New Testament, which I gave them.

About three o'clock we went again into the synagogue, to be present at their prayers. After service we addressed them again, and found the same willingness, on the part of the Jews, to enter into discussion as in the morning. Whilst conversing, I observed a form of prayer hanging over the reading-desk: I went near, to examine it, and found it to be a prayer offered up for sir Moses Montefiore and his lady, in the following words:—"He who blessed our holy fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless, keep, preserve, and strengthen sir Moses Montefiore and his lady, Judith Montefiore; may they be blessed with the holy blessing from God, with long life, and with every other blessing: this we beg through the merits of thy holy law, through the merits of the fathers (namely, Abraham, Isaac, and Jacob), through the merits of the mothers (namely, Sarah, Rebecca, Leah, and Rachel), through the merits of all our holy men and teachers, through the merits of Jesse the father of David, of Abner the son of Ner, of Uthheal the son of Kenes, who constantly protect us." The Jews believe that Jesse the father of David, Abner the son of Ner, and Uthheal, who are buried in Hebron, never committed any sin, and died only in consequence of Adam's transgression: they believe, therefore, that these three are the protectors of the Jews at Hebron. Having read this, I turned to some Jews, and said, "This is idolatry: you believe that dead men are your protectors."

They endeavoured to defend this opinion expressed in the prayer, and a warm discussion ensued between the Jews, the bishop, and myself. At last one stepped forward and said, "We must plead the merits of our holy ancestors, if we wish that God will hear us; for we are sinners, and have no merits."

I replied, "You are perfectly right: we are in want of an intercessor before God, if we wish to be heard; but we must then take refuge in that Mediator who is pointed out to us in scripture." I opened my bible, and read the fifty-third of Isaiah: several listened attentively. I added, "This is the man through whose merits we are accepted, through whose stripes we are healed; and, if we believe in him, we shall have forgiveness of our sins, and be accepted of God."

One replied, "You say we ought not to plead before God the merits of our holy fathers, and yet we find that Moses did so. When Israel made the golden calf, Moses prayed to God to remember Abraham, Isaac, and Jacob."

I replied, "Yes; Moses said, 'Remember Abraham, Isaac, and Israel, thy servants, to whom thou sweardest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.' Moses did not plead the merits of the fathers, but reminded God of the oath he had sworn, to give to the posterity of Abraham this land for a possession." They could not gainsay this truth. We again distributed several tracts: and several Jews asked me for my name, and place of residence in Jerusalem, and promised to call upon me when they went there.

Having left the synagogue, I met several Jews

outside, with whom I conversed for some time. Whilst walking about in the narrow streets in the Jewish quarter, a Jew came to me, and asked for a New Testament, and other books: I told him I had none with me; but, if he would come to my lodging, I would give him what he wanted. Night coming on, I again went into the synagogue, to be present at the last service of the day, which is called *Moza Hashabath*. The synagogue was quite dark, as they could not yet light the lamps. They said the 144th psalm, afterwards the 67th psalm, and then the blessing which Isaac gave to Jacob; next the blessing which Jacob gave on his death-bed to the sons of Joseph, and, after that, the 28th chapter of Deuteronomy to 15th verse. Lights were now brought into the synagogue; the reader had a glass of wine placed before him, over which he pronounced the blessing, and then drank it. The women all the time stood outside the synagogue, but, during the prayer, which the reader now said, "Blessed be thou, O Lord our God, Creator of the world, who hast created the light of the fire," they rushed in, approached the shrine where the five books of Moses are kept, which they touched with both their hands, and afterwards put them on their faces. Thus finished the service of the day.

When I came home, the Jew above-mentioned called for the New Testament, and for a copy of each tract I had with me: he said he would read these books, and see what we had to say in favour of Christianity: he also asked for my name and residence at Jerusalem, promising to make an effort to see me there.

SUPERSTITION IN ANTIGUA*.

THERE are also several mysterious rites current among the negroes, on which they rely to find out a thief. One of these trials by ordeal is thus performed: They procure some of the leaves of the "flower-fence," or "Barbadoes' pride" (called by the negroes "doodle doo"), and lay them in a heap, in some peculiar manner, with a black dog (not a quadruped, but a small copper coin, of about three farthings sterling, current in this island a few years ago) in the middle. They do not tie this bundle together, but, by the manner in which it is placed they are enabled to raise it to the neck of the suspected person without its falling to pieces. The accused is then to say (holding the bundle under their throat at the same time), "Doodle doo, doodle doo, if me tief de four dog (or whatever it may be that is missing) me wish me tongue may loll out of me mout." If nothing takes place, the person is innocent; and the charm is tried upon another, until the guilty one's turn comes, when immediately their tongue hangs out of their mouth against their will. There is another curious way by which the negroes endeavour to recover their stolen property. For example: if they lose a fowl or a pig, or indeed any other article, and they suspect it is stolen by their neighbours, they walk up and down the street, calling out, "Let go me fowl! let go me fowl! If you no let go me fowl, me tro grave dirty upon you. Let go me fowl, me say!" If the person who stole the fowl hears this denunciation, he immediately looses it, in terror of the consequences; but if the threat

* From "Antigua and the Antiguans," &c. &c. TWO VOLS. Saunders and Otley.

is not attended to, the owner of the lost bipe takes a dog (the same copper coin I have before mentioned) and an egg, and proceeds to a burial-ground. Here they look out for the grave of one of their friends, and, depositing the dog and the egg, make use of an incantation; and, taking up a little of the soft mould off the grave, depart. This mould, or "grave durtty," as they term it, they sprinkle all about in those streets where they think the suspected parties are more likely to walk, believing that, if the thief passes over it, it immediately causes his body to swell, and no medicine can give relief—death alone can end their misery. So terrible to the negroes is the denunciation, "Me tro grave durtty upon you," that, if possible, they will restore the goods pilfered to the last particle. They have several other charms, all of which they deem infallible. When they fancy they are under the power of Obeah, they procure a snake, kill and skin it; when the skin is thoroughly dried, they bind it round their leg, and feel easier in mind, supposing the one charm will counteract the other. Again, if sent out on an errand, and they loiter about, to prevent any scolding from their employers they pick a blade of a peculiar species of grass, and place it under their tongue, which they believe has the power of preventing any angry words. This also is done when they wish to escape punishment or detection.

The following is the mode of their observing their funeral rites:—When the intelligence reaches them that one of their friends has departed to another world, many of them immediately flock to the residence of the defunct, and are very ready to assist in the melancholy but necessary offices which are required to be performed. The first consideration of the relatives is to procure a coffin, a decent shroud, and a suit of apparel to inter the corpse in. The coffin is made of deal boards, not over thick, and is covered with black or white cotton cloth, according to the age or state of the individual: those persons who cannot afford to purchase cotton for this purpose have the coffin painted black or white. Among the higher class of negroes the shroud is made of white mull muslin; but those of less means purchase cotton cambric, while the very poor ones are enveloped in a sheet. If the deceased has a pretty good stock of clothes, the best among them are selected for the occasion. Should it be a man who is dead, he is arrayed in his "Sunday clothes," with the exception of coat, shoes, and hat; but if it is a female, her best white dress is used, a cap trimmed with white ribbon is placed upon her head, a white band round her waist, silk stockings, and white gloves. The warmth of the climate necessarily obliges the interment to take place soon after dissolution: for example, if a person dies one day, he is buried the next. The intervening night is called by the negroes "wake night;" and, about seven or eight in the evening, a great number of persons of both sexes meet at the house of death to assist in keeping the "wake." This is understood to mean the singing of psalms and hymns over the corpse; but, in most cases, while the females are so employed in one part of the house, the young men are laughing, talking, or playing off practical jokes upon some one whom they deem not quite so wise as themselves. It sounds very melancholy, should you chance to be awake at the solemn

hour of midnight, to hear these persons chanting forth their sacred lays; and, as the breeze sweeps its strain to and from your ear, memory "starts up alarmed, and o'er life's narrow verge looks down" upon a "fathomless abyss." But, in the midst of these thoughts, the heartless laugh breaks upon your ear like the voice of some scoffing demon; and "so dies in human hearts the thoughts of death," for "all men think all men mortal but themselves." About five o'clock in the morning, coffee, bread, biscuits, and cheese are handed round; and then the company depart, until such hour as the funeral is arranged to take place. Some of the nearest friends or relations, however, remain all the time, and of course partake of the different meals provided; for there is one thing worthy of note in these negro-funerals—grief never spoils their appetites.

From two to four or five hundred persons invariably attend these mournful ceremonies; and, when in the country, a jovial dinner concludes the entertainment, where "all is mirth and joy, and the cup and the glass are so often replenished that many of the party return home in a state of intoxication."

THE SURRENDER OF THE HEART TO GOD:

A Sermon,

(To the Young)

BY THE REV. DANIEL MOORE, M.A.,

Perpetual Curate of Christ Church, St. John's Wood, London.

PROV. XXIII. 26.

"My son, give me thine heart."

BOTH the name and the nature of Deity are expressed by the apostle John in a single word—he is "love;" and of this truth perhaps a better illustration could not be afforded than the fact that, of all our sources of happiness, there is none so pure, and of all our motives to exertion none so powerful, as those which are derived from the exercise of the benevolent affections. "The soul lives only while it loves" was one of the aphorisms of Seneca; and he might almost have added that, in loving, it can make other things live too. Associated with the remembrance of sanctified and by-gone friendships, things without life almost seem to breathe: it were treason to a happy past to believe them dead: they speak as before they spake, and, in the scenes of which they form a part, we live over our years again.

In the service, therefore, of him who is the source of all blessedness and being, in the prosecution of aims becoming the dignity of an immortal spirit, on the side of joy and hope and faith and heaven, hath scripture ever taught us to engage that great controller of the will, that mighty leader in the army of human motives—love: whether Moses in the law speak to us, or one greater than Moses in the gospel, the same commanding truth is charged upon our con-

sciences, namely, that, as the unity of the divine nature lies at the foundation of all religious truth, so in the love of God consists the essence of all religious practice. "Hear, O Israel," is the language of both these infallible teachers: "the Lord our God is one Lord; and thou shalt love him with all thine heart." In the gospel version, indeed, of this fundamental commandment the precept is more comprehensive still: as if to leave us without excuse, if to any other than to God himself the soul should make over its allegiance, the tenor of the precept runs: "Thou shalt love the Lord with all thy mind, consecrating to his truth thy noblest faculties; thou shalt love him with all thy soul, pledging thy will to do him service; thou shalt love him with all thine heart, receiving his commands with sincere and pure affection; and thou shalt love him with all thy strength, manifesting in his work and service the utmost activity of all thy powers."

Although, however, the words be fewer, we may not suppose that any thing less than this absolute consecration of our whole mental and moral faculties is intended by the words which we have chosen for our text, as the foundation of a discourse which, though, we hope, profitable to all, we design to address more especially to the younger portion of our auditory: "My son, give me thine heart." It plainly implies that God is to exercise lordship over all the capacities and volitions of the soul; that, over all our spiritual, moral, and intellectual powers, he is to reign supreme; King over our heart of hearts, without reserve and without a rival. It is not necessary, in order to justify this extended use of the principal word in our text, that we should enter into any philosophical discussion as to the physical propriety of thus identifying the heart with the seat of desire, and thought and feeling: the known fact that this part of the human system is affected, sensibly and even dangerously affected, when under the influence of sudden or strong emotion, would be abundant philosophical warrant for saying to one whom we desired to love us supremely, "My son, give me thine heart." Its best warrant, however, is in the use given to the word among all nations and in all ages, which is that of being regarded as the residence of all those affections of our nature which, whether actively or passively exerted, make up character—make up all in us which is of any value in the estimation and regard of heaven; insomuch that it was a favourite dogma of Jewish philosophy, that in this inner and immortal sanctuary was the abode of the immortal soul itself.

Moreover, there is another convention

with regard to this word, which, being all but universal, was likely to have been in the mind of the Spirit when choosing a word for man's spiritual dedication of himself to his Maker; and that is, that the heart is ever used by us to denote the most pure and perfect and undisguised sincerity. Whether this convention proceeds on the supposition that the affections are more spontaneous and unshackled in their exercise than our other faculties, and that, whatever eyes, hands, or tongue may indicate to the world without, nature plays no part but her own in the world within; certain it is there is no phrase which, either in scripture or in common life, is so commonly employed to denote the absence of all reservation or compromise, as a thing done from the heart: "If ye from your hearts forgive not," said our Lord: "Whatever ye do, do it heartily, as to the Lord and not unto men." "The seed on the good ground are they which in an honest and good heart receive the word:" together with numerous other passages, which will instantly occur to you as proving that, when God demands from us the service of our hearts, he demands of us a service of sincerity; that he "desires truth in the inward parts, and in the hidden part would make us to know wisdom."

The two leading characteristics, therefore, of spiritual service which we take to be pointed out by the phrase "give me thine heart," are fervour and sincerity; that is, the affectionate giving of ourselves to the Lord as the object of all-intelligent love and worship, and then a pure-minded singleness of resolve to have none other gods but him.

We shall now proceed, therefore (and in doing so, we ask the prayers of the young among you, especially that God's Spirit may instruct both us and you), to consider, first, the nature of the surrender which the text requires of us; secondly, to point out some practical difficulties which you may expect to meet with in making it; and, lastly, to offer you a few plain directions as to how it may be made most easily, most happily, and most effectually. May the Lord be with you and with our spirit!

I. Our first concern will be to offer some remarks on the nature, extent, and reasonableness of the command itself. "My son, give me thine heart;" not thy lips, which may praise me with a thoughtless song; not thine eyes, which may be raised in pharisaic fervour; not thy knee, which may be bent in a feigned devoutness; not thy hands and feet, which may only be outwardly employed in my name, and tilling, with unconverted diligence, the wilderness and waste of souls; but give me thine heart; with an holy intentness seeking me, with all cheerful obedience

serving me, with all pure affection loving me, with all childlike confidence trusting me: thy mind, thy will, thy strength, thine all, give unto me, if thou wouldst that I should be to thee a Father, or that thou shouldst be to me a son.

We see, therefore, as an essential and primary element of this spiritual surrender, a clear and enlightened understanding of the doings of God; we cannot give our hearts away in the dark, and God would not accept them if we could. The understanding is the proper door through which convictions should reach the soul; and, though there have been instances of serious thoughts climbing up some other way, yet, like thieves and robbers, their entrance is never safe, neither is their stay long. Servant though it be in the spiritual temple, the understanding has a sanctified and noble office: it has to keep off all strange fire from the altar, as well as to minister constant fuel to the true: it has to bring to the law and to the testimony the pretensions of all human creeds, to scare away by its heaven-lit flame the spectres of fanaticism and error, to feed from the deep springs of the word all the channels of holy thought, and to provide a fund, rich, large, and plenteous, for all the desires of the renewed and converted mind. The irrepressible activity of the affections in youth demands that they should be subjected to a sanctified and healthy control, fixed on right objects, and directed to right ends; and to this nothing will conduce more than a clear scriptural apprehension of what we are in God's sight, and of what God ought to be in ours. "Acquaint thyself with God, and be at peace," says the scripture; and any peace you may have before this acquaintance is made is but the peace of spiritual death. Different as the two things are in all their characteristics and in all their results, it is to be feared that many young persons, and some old ones too, confound the peace of thoughtlessness with the peace of God; the charnel-house silence of a mind that never thinks and a conscience that never wakes with that peace which flows from the averted frown of the Almighty, and from the thought that he beholds us with a pleasant countenance. We place, therefore, as a primary requisite, in order that you may give God your heart, a scriptural knowledge of the conditions under which he will be willing to accept it. Ascertain of what this heart is to be emptied, and with what it is to be filled, and by what it is to be changed, and in whom an offering in itself so impure and worthless may be acceptably laid on the altar of the most high God. *Thoughts like these will set the heart's springs in motion: every affection of the soul*

will find full employment; gratitude tracking the footsteps of his providence and love, as into a great deep, looking into the mysteries of his grace.

And think not the caution a needless one which exhorts you to an early and comprehensive acquaintance with the gospel method and conditions of salvation. We told you a fortnight ago what dull scholars men became in this holy science, when year after year they had put off the time for learning it; and, although there may be instances of heads that know the truth joined to hearts that love it not, yet it is the law of spiritual illumination that, if there are no shutters of the will to exclude its rays, and no clouds of sin to intercept its brightness, its light shall travel onward till it has filled the soul, which in that light shall see light, yea, even the light of immortality; for "this," said our Lord, "is life eternal, that they should know thee, and Jesus Christ, whom thou hast sent." Ask, then, of God, my young friends, to make very plain to you what may be his purpose and will concerning you, why he placed you here, whither he would have you come, and what you yourselves must be or do to inherit eternal life? These things asked earnestly will be revealed plainly: God will reveal them unto you by his Spirit; and the mind, thus drawn towards heaven and holy things, will draw all the other powers of the soul after it; the will will yield itself to the chains of this sweet captivity; and, in all the lightness of surrendered affections, you will say, "I will give unto God my heart." The reason men do not seek after God is because they do not know him. They would not say, "Who will show us any good?" if they knew that none but God could show them any. And so, the moment your eyes are opened to know God, your heart will be restless till it finds him, till it has obtained a solid hope and persuasion of his love, till it has had some kind token from heaven, testifying, "Be of good cheer, thy sins are forgiven thee." "O, that I knew where I might find him," exclaimed Job, "that I might come even unto his seat!" How unnatural does this distance seem to me! Doth God say, "I cannot keep back from my servant any thing that I do?" and yet shall we keep back from him any thing that we wish or feel? Does God say, "My heart shall cry out for Moab?" and can Moab keep a thought of his heart from God? Take, then, O Lord, my heart; be thou its strength, its confidence, its peace, its portion; let it rejoice in thy statutes, let it throb at thy bidding, let it live on thy promises, and let it yearn after thy full salvation.

But we were to say a word also on the reasonableness of the surrender which is here required of you. As respects God, it is reasonable; for, surely, he who is the Author of all our mercies ought to have the first of all our service, the best of all our time, the prime and blossom of our heart's youngest and best affections. We know how we are influenced ourselves with regard to dispensing favours; with how much more of good will we assist a man who gratefully avails himself of our proffered kindness at first, than another who despised our help until he found he could not do without it. It is the language of God not less than of the church: "My soul desireth the first ripe fruit: I would be honoured by the freshness and purity of youthful affections; and, therefore, I say unto thee, My son, before a selfish world hath chilled thy heart's warmth, or before more favoured guests have taken possession of its highest rooms, give me thine heart. I have accepted aged hearts, worn out, surfeited, time-broken hearts, but seldom do I let them know it: under a cloud, and without comfort do I let them die, so that even to their last hour neither they nor their friends around them can be sure that they are not falling into the bitter pains of eternal death. But give me thine heart in youth, and in old age shalt thou be assured that thou hast a share in mine."

Further, we say that this surrender is a reasonable demand with regard to you. You will never learn the lessons of heaven so easily as you would learn them now, or lift the cross to your shoulders with so little effort as you could lift it now. Year after year of delay will find the strait gate more hard to open, and the narrow road less pleasant and smooth to walk in; and every gospel-invitation which you hear: "My son, give me thine heart," will awake the guilty response within you, "Alas! I have already given it away to another." "Remember," then, "thy Creator in the days of thy youth;" for, even if God would be sure to accept your heart when "the evil days come," you are not sure that then it will be yours to give. When the world is permitted to lead us captive for half a life, it rarely happens that it will relax its grasp for the remainder: it has enlisted the tyrant, habit, on its side: both a first and second nature are taking up arms against the cause of God, until, grieved, foiled, and worsted in the encounter, the Spirit leaves off communing with the soul, and goes its way.

Many more reasons could we offer why God should demand the surrender in our text; and why, of you, he should demand it now. We could tell you how much oftener

Jesus knocks at the door of young hearts than he does at that of old ones. Whether it is that he loves them more, or that he thinks his gospel will commend itself more, or that he hopes light and unburdened hearts will hearken to and obey him more; yet certain it is that there is not a young person now before me to whom his Spirit has not spoken more than once during the year that has not long passed away. Ye recall the occasions while I am speaking: they were moments of unwonted seriousness, misgiving, painful doubt: ye had received many arrows from the same quiver before, but none pierced so deeply or pained so long as this. How ye plucked it out, how ye healed up the wound, whether ye went at once to the great Physician or besmeared the wound over with Felix' ointment, we must let the recording angels tell when, in thought and memory, ye live the last year over again. But we will not press this point further now: we will only ask you if ye will not be persuaded to repentance by the merciful invitation of heaven now, whilst the cares and trials and heavy burdens of life are some distance off, with what likelihood is it that, when all these your enemies are come upon you, ye will listen to the pleadings of that thousand-times-rejected Spirit, when, in the deaf ear of maturity or old age, he comes again, saying, "My son, give me thine heart?"

II. But I must proceed, in the second place, to advert to some of the difficulties which you have in making this surrender of your heart to God. These, as you know, meet you every where: at school, at home, abroad—in your business, in your recreations, in your solitude—wherever man's footsteps tread, shall the track of the roaring lion follow him. But let me classify some of these difficulties: I aim at practicalness, but I am compelled to brevity.

A word, first, then, to those who have not yet completed their education. You, my young friends, I know are exposed to many temptations, those of my own sex particularly; and I am not blind to the difficulty you experience in maintaining a holy singularity, and keeping a pure and undefiled conscience, rather than follow a multitude to do evil; yet, this singularity is the very first thing to which you must make up your mind, if you would lay the foundation of character, if you would be prepared for the rough usage of the world, if you would live in the friendship and the smiles of heaven, or if you would save the grey heirs of parents from going down with sorrow to the grave. Depend upon it that you have signed and sealed a covenant with Satan, if you ever are prevailed upon to soothe a distracted conscience by

saying, "I do not like to be singular." You cannot even listen to a conversation which you know would make a father frown, or a mother weep, or a sister blush, without being partakers of other men's sins: the blood of souls lies at your door; for, by a mild and conscientious remonstrance if you are older than your companions, or by silently retiring from their company if you are younger, it is likely that you might not only have delivered yourself, but even have saved souls alive. It may seem a hard thing to believe, but, let me tell you that, if you have courage to act thus, your very scoffers will admire you while they mock you; and, before long, you will find that they have no peace till they have told you so. Among boys, girls, or adults, the only persons who are ever rewarded with the contempt of their fellows are those who are ashamed to avow their principles, who are not hearty enough to take open part in wicked ways, but who have not courage enough to reprove them. Satan triumphs, and the ungodly laugh even to scorn, as they see you sit on thorns, whilst occupying the seat of the scornful, and, though standing reluctantly in the way of sinners, yet preparing for conscience an uneasy pillow when you lie down at night. These remarks will not be without their use to the other sex as well: we may not suppose them exposed to the same soul-polluting sounds, or the same God-dishonouring blasphemies, which our youths are obliged to hear; but even they will not have much difficulty in recalling instances where sins of the tongue did not end with the tongue; where conversations were listened to with shame, and followed by self-reproach and pain; where trains of thought were excited, and ungenerous suspicions harboured, and bitter envyings kindled, and unholy feelings fanned, all of which might have been spared them had they listened to that voice from within which spake to them, saying, "What dost thou here, Elijah?" My young friends, it was not on account of their own sinfulness alone that our blessed Lord so solemnly warned us this morning that "idle words" would form an element in the judicial investigation of the last day; but because he knew whereunto these idle words would grow—how, by the force of association, Satan would oft recall these guilty sounds, and on these, as on a ring fastened and fitted into the soul, hang on his chain of wickedness and corruption. Let me, then, guard you against this certain barrier against either your giving, or God's receiving your heart. Your rule is a very simple one: you are bound to withdraw from every company where the conversation *is of such a nature that you must forget that your Father which is in heaven is a listener,*

or would be ashamed that your father which is on earth should be.

I find I must pass over many points connected with school experience, such as the sin of pride, the hatefulness of envy, the danger of an undue emulation, the proneness to forget that, whatever difference may exist between you and your fellows, whether in gifts, station, or property—in mind, body, or estate—God made that difference, and not you—his goodness, and not your merits; and, therefore, that, if you ever look contemptuously or unkindly on those who in any sense may be your inferiors, you virtually reproach your Maker for having in his mercy bestowed on others far less than he hath bestowed on you. "What hast thou, that thou hast not received?" Find out that, and thou mayest then lord it over thy brother.

A word, and a word only, on what, for the honour of our common nature, we would hope is a stigma on our large and public schools—I mean the practice of tyrannizing over younger boys. The feeling which prompts this conduct can belong only to a cowardly and abject soul, and forms the stuff that Cains, Caligulas, and duellists are made of.

With regard to the difficulties and dangers which the young experience after the business of education is over, they are almost as numberless as the occupations of life itself. One of the first to which young men are exposed, when entering on commercial or professional life, is to be told that falsehood, chicanery, and deceit are among the first requisites to worldly success and greatness. They will find church-goers who will unblushingly declare we must "lie to live;" an axiom on which they have so long acted, that it would seem they only "lived to lie:" whilst others, with consciences less pliable and less elastic, will only condescend to the over-reaching artifice, to the dishonest concealment, to a usurious advantage of a poor man's necessities, yet all familiarizing the mind with those habits of practical deception which rob the young of all that truthfulness of character with which they had entered on the great stage of life.

Not less fatal to the formation of the Christian character, to the inducing of all holy habits, to a sanctified and free-will offering of the young heart to God, are some of the recreations in which the young of both sexes sometimes engage at the close of the day. I speak not now only of those places of hired blasphemy—those decorated pits for souls—those scenes at which it is certain that some are nightly ruined in order that others may admire or laugh; but I speak more now in reference to those private nocturnal festivities—the card-table and

the dance; and I ask whether, after the busy whirl of such exciting amusements, the religion of the closet is not neglected, the bible impatiently restored to its place, and a momentarily-bended knee and a few drowsy and mocking utterances all you have to give o him who will be worshipped in spirit and a truth? Neither is the evil confined to the occasion when these festivities cease: they are all instrumental, gradually and insensibly perhaps, in leading the mind away from God—in inducing a vanity and dissipation of spirit—in taking off that savour and tincture of early piety, which, like the first bloom on the summer fruit, no after effort will enable you to restore. I am aware that, in extending these observations to private parties, I shall be thought by many to be drawing the cords of Christian restraint too tightly; but if the case be as I have stated—and, with regard to many among you, I have it from your own lips—that, after returning from these midnight scenes, you would never have prayed to God at all if conscience would have allowed you to lie down without it, it is plain that it is not I who draw these tight cords, but your own consciences: if they acquit you, I acquit you; but if, whilst allowing yourselves in these indulgences, your own hearts condemn you in a sentence of growing estrangement from God, a periodical suspension or coldness in your religious habits, a conscious reluctance towards your wonted exercises of examination and study and devout retirement, and a growing insipidity in your relish for spiritual hopes and joys, ye become your own accusers; and what further need have we of witnesses?

III. But I find I must conclude: I have allowed myself far less time than I had intended or hoped to give you a few directions—plain, brief, and practical—to assist you in the great work of giving up your hearts to God: but it is not with God to bless by many words more than by few; and, if you will join your prayers to ours, I know he will bless us now.

My first direction, then, is that you be in earnest. Heaven is lost, not so much by total neglect as by half-efforts, divided zeal, a want of holy resolvedness that, at all cost or sacrifice, the pearl of great price shall be secured. To be bent on securing this pearl, therefore, is equivalent to giving unto God thine heart; seeing that, where your treasure is, there will your heart be also.

My second direction is, if you have given God your hearts, take care what goes in and what comes out of it. A thing given to God is a sacred thing: it is no longer your own: and you have no right to open the door, and give entertainment to every idle, vain, romantic, alas! it may be, even impure and

unholy thoughts. Come these thoughts will I know, and you cannot help it; but still it depends upon the kind of welcome you give them how often they come, or how long they stay.

My third direction is, that you look well to whom you give any share of your heart besides. God is very kind to you: he allows you to have earthly companions; and, if they are such as he can keep company with, he allows you to love them too; but, if they are such as are destitute of his love and fear, then, except in the way of duty, you must not company with them: the lovers of pleasure, the devotees of dress, the elegant trifler, the accomplished worldling, are characters to whom, if you give any part of your hearts, you have taken away all from God.

My fourth direction is, beware of carelessness in secret devotion. A heart given to God should be well furnished (at the beginning of the day especially) with godly desires and thoughts; and all this is impossible unless, rigidly, resolutely, and systematically, you redeem time for secret prayer. If I were to write the spiritual history of a lost soul, I should begin with a hurried remissness in closet devotion.

My last direction shall be, keep up attendance on holy ordinances. To feed our souls, God gave us two sacraments: on what plea can you resolve that your soul can thrive on one? I have missed with pain from our sacramental table several young friends who, at confirmation, seemed to me to have given unto God their hearts; but either I was mistaken, or they have gone back. Lord Jesus, speak to these wanderers to-day, and, with thy soul-awakening Spirit, say, "My son, give me back thine heart!"

One word more, my young friends, and I have done. It is this: Grace hath its favoured times: the Spirit of God keeps its holy-days: the heart hath its vernal seasons, when it is more prepared to drink in the dews of heaven. If you will all give to God one hour of devout retirement this day, I believe this sabbath will be one of those holy seasons—a day much to be remembered both in earth and heaven; by Jesus, as a day when he saw large fruit of his righteous travail; by angels, as a day when many wandering hearts were turned; by parents, as a day when heaven heard their frequent prayer; by you, as a day when, awakened by the voice of God's eternal Spirit, ye were enabled to say, "I gave unto God mine heart."

ON THE SOVEREIGNTY OF GOD*.

THE sovereignty of God is another subject which the slaughter of the babes of Bethlehem conducts us to. Why did God permit the outrage of a tyrant? Why were unoffending infants suffered to become his victims? Why does the God of mercy allow of so much misery, which, since he is omnipotent, he might prevent?

Deep and solemn questions. A child asks them: the wisest cannot answer them: they are the difficulties of inquiring infancy: they are the anxious speculations or the sad temptations of maturer years. They are a branch of the great inquiry why evil is permitted; to which the safest, the wisest, nay, the profoundest, answer is that we do not know; for he is no shallow reasoner who has sifted the arguments by which the wise and learned have endeavoured to explain the difficulty, and ended his toils, with a meek confession of his ignorance: "When I thought to know this, it was too painful for me." There are two considerations which we must first learn to distinguish from each other, and then studiously to keep apart: the one refers to the motives for the conduct of God, as they exist in his own mind, "in the counsel of his own will." With these we have no concern whatever, except when God is pleased to make them the subject of revelation. We cannot penetrate the sublime mystery of God's motives for his own conduct. We have no faculties competent to such a task; nor are the facts themselves, upon which our reasoning must proceed, placed within our comprehension: the fringe and skirtings of the cloud are seen, indeed, above the horizon; but its full extent, "its height and depth and length and breadth, passeth knowledge." Who, for instance, will venture to affirm that all the facts which induced God to permit the slaughter of the innocents are known to him; nay, that they are known to any, the noblest of God's creation, the archangels around his throne; that they are not still treasured up amidst the awful secrets of the Deity?

With the motives, then, of the divine conduct as they respect himself, we have no concern; but, as regards mankind, the question wears another form. This is the second consideration; and here we may venture, though still with the most hallowed caution and humility, to prosecute our inquiries. We may ask, what motives—as regards the welfare of the church—probably induced the God of all compassion to allow the slaughter at Bethlehem. The subject is of vast extent: at present we can do no more than briefly to suggest a few heads of thought, and leave them to the consideration of the devout Christian.

1. The mystery, which involves such questions, raises solemn thoughts in the mind concerning the majesty of God. "It is the glory of God to conceal a matter:" "Clouds and darkness are

round about him:" "Truly, thou art a God that hidest thyself, O God of Israel, the Saviour." Thus the scripture speaks of the obscurity of the divine conduct, bringing it forward as a proof of his majesty and power. A devout and humble mind receives this impression from it. Proud men haughtily object and cavil. Slavish doubt is terribly afraid, as not knowing what terrors may yet lie hid in the farther recesses of so awful a being; but faith worships and adores. And does such a God, it says, condescend to be my father and my friend? The high and lofty One, inhabiting eternity, "to whom all the inhabitants of the earth are as the grasshoppers in his sight," is it possible that I, individually, share his love? that for me his own Son shed his atoning blood? that in me his Spirit takes up his abode? Amazing evidence of the love of God! I leave the dark regions of speculation and debate, and dwell in the sunshine of his countenance. His majesty is awful, it is true; and so much the more wonderful his love!

2. And, further, the subject leads us to reflect upon the sovereignty of God as it is exercised in controlling the passions of wicked men. They often seem to have escaped from his authority: they appear for awhile to set God at naught with impunity. "Tush," say they, "God shall not see it, neither is there knowledge in the Most High." And yet they prosper. "They set their mouth against the heavens:" "Violence covereth them as a garment;" but judgment seems to overlook their crimes. "Behold," says the psalmist, "these are the ungodly who prosper in the world: they increase in riches." The successful wickedness of such men shook even the faith of David, and brought him to the verge of infidelity; and who has not felt the smart of the same temptation? How difficult it must have been to the bereaved parents in Bethlehem to have held firmly to their belief in the providence and love of God! And a similar struggle often takes place in the harassed mind of the Christian, when he feels himself goaded, injured, and oppressed, and God, he thinks, "hath forgotten to be gracious."

Yet such discipline is necessary. It breaks off our attachment to the world: it makes us cease from man: it leads us to bury our anxieties in the compassionate bosom of our Lord. Such excesses are permitted, to show the malignity of sin, "the depths of Satan," and his awful tyranny in the soul which has yielded itself to his temptations. And, having accomplished the purposes of God, the haughty sinner is soon brought down and levelled with the dust; death at last overtakes him, and, after death, the judgment. The man, whom yesterday the world looked upon with dread, to-morrow they shall regard with contempt, mingled with pity. For life passes away; and the men, whose words are stout against the Most High, will soon be the prey for worms. And, in their mad excesses, they cannot go beyond the permissions and restraints of the Almighty. Herod's slaughter of the infants was the fulfilment of prophecy: in the moment of his most daring rebellion, he could do no more than to execute the purposes of God.

3. Nor must we forget that the death, even of an infant is the penalty of sin. "In Adam all die:" "Death passed upon all men, because that

* From "Discourses for the Festivals of the Church of England; with notes." By the rev. J. B. Marsden, M.A., rector of Tooting, Surrey. London: Hatchard. In these discourses (which were not written for the pulpit, but for the press), the festivals of the church are exhibited in a practical point of view; and it is shown that, if they have been at any time abused to superstitious purposes, the remedy may be found, not in depreciation and neglect, but in their appropriate use, by rendering them conducive to the interests of pure religion. These discourses are ably written throughout, and, in parts, in a style of genuine eloquence. In these respects, they are equalled by few modern publications of a similar kind; and will be read with great interest and edification.—ED.

re sinned." The infant submits to the parent, because it is involved in the transgression—it is born in sin. The inherent corruption of human nature is proved by many painful facts, and especially by this: infants die. Death is not an accident, but a punishment, not the necessary condition of an existence, but the consequence of disobedience; a penal infliction, which God's justice must for strain him from inflicting upon the innocent. Nothing is more awful, as a proof of man's natural sinfulness or of God's severity of sin, than the death of an infant. Unusually, it pays the penalty of a corrupt nature.

To impress such lessons, our children are brought from the grave of some beloved child, a mother comes forth, which has taught these lessons to a parent, and led them to seek for pardon in Christ Jesus, and for happiness in God.

The Cabinet.

OF THE EXISTENCE OF SAVING GRACE.—Whatever may be the season at which the principle in the heart is implanted or developed, whatever may be the means by which that blessing is attained, its practical evidences are in every case substantially the same. If it exists, God is known and revered, as a Father and Friend; our Lord Jesus Christ is loved and trusted in, as the only and all-wise Saviour; the Holy Spirit is invoked, and as the source of wisdom, strength, and consolation; the word of God is esteemed the richest treasure; prayer and communion with the Father are prized as the most invaluable privilege, and "vice" deemed "perfect freedom;" the present is regarded as a state of pilgrimage and preparation for another, and the hope of heaven cherished as the truest solace and the highest joy. This is the dominant character of the enlightened and sanctified Christian; and it is one which can only be produced by the peculiar principles of the gospel; by that freedom from sin and unworthiness which brings the soul to God, with deep humility and brokenness of heart; to implore pardon and acceptance, through the sacrifice once offered upon the cross; by faith in the Redeemer which gives peace to the conscience, and supplies a powerful and affecting motive for grateful obedience to the precepts and example of Christ; by that participation in the gift of the Holy Spirit which, at whatever period received, the inward grace of baptism, "a death unto sin and a new birth unto righteousness," transforms the Christian by a spiritual renovation of all his passions and affections, produces in his prevailing disposition and conduct the fruits of holiness, preserves him from the corruptions of the world, and forms the basis of the pledge of his future and everlasting life.—*Dean of Sarum (Dr. H. Pearson).*

WISDOM.—True wisdom is shown, not in conformity to the world, not in our heaping up of treasure in our pursuit of pleasure, not in our forsaking of eternity, but in seriously considering our end, and diligently preparing for its attainment in working out our salvation with fear and

trembling; in remembering our Creator in the days of our youth, while the evil days come not; and in giving all diligence to "add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Christ came not into the world, and suffered an ignominious death upon the cross, that we might gratify our lusts and continue in sin. He took not our nature upon him, and voluntarily delivered himself up to his enemies, to be wounded for our transgressions and bruised for our iniquities, that we might revel in unhallowed pleasures and break the commandments of the Most High with impunity. No: the design of his coming into the world was not to grant us a licence for sinning, by taking our sins upon himself; but to teach us how to live, that we might be prepared to die; for he not only gave himself for us, to redeem us from all iniquity; but to purify unto himself a peculiar people zealous of good works: he came not to pay sinless obedience to the law in our stead, so as thereby to exempt us from all obligation to walk in the paths of holiness and virtue; but to leave us an example, that we should follow his steps: he rose not as the Sun of Righteousness on our benighted world, and made atonement for us by his blood, that we might continue to lie dead in trespasses and sins; but that we might walk henceforward in newness of life, our conscience being purged by his blood from dead works, to serve the living God.—*Rev. W. Buswell.*

Poetry.

THE LAND OF LIBERTY.

WHERE may that glorious land be found
Which countless bards have sung;
The chosen of the nations crowned,
With fame for ever young—
A fame that filled the Grecian sea,
And rang through Roman skies?
O! ever bright that land must be,
But tell us where it lies.

The rose-crowned Summer ceaseless shines
On orient realms of gold,
The holy place of early shrines,
The fair, the famed of old:
But ages on their flood have borne
Away the loftiest fane,
Yet left upon the lands of morn
A still unbroken chain.

The west, O! wide its forests wave;
But long the setting sun
Hath blushed to see the toiling slave
On fields for freedom won:
Still mighty in their seaward path
Roll on the ancient floods,
That miss the brethren of their youth,
The dwellers of the woods.

The north with misty mantle low'rs
On nations wise and brave,
Who gather from a thousand shores
The wealth of land and wave;

But stains are on their boasted store :
 Though freedom's shrine be fair,
 'Tis empty—or they bow before
 A gilded idol there !

The south—the cloudless south—expands
 Her deserts to the day,
 Where rose those yet unconquered bands,
 Who own no sceptre's sway ;
 But wherefore is the iron with
 Our golden image blent,
 For, see, the harem-bars reach forth
 Into the Arab's tent ?

O ! earth hath many a region bright,
 And ocean many an isle ;
 But where on mortals shines the light
 Of freedom's cloudless smile ?
 The search is vain ; from human skies
 The angel early fled :
 Our only land of freedom is
 The country of the dead.

FRANCES BROWNE.

Miscellaneous.

MONASTERY OF MOUNT ST. BERNHARD.—The number of individuals received into this hospitable refuge, between the first of January and the tenth of December, last year, amounted to 13,464 ; amongst whom as many as 12,154 were gratuitously provided for. The voluntary contributions derived from the 1,310 guests, who were supplied with supper, breakfast, and lodging, scarcely covered one-half of their cost to the monastery, estimating it according to what the same fare would have stood them in, had it been furnished by an hotel-keeper at a very moderate rate : in fact, these contributions did not exceed one hundred and forty pounds, which is tantamount to about twenty-five pence and one halfpenny per head. The good Samaritans of this establishment have to procure their fuel from a spot, twelve miles distant, on the other side of the tremendous Col des Fenêtres (a mountain covered with snow nearly throughout the year) ; an operation which employs fifteen or eighteen horses, in the month of August. The annual expenditure of the monastery is between two thousand and two thousand five hundred pounds.—*From a Correspondent.*

MOSCOW CATHEDRAL.—The principal decorations here are confined to the summits of edifices, the side-walls and their apertures being comparatively plain ; in which respect the style differs considerably from the Gothic, where spacious windows filled with tracery, buttresses, niches, &c., form conspicuous figures. This style is remarkable from the colours introduced ; whereas, both in the Gothic and others, we meet with no other hue than the material itself. The Pokrovskoi Sobor, or cathedral of the protection of the virgin, and the tower, called "Ivan Veliki," are the two finest specimens of this style of architecture. The former appears to be a fairy erection—so gay and fantastic ; with its peaked domes of various heights, dimensions, and forms, clustering round the central obtuse spire,

similar to a bunch of flowers. Indeed, the divers observable in these features is fully equal to that the Gothic style. Those who have not visited this city may form some general idea of the effect of such domes from the pavilion at Brighton. The last mentioned structure is, it must be admitted, very unfavourably situated, is deficient in point of height and has no gilding or brilliant colours to set it off yet, so far from meriting the vituperation that has been bestowed on it, as being a gew-gaw edifice, those who only saw that it was neither Grecian, Italian, nor Gothic, and therefore quite foreign to any standard with which they are acquainted, it is a edifice which, had it not been built by an English architect, or erected in our own island, would undoubtedly have been as much admired as it has been censured.—*Rae Wilson on Russia.*

CINGALESE SUPERSTITION.—In the midst of large, open space of ground, a high pole is erected, generally an areka-nut tree, with the bunch of leaves the top cut off. From the top of this pole, ropes, made of parts of the cocoa-nut leaf, are extended to the four corners of an enclosed place ; a burning lamp is fixed on the top, and there are several other lamps in other places. A large hole is dug in the ground, in which is placed the lower part of a dug-up cocoa-nut tree about ten feet long, with the roots upwards. Between this and a large tree, about twelve yards distant, are fastened two large horns ; and the thick and tough jungle-creepers, with which they are bound together are fastened to the tree on one side, and to the stump of the cocoa-nut tree on the other. On each side are from sixty to one hundred men, trying with all their might to break the horn. If the horn of either party breaks, that party is conquered, and submits patiently to a great deal of abuse from the other party. The conquering party, after the performance of some ceremony at the tree, carry their horn to a small mandua, prepared for it at another part of the village, in great triumph ; and, at the end of a certain number of days, the kapuwis, or devil-priests, are called, and a grand ceremony takes place. The people firmly believe that "pulling" horns is the only way of getting rid of the small-pox, which they call the "great disease." And they say, too, that when this disease is prevalent in the country, the gods in the other world are in the habit of pulling horns at night to stop it. In proof of this, a man told me a few days ago, that his father was once travelling at night, and on his way he heard, at a short distance, a noise such as is made at the pulling of horns ; and when he came to the place he found nobody, and he was sure the noise could only proceed from the gods. The poor man, however, was so frightened, that he went home and died soon after.—*Selkirk's Recollections.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 463.—MAY 11, 1844.



SKETCHES OF NATURAL HISTORY.

No. XVI.

THE BISON.

(*Bos Urus*).

THE American bison, sometimes called the buffalo, was supposed to be confined to that portion of the globe; but it has of late been stated that it is found in Asia and Africa, though, it must be confessed, doubts may fairly be entertained on the point. It is characterized by fifteen pairs of ribs, and by the great disproportion between its fore and hind quarters, owing to the hump over its shoulders, which is oblong, diminishing in height as it extends backwards. The hair on the head is long and shaggy, forming a large beard beneath the lower jaw, and descending below the knee in a tuft. The hair on the top of the head rises in a thick mass nearly to the tip of the horns. The summer and winter coats differ rather in length than in any other particular, though in the former it is said to be more of a liver brown colour. The horns are remarkably short, very straight, and sharp pointed. The tail is about a foot long, terminating in a tuft, black in the males, and red in the females. The

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eyes are of a gleaming, fierce aspect. The limbs are very strong. It sometimes weighs nearly 2,400lbs; and even the skin is no slight burden for even a strong man. The length is about eight feet and a half; the height at the fore quarters about six. The female is much smaller than the male, with less long hair in front, and her horns are smaller and not so much covered with hair. The males and females associate from the end of July to the beginning of September; after which they separate, and remain in distinct herds. They calve in April. The calves seldom leave the mother until they are a year old, and sometimes even older.

The affection of the young for the dam is extremely interesting. If the mother be killed, the calf does not attempt to escape, but follows the hunter, as he carries off the carcass, and shows the greatest tokens of sorrow. They generally seek their food in the morning and evening, and retire during the heat of the day to marshy places, rarely resorting to the woods. They also associate in vast troops, led by the fiercest and most powerful of the males. The herds are frequently of very great density and extent. "Such was the multitude," say Lewis and Clarke, speaking of an assemblage of bisons as they crossed the water, "that, although the river, including an island

over which they passed, was a mile in length, the herd stretched, as thick as they could swim, completely from one side to the other." The same travellers, speaking of another of these astonishing spectacles, say: "If it be not impossible to calculate the moving multitude which darkened the whole plains, we are convinced that 20,000 would be no exaggerated number." The bison is not naturally an enemy of man, and never attacks him unless wounded or at bay. During the season in which the males and females associate, the noise of the roaring of the herds is tremendous, the males often fighting most desperately with each other.

While feeding, they are often scattered over a great extent; but, when moving forward, they form a thick impenetrable column, which can scarcely be turned. They swim large rivers nearly in the same order in which they traverse the plains; and, when eluding pursuit, it is vain for those in front suddenly to halt, as the rearward throng force their leaders onwards. The Indians profit by this. They lure a herd near a precipice, and, setting the whole in motion, terrify them by shouts and other artifices to rush on to destruction. The chase of the bison constitutes a favourite diversion. Numerous tribes of Indians are almost entirely dependent on them for the necessaries of life. They are killed either by being shot, or gradually driven into a small space by setting fire to the grass round the place where they are feeding. They are much alarmed by fire, and crowd together to avoid it; and are then killed by the hunters without any hazard: 1,500 or 2,000 have sometimes been slaughtered at a time. If the hunter uses a rifle, he is careful to go against the wind, for the animal's sense of smell is so acute that it will perceive his approach and scamper off. "Of the different modes of killing the buffalo," says sir J. Franklin, "hunting on horseback requires most dexterity. An expert hunter, when well mounted, dashes at the herd, and chooses an individual which he endeavours to separate from the rest. If he succeeds, he contrives to keep him apart by the proper management of his horse, though going at full speed. Whenever he can get sufficiently near for a ball to penetrate the beast's hide he fires, and seldom fails of bringing the animal down; though, of course, he cannot rest the piece against the shoulder, nor take a deliberate aim. On this service the hunter is often exposed to considerable danger from the fall of his horse in the numerous holes which the badgers make in these plains, and also from the rage of the buffalo, which, when closely pressed, often turns suddenly, and, rushing furiously on the horse, frequently succeeds in wounding it, or dismounting the rider. Whenever the animal shows this disposition, which the experienced hunter will readily perceive, he immediately pulls up his horse and goes off in another direction." When close pressed by the hunter, the aspect of the bison is most horrible: his eyes glow like coals; his mouth is open; his tongue parched, and drawn up into a half crescent; his tail is erected, and the tufted end whisking about in the air.

The following account of the peril sometimes arising from the bison is thus given by Mr. Catlin, in his wanderings in North America:—

"We met immense numbers of buffaloes in the

early part of our voyage, and used to land our canoes almost every hour in the day; and oftentimes altogether approach the unsuspecting herds, through some deep and hidden ravine within a few rods of them, and at the word 'pull trigger' each of us bring down our victim. In one instance, near the mouth of White river, we met the most immense herd crossing the Missouri river; and, from an imprudence, got our boat into imminent danger amongst them, from which we were highly delighted to make our escape. It was in the midst of the 'running season,' and we had heard the 'roaring' (as it is called) of the herd when we were several miles from them. When we came in sight, we were actually terrified at the immense numbers that were streaming down the green hills on one side of the river, and galloping up and over the bluffs on the other. The river was filled, and in parts blackened, with their heads and horns, as they were swimming about, following up their objects, and making desperate battle whilst they were swimming. I deemed it imprudent for our canoe to be dodging amongst them, and ran it ashore for a few hours; where we laid waiting for the opportunity of seeing the river clear; but we waited in vain. Their numbers, however, got somewhat diminished at last; and we pushed off, and successfully made our way amongst them. From the immense numbers that had passed the river at that place, they had torn down the prairie-bank of fifteen feet in height, so as to form a sort of road or landing-place, where they all in succession clambered up. Many, in their turmoil, had been wafted below this landing; and, unable to regain it against the swiftness of the current, had fastened themselves along in crowds, hugging close to the high bank under which they were standing. As we were drifting by these, and supposing ourselves out of danger, I drew up my rifle and shot one of them in the head; which tumbled into the water, and brought with him a hundred others, which plunged in, and in a moment were swimming about our canoe, and placing it in great danger. No attack was made upon us, and in the confusion the poor beasts knew not, perhaps, the enemy that was amongst them; but we were liable to be sunk by them, as they were furiously hooking and climbing on to each other. I rose in my canoe, and, by my gestures and hallooing, kept them from coming in contact with us, until we were out of their reach. This was one of the instances that I formerly spoke of, where thousands and tens of thousands of these animals congregate in the running season, and move about from east and west, or wherever accident or circumstances may lead them. In this grand crusade, no one can know the numbers that may have made the ford within a few days; nor, in their blinded fury in such scenes, would feeble man be much respected. During the remainder of that day we paddled onward, and passed many of their carcasses floating on the current, or lodged on the heads of islands and sand-bars; and, in the vicinity of, and not far below the grand turmoil, we passed several that were mired in the quicksand near the shores. Some were standing fast and half immersed: whilst others were nearly out of sight, and gasping for the last breath: others were standing with all legs fast, and one-half of their bodies above the water, and their heads under it, where they

had evidently remained several days; and flocks of ravens and crows were covering their backs, and picking the flesh from their dead bodies."

The flesh of the bison is somewhat coarser than that of the domestic ox, but is considered superior in tenderness. The tongue, when well cured, is esteemed a great delicacy. The hump is rich, savoury, and tender. This is the fleshy part that covers the long spinous processes of the anterior dorsal vertebrae, and is called "bos" by the Canadian voyagers, and "wig" by the Orkney men in the service of the Hudson's Bay Company, according to Dr. Richardson, who says that much of the pemmican used by the voyagers attached to the fur companies is made of bison meat, procured at their posts on the red river and Saskatchewan: he adds, that one bison-cow in good condition furnishes dried meat and fat enough to make a bag of pemmican weighing ninety pounds. The flesh of the males is poor, and very disagreeable in August and September. They are much more easily approached and killed than the females, not being so vigilant, but the females are preferred, on account of the greater fineness of their skins and more tender flesh. The hump of the bison, composed of a fatty secretion, is highly celebrated for its richness and delicacy, and, when properly cooked, resembles marrow. Vast multitudes of bisons are slaughtered yearly. It is too common for the hunters to shoot them, even when they have abundance of food, for the tongue or hump alone; or merely because they come near enough to present a fair aim. The bisons, consequently, become less numerous every year, gradually removing from the haunts of men. The numbers still existing, however, are surprisingly great. The bison was formerly very extensively diffused over the United States, except that part lying east of the Hudson's river and the lake Champlain, and narrow strips of coast on the Atlantic and Pacific. Its range is now very different. It is only found in the north and west, being rarely seen east of the Mississippi, or south of the St. Lawrence. It is sometimes domesticated in the farms of Kentucky and Ohio, associating with the domestic cow; and the mixed breed have the colour, the head, and the shaggy front of the bison; but destitute of the hump, although the back is always sloped. Few animals minister more largely to the wants and even comforts of man than the bison. The horns are converted into powder-flasks, and shaped into spoons; the hide is used for a variety of purposes. Purchas relates that in old times the Indians made the best of targets of it; and Catesby says that they make their winter moccasins of it also, but that, being too heavy for clothing, it is not often put to that use. Others, however, assert that the Indians dress the skins with the hair on, and clothe themselves with them, and that the Europeans of Louisiana (Louisiana, in the older sense of the term before the purchase of it by the United States in 1803), use them for blankets, and find them light, warm, and soft. Dr. Richardson confirms the latter account, for he says, in the work above quoted, "The fine wool which clothes the bison renders its skin, when properly dressed, an excellent blanket; and they are valued so highly that a good one sells for three or four pounds in Canada, where they are used as wrappers by those who travel over the snow in carioles."

The bones are used for saddle bows and war clubs. The feet, boiled with the hoof on, furnish glue. Thomas Morton (in his "New English Canaan," Amsterdam, 1637), observes, that "their fleeces are very useful, being a kind of wool, as fine almost as the wool of the beaver, and the savages do make garments thereof."

SHORT READINGS FOR FAMILY PRAYERS.

No. XV.

BY THE REV. HENRY WOODWARD, M.A.,

Rector of Feltham, Tipperary.

"Arise, take up thy bed, and go unto thine house."—MATT. IX. 6.

THE paralytic man, whose miraculous cure is related in this chapter, may represent to us the stages through which a soul passes, from the death of sin to the life of righteousness.

In the first instance, we find him "sick, of the palsy, lying on a bed" (v. 2). In this indolent and listless posture we have a picture of the sinner, drowned in the sleep of a mere sensual life and animal existence. Steeped in indulgence, "enclosed in his own fat," and haunted by no compunctious visitings, "as the door turneth upon its hinges" so does he roll upon his bed of sin. A lover of pleasures more than a lover of God, he has no conception of any enjoyment but what arises from the gratification of the flesh; no ambition which soars above the honour which cometh from man. And if he attains the objects to which alone his anxieties aspire; if he can eat, drink, and be merry; if he is in friendship with the world, and all men speak well of him; if the lust of the flesh, the lust of the eyes, and the pride of life are fed to the full, and his pulse beats high with animal buoyancy and vigour, he may fancy, for a time, that this is happiness. At any rate, there are no conflicting elements in his case. All is of a piece. Death and judgment, heaven and hell, God and eternity—all thoughts of these are quite shut out. No disturber has come in between the sinner and his sins. These are the only pleasures that he has, the only pleasures he desires. These are the Delilahs on whose lap he rests; the bed on which he sleeps, and dreams that he is happy.

But when, in mercy, God alarms the soul; when conscience thunders at the door, and awakes the sinner from his slumbers, those sins on which he reposed before, and in which he found his sole enjoyment, now become his burden and his misery. A voice is heard to say—"Arise, take up thy bed." That couch on which he willingly lay down, he now unwillingly carries, as a painful load. He is now no longer "alive without the law." His natural liberty has fled: the free enjoyment of the animal life is over. A disturbing principle has been introduced, and mingles with the processes of his soul. "The commandment has come:" the terrors of the law have passed before his view: the light has dawned; and yet "not light, but rather darkness visible:" the nature of true happiness has been seen, but seen only that it may tantalize and mock the appetites of the soul. In this state, loving righteousness, panting after holiness, and, at the same time, "serving divers lusts and passions," does every one who carries

the load of sin exclaim, with the apostle, "O, wretched man that I am! who shall deliver me from the body of this death?"

At length, we find the object of this miraculous cure arriving at "his own house," and there laying down his bed. And thus do those who travail and are heavy laden, and who are grieved and wearied with the burden of their sins, at length find rest unto their souls. But, to carry on the figure, how shall the sinner be said to depart to "his own house?" It may doubtless signify the final and only full deliverance out of all the miseries of this sinful world at the hour of death; and to such the apostle looked, as the bright consummation of all his hopes: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. v. 1, 2). But there is a subordinate and more immediate sense in which the penitent may be represented, at the command and by the aid of the great Physician, as departing to his own house. This house may signify his own interior. While living in sin, he was driven from his proper centre. An alien from his own bosom, a fugitive from himself; afraid to think and unwilling to reflect; shunning the voice of conscience, which still pleaded in the desecrated sanctuary of his own soul, his great object was to keep abroad, and to wander to and fro in a far country. But the sinner, when reconciled to God, is reconciled to himself. He is no longer ejected from his home within. Like the prodigal in the gospel, he comes to himself. His happiest moments are now those of still thought and silent meditation. His soul, reclaimed to its proper uses, is now no longer a den of thieves; but, as God originally intended it, a house of prayer. The Lord whom he seeks suddenly comes to his temple, and fills it with a peace which passeth all understanding. Thus, when he would repose on God, or, like the beloved disciple, would lean on Jesus's bosom, he has not to "ascend to heaven (that is, to bring Christ down)," nor to "descend into the deep (that is, to bring Christ up again from the dead);" for "the word is nigh him, even in his mouth and in his heart." Thus, in a certain sense, "a man shall be" to himself "as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

YUCATAN—THE RUINS OF CHI-CHEN*.

As I approached Chi-Chen, and while not more than four or five miles distant, I observed the roadside was strewn with columns, large hewn stones, &c., overgrown with bushes and long grass. On our arrival, at noon, we were most cordially received by the major-domo at the hacienda: the horses were taken into good keeping, and I was conducted to quarters which had been prepared in anticipation of my coming. These were in the church near by, in that part which is known to us as the vestry-room; and a very comfortable room I found it for my purposes. This church stands upon a rise of land that overlooks the coun-

try for a considerable distance around, embracing the hacienda, and, probably, the most remarkable ruins the world has ever known.

On reaching the corridor of the hacienda, the walls and floor presented to me a singular appearance. Here was an odd and startling figure—the god, perhaps, of a forgotten people; and there a beautiful rosette; and even beneath my feet were pieces of carved stone and hieroglyphics, that seemed as though they were striving to make men understand the story of their wonderful beginning. Within reach of the eye were to be seen the fragments and ornaments of pillars that once, possibly, embellished the palace of a proud cacique—stuck into the rude wall of the poor Indian hut.

On the morning of the 10th of February, I directed my steps, for the first time, toward the ruins of the ancient city of Chi-Chen. ["Chi-Chen" signifies "mouth of a well." Itza, said to be the Maya name for one of the old possessors of these ruins, is sometimes added by the natives.] On arriving in the immediate neighbourhood, I was compelled to cut my way through an impermeable thicket of under-brush, interlaced and bound together with strong tendrils and vines; in which labour I was assisted by my diligent aid and companion, José. I was finally enabled to effect a passage; and, in the course of a few hours, found myself in the presence of the ruins which I sought. For five days did I wander up and down among these crumbling monuments of a city which, I hazard little in saying, must have been one of the largest the world has ever seen. I beheld before me, for a circuit of many miles in diameter, the walls of palaces and temples and pyramids, more or less dilapidated. The earth was strewed, as far as the eye could distinguish, with columns, some broken and some nearly perfect, which seemed to have been planted there by the genius of desolation which presided over this awful solitude. Amid these solemn memorials of departed generations, who have died and left no marks but these, there were no indications of animated existence save from the bats, the lizards, and the reptiles which now and then emerged from the crevices of the tottering walls and crumbling stones that were strewed upon the ground at their base. No marks of human footsteps, no signs of previous visitors, were discernible; nor is there good reason to believe that any person, whose testimony of the fact has been given to the world, had ever before broken the silence which reigns over these sacred towers of a departed civilization. As I looked about and indulged in these reflections, I felt a weird perfect silence. . . . For a long time, I was distracted with the multitude of objects crowded upon my mind, that I could take none of them in detail. It was not until some time had elapsed, that my curiosity was sufficiently under control to enable me to examine them any minuteness. The Indians for many hours around, hearing of my arrival, came to visit daily; but the object of my toil was quite beyond their comprehension. They watched my motion, occasionally looking up to each other with an air of unfeigned astonishment; but when gathered an explanation from the faces of their neighbours, or to express their contempt proceedings, I have permitted myself to

* Extracted from the "Athenæum."

doubt up to this day. Of the builders or occupants of these edifices, which were in ruins about them, they had not the slightest idea; nor did the question seem to have ever occurred to them before. After the most careful search, I could discover no traditions, no superstitions, nor legends of any kind. . . All communication with the past here seems to have been cut off. Nor did any allusion to their ancestry, or to the former occupants of these mighty palaces and monumental temples, produce the slightest thrill through the memories of even the oldest Indians in the vicinity. Defeated in my anticipations from this quarter, I addressed myself at once to the only course of procedure which was likely to give me any solution of the solemn mystery. I determined to devote myself to a careful examination of these ruins in detail.

My first study was made at the ruins of the temple. The names by which I have designated these ruins, are such as were suggested to me by their peculiar construction, and the purposes for which I supposed them to have been designed. These remains consist of four distinct walls. I entered at an opening in the western angle, which I conceived to be the main entrance; and presumed, from the broken walls, ceilings, and pillars still standing, that the opposite end had been the location of the shrine or altar. The distance between these two extremes is four hundred and fifty feet. The walls stand upon an elevated foundation of about sixteen feet. Of the entrance, or western end, about one-half remains; the interior showing broken rooms and ceilings not entirely defaced. The exterior is composed of large stones, beautifully hewn, and laid in fillet and moulding work. The opposite, or altar end, consists of similar walls, but has two sculptured pillars, much defaced by the falling ruins—six feet only remaining in view above them. These pillars measure about two feet in diameter. The walls are surrounded with masses of sculptured and hewn stone, broken columns, and ornaments, which had fallen from the walls themselves, and which are covered with a rank and luxuriant vegetation, and even with trees, through which I was obliged to cut my way with my Indian knife. In the rear of the pillars are the remains of a room, the back ceilings only existing; sufficient, however, to show that they were of rare workmanship. The southern, or right-hand wall, as you enter, is in the best state of preservation, the highest part of which, yet standing, is about fifty feet; where, also, the remains of rooms are still to be seen. The other parts, on either side, are about twenty-six feet high, two hundred and fifty long, and sixteen thick; and about one hundred and thirty apart. The interior, or inner surface of these walls, is quite perfect, finely finished with smooth stones, cut uniformly in squares of about two feet. About the centre of these walls, on both sides, near the top, are placed stone rings, carved from an immense block, and inserted in the wall by a long shaft, and projecting from it about four feet. They measure about four feet in diameter, and two in thickness; the sides beautifully carved. The extreme ends of the side walls are about equi-distant from those of the shrine and entrance. The space intervening is filled up with stones and rubbish of walls, showing a connexion in the form of a curve. In the space formed by

these walls are piles of stones, evidently being a part of them; but there were not enough of them, however, to carry out the supposition that this vast temple had ever been enclosed. At the outer base of the southern wall are the remains of a room; one side of which, with the angular ceiling, is quite perfect, measuring fourteen feet long, and six wide. The parts remaining are finished with sculptured blocks of stone, of about one foot square, representing Indian figures with feather head-dresses, armed with bows and arrows, their noses ornamented with rings; carrying in one hand bows and arrows, and in the other a musical instrument similar to those that are now used by the Indians of the country. These figures were interspersed with animals resembling the crocodile. Near this room I found a square pillar, only five feet of which remained above the ruins. It was carved on all sides with Indian figures, as large as life, and apparently in warlike attitudes. Fragments of a similar kind were scattered about in the vicinity. From this room, or base, I passed round, and ascended over vast piles of the crumbling ruins, pulling myself up by the branches of trees, with which they are covered, to the top of the wall; where I found a door-way, filled up with stones and rubbish, which I removed, and, after much labour, effected an entrance into a room measuring eight by twenty-four feet, the ceiling of which was of the acute-angled arch, and perfected by layers of flat stones. The walls were finely finished with square blocks of stone, which had been richly ornamented. Even yet the heads of Indians, with shields and lances, could be distinguished in the colouring. The square pillars of the door-way are carved with Indians, flowers, borders, and spear-heads; all of which I judged to have once been coloured. The lintel, which supported the top, is of the *zuporte** wood, beautifully carved, and in good preservation. One of the Indian head-dresses was composed of a cap and flowers. Immediately in front of the door-way is a portion of a column, to which neither cap nor base was attached. It measured about three feet in diameter, with its whole surface sculptured; but it was so obliterated by time that the lines could not be traced. Four feet of its length only could be discovered. It was, evidently, imbedded in the ruins to a great depth. Numerous blocks of square hewn stones, and others, variously and beautifully carved, were lying in confusion near this column. Of the exterior of these walls a sufficient portion still exists to show the fine and elaborate workmanship of the cornices and entablatures, though the latter are much broken and defaced. They are composed of immense blocks of stone, laid with the greatest regularity and precision, the façades of which are interspersed with flowers, borders, and animals. From this portion of the ruins I cut my way through a dense mass of trees and vegetation, to the eastern extremity of the walls, the top of which was much dilapidated, and obstructed with occasional piles of broken and hewn stone. On my return, I descended to, and walked along the outside base of the wall to the rear of the shrine, and over immense blocks of hewn and carved

* I found the wood of the *zuporte*-tree had been used exclusively in these buildings for lintels and thwart-beams, but for no other purpose. Upon several of the beams yet remaining there were elaborate carvings. This wood is well known for its remarkable durability and solidity.

stone; some of which were, no doubt, the buttments of altar walls, as similar blocks were near here appropriated to such purposes. I returned by the outside of the northern wall. The whole distance was filled up with heaps of ruins, overgrown with trees and vines; through which I cleared my way with the greatest difficulty.

From the temple I proceeded to the pyramid, a few rods to the south. It was a majestic pile, measuring at its base about five hundred and fifty feet, with its sides facing the cardinal points. The angles and sides were beautifully laid with stones of an immense size, gradually lessening as the work approached the summit or platform. On the east and north sides are flights of small stone steps, thirty feet wide at the base, and narrowing as they ascend. Those of the south and west are carried up by gradations resembling steps, each about four feet in height, but are more dilapidated than those upon which the steps are constructed. The bases were piled up with ruins, and overgrown with a rank grass and vines; and it was only after great labour that I was enabled to reach the side facing the east. Here I found two square stones of an enormous size, partly buried in the ruins, which I cleared away. They were plainly carved, representing some monster with wide-extended jaws, with rows of teeth and a protruding tongue. These stones, from their position, were evidently the finish to the base of the steps. On this side I ascended the fallen and broken steps, through bushes and trees, with which they were partly covered to the summit, one hundred feet. Here I found a terrace or platform, in the centre of which is a square building, one hundred and seventy feet at its base, and twenty feet high. The eastern side of this supplementary structure contains a room twelve by eighteen feet, having two square pillars eight feet high, supporting an angular roof upon strong beams of *zuporte* wood, the stone and wood being both carved. The sides of the doorways, and their lintels, are of the same material, and ornamented in the same style. Fronting this room is a corridor, supported by two round pillars, three feet in diameter and four feet in height, standing upon a stone base of two feet; both of which are surmounted with large capitals, hewn or broken in such a manner that no architectural design can now be traced. The sides of these pillars were wrought with figures and lines, which are now quite obliterated. The door-sides of these rooms are built of large square stones, similar to those of the temple, with the difference of having holes drilled through the inner angles, which were worn smooth, and apparently enlarged by use. The other sides contain rooms and halls in tolerable preservation, having the same form of roofs supported by *zuporte* wood. These rooms and halls are plastered with a superior finish, and shadowy painted figures are still perceptible. The exterior of the building had been built of fine hewn and uniform blocks of stone, with entablatures of a superior order, and projecting cornices. I could find no access to the top but by the pillars, and by cutting steps in the stone and mortar of the broken edge of the *façade*; by which, and the aid of bushes, I reached the summit. I found it perfectly level, and one of its corners broken and tumbling down. The whole was covered with a *deep soil*, in which trees and grass were growing in *profusion*. From this height I enjoyed a mag-

nificent *coup d'œil* of all the ruins, and the vast plain around them. . . . Unlike most similar structures in Egypt, whose "primeval race had run ere antiquity had begun," this pyramid does not culminate at the top, as I have already observed. Pococke has described one, however, at Sak-hara, similar to this, which is the only one of which I have ever heard. The solidity of the structure of the pyramid at Chi-Chen, the harmony and grandeur of its architecture, must impress every one with an exalted idea of the mechanical skill, and the numbers of those by whom it was originally constructed. . . . About the centre of the ruins of the city is the Dome, to which I made my way as usual, through thick masses of tangled vegetation, by which it was surrounded. This building stood upon a double foundation, as far as I could judge; though I was unable to satisfy myself completely, owing to the fallen ruins which once formed a part of its structure, but which now almost concealed its base from the view. I found on the east side broken steps, by which I ascended to a platform built about thirty feet from the base, the sides of which measured each about one hundred and twenty-five feet. The walls were constructed of fine hewn stone, beautifully finished at the top, and the angles, parts of which had fallen, were tastefully curved. In the centre of this platform, or terrace, was a foundation-work twelve feet high, and in ruins; the four broken sides measuring about fifty feet each, upon which is built a square of a pyramidal form, fifty feet high, divided off into rooms; but inaccessible, or nearly so, owing to the tottering condition of the walls. I could discover, however, that the inside walls were coloured, and the wood that supported and connected the ceilings was in good preservation. In the centre of this square is the Dome, a structure of beautiful proportions, though partially in ruins. It rests upon a finished foundation, the interior of which contains three conic structures, one within the other, a space of six feet intervening; each cone communicating with the others by doorways, the inner one forming the shaft. At the height of about ten feet, the cones are united by means of transoms of *zuporte*. Around those cones are evidences of spiral stairs, leading to the summit. . . .

Situated about three rods south-west of the ruins of the dome, are those of the house of the caciques. I cut my way through the thick growth of small wood to this sublime pile, and by the aid of my compass was enabled to reach the east front of the building. Here I felled the trees that hid it, and the whole front was opened to my view, presenting the most strange and incomprehensible pile of architecture that my eyes ever beheld—elaborate, elegant, stupendous, yet belonging to no order now known to us. The front of this wonderful edifice measures thirty-two feet, and its height twenty, extending to the main building fifty feet. Over the doorway, which favours the Egyptian style of architecture, is a heavy lintel of stone, containing two double rows of hieroglyphics, with a sculptured ornament intervening. Above these are the remains of hooks carved in stone, with raised lines of drapery running through them; which, apparently, have been broken off by the falling of the heavy finishing from the top of the building; over which, surrounded by a variety of chaste and beautifully executed borders, encircled

within a wreath, is a female figure in a sitting posture, in basso-relievo, having a head-dress of feathers, cords, and tassels, and the neck ornamented. The angles of this building are tastefully curved. The ornaments continue around the sides, which are divided into two compartments, different in their arrangement, though not in style. Attached to the angles are large projecting hooks, skilfully worked; and perfect rosettes and stars, with spears reversed, are put together with the utmost precision. The ornaments are composed of small square blocks of stone, cut to the depth of about one to one-and-a-half inch, apparently with the most delicate instruments, and inserted by a shaft in the wall. The wall is made of large and uniformly square blocks of limestone, set in a mortar which appears to be as durable as the stone itself. In the ornamental borders of this building I could discover but little analogy with those known to me. The most striking were those of the cornice and entablature, chevron and the cable moulding, which are characteristic of the Norman architecture. The sides have three doorways, each opening into small apartments, which are finished with smooth square blocks of stone; the floors of the same material, but have been covered with cement, which is now broken. The apartments are small, owing to the massive walls enclosing them, and the acute-angled arch forming the ceiling. The working and laying of the stone are as perfect as they could have been under the directions of a modern architect. Contiguous to this front are two irregular buildings, as represented in the plan. The one on the right, situated some twenty-five feet from it (about two feet off the right line), has a front of about thirty-five feet, its sides ten wide, and its height twenty feet, containing one room, similar in its finish to those before described. The front of this building is elaborately sculptured with rosettes and borders, and ornamental lines: the rear is formed of finely-cut stone, now much broken. Near by are numerous heaps of hewn and broken stones, sculptured work, and pillars. The other building, on the left, is about eight feet from the principal front; measuring twenty-two feet in length, thirteen in width, and thirty-six in height. The top is quite broken, and has the appearance of having been much higher. The *Agare Americana* was growing thriftily upon its level roof. On all sides of this building are carved figures, broken images, in sitting postures; rosettes and ornamental borders, laid off in compartments; each compartment having three carved hooks on each side and angle. This building contains but one room, similar to that on the right.

RELIGION IN OTHER LANDS.

No. VIII.

DENMARK.

THE established religion of Denmark is Lutheran. Until the ninth century, the Danes, like other Scandinavian nations, were worshippers of Odin, the renowned prophet and legislator of the north; a religion of the most ferocious character. Some of their ceremonies were most obscene, others were bloody. They sacrificed human victims, whose bodies were suspended in the sacred groves. In that at Upsal seventy-two victims were counted at one time. When we consider the real nature of every

pagan idolatry, the loathsome obscenities and revolting cruelties which are found in all, and the direct tendency of all to corrupt and harden the heart, we shall not wonder that the early Christians ascribed to them a diabolical origin, and believed the gods of the heathen to be not mere creatures of perverted fancy, but actual devils, who delighted in thus deluding mankind, and disinherit them of that eternal happiness whereof they were created capable (See Southey's Book of the Church, lib. i. cap. 5).

About the ninth century, Christianity was introduced among them by St. Augarius, bishop of Hamburg and Bremen, and embraced by their king; but its influence was extremely limited. Joined by the Vandals, the Danes made an incursion into Hamburg, demolished the church, and scattered the Christians, about A.D. 918; and in the following centuries atrocities of the same character were perpetrated. Gorm, surnamed the "Old," from the length of his reign, did what he could to extirpate Christianity out of the country, though for a season he tolerated Christians: he banished all the priests, and put many of them to the most excruciating deaths. Henry I., emperor of Germany, having entered Denmark, compelled Gorm to adopt a different line of conduct. Unni, bishop of Hamburg, took occasion to reintroduce the Christian faith. Though he could produce no effect on the mind of Gorm, he did on that of his son Harold. He consecrated bishops and ordained priests in Denmark, and afterwards sailed to Birca, in Sweden, where he died, A.D. 936. The mother of Harold was Thyra Dunnebod (ornament of Denmark), daughter of Harald Klak, who had been baptized when a child, in France.

Notwithstanding Gorm's uncompromising adherence to pagan idolatry, Christianity made considerable progress, especially in Jutland. "Many of the nobility, as well as of the inferior orders, copied the example of the young prince. Churches were erected in different parts of the peninsula, while the archbishop, crossing the Belts, gathered a rich harvest of converts among the islands of the Archipelago; especially in Fionia and Zenland, where the Eleusinian rites of the goddess Hertia (or mother earth) had long been superseded by the Odinic dispensation, and where the fires of superstition still ascended, staining every ninth year with human blood" (Edinburgh Cabinet Library, vol. xxiii. p. 124, 125).

The Danes who settled in England became Christians by position and contact. Alfred compelled those whom he subdued to be baptized. They who afterwards established themselves in the island found it politic to receive the religion of the country. The missionaries of the Anglo-Saxon church did much, and the power of the popes, aided so much as it was by Charlemagne and Otho the great, still further led to the overthrow of the abominable Scandinavian superstitions.

When the light of the glorious Reformation spread itself over those lands, long in pagan and papal darkness, Lutheranism was formally established in Denmark, notwithstanding the opposition it met with from the Romish clergy, A.D. 1536, in the reign of Christian III. The revenues of the church were then seized by the crown; and a part only of them was afterwards applied to the maintenance of the clergy, the remainder being reserved for the use of the state. The government of the

stone; some of which were, no doubt, the butments of altar walls, as similar blocks were near here appropriated to such purposes. I returned by the outside of the northern wall. The whole distance was filled up with heaps of ruins, overgrown with trees and vines; through which I cleared my way with the greatest difficulty.

From the temple I proceeded to the pyramid, a few rods to the south. It was a majestic pile, measuring at its base about five hundred and fifty feet, with its sides facing the cardinal points. The angles and sides were beautifully laid with stones of an immense size, gradually lessening as the work approached the summit or platform. On the east and north sides are flights of small stone steps, thirty feet wide at the base, and narrowing as they ascend. Those of the south and west are carried up by gradations resembling steps, each about four feet in height, but are more dilapidated than those upon which the steps are constructed. The bases were piled up with ruins, and overgrown with a rank grass and vines; and it was only after great labour that I was enabled to reach the side facing the east. Here I found two square stones of an enormous size, partly buried in the ruins, which I cleared away. They were plainly carved, representing some monster with wide-extended jaws, with rows of teeth and a protruding tongue. These stones, from their position, were evidently the finish to the base of the steps. On this side I ascended the fallen and broken steps, through bushes and trees, with which they were partly covered to the summit, one hundred feet. Here I found a terrace or platform, in the centre of which is a square building, one hundred and seventy feet at its base, and twenty feet high. The eastern side of this supplementary structure contains a room twelve by eighteen feet, having two square pillars eight feet high, supporting an angular roof upon strong beams of *zuporte* wood, the stone and wood being both carved. The sides of the doorways, and their lintels, are of the same material, and ornamented in the same style. Fronting this room is a corridor, supported by two round pillars, three feet in diameter and four feet in height, standing upon a stone base of two feet; both of which are surmounted with large capitals, hewn or broken in such a manner that no architectural design can now be traced. The sides of these pillars were wrought with figures and lines, which are now quite obliterated. The door-sides of these rooms are built of large square stones, similar to those of the temple, with the difference of having holes drilled through the inner angles, which were worn smooth, and apparently enlarged by use. The other sides contain rooms and halls in tolerable preservation, having the same form of roofs supported by *zuporte* wood. These rooms and halls are plastered with a superior finish, and shadowy painted figures are still perceptible. The exterior of the building had been built of fine hewn and uniform blocks of stone, with entablatures of a superior order, and projecting cornices. I could find no access to the top but by the pillars, and by cutting steps in the stone and mortar of the broken edge of the *façade*; by which, and the aid of bushes, I reached the summit. I found it perfectly level, and one of its corners broken and tumbling down. The whole was covered with a deep soil, in which trees and grass were growing in profusion. From this height I enjoyed a mag-

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The most striking were those of the cornice, entablature, chevron and the cable moulding, which are characteristic of the Norman architecture. The sides have three doorways, each opening into small apartments, which are finished with smooth square blocks of stone; the floors of the same material, but have been covered with carpet, which is now broken. The apartments are small, owing to the massive walls enclosing them, the acute-angled arch forming the ceiling. The working and laying of the stone are as perfect as they could have been under the directions of a great architect. Contiguous to this front are several irregular buildings, as represented in the plan. One on the right, situated some twenty-five feet from it (about two feet off the right line), has a front of about thirty-five feet, its sides ten wide, its height twenty feet, containing one room, and in its finish to those before described. The front of this building is elaborately sculptured with figures and borders, and ornamental lines: the wall is formed of finely-cut stone, now much decayed. Near by are numerous heaps of hewn broken stones, sculptured work, and pillars. Another building, on the left, is about eight feet from the principal front; measuring twenty-two in length, thirteen in width, and thirty-six in height. The top is quite broken, and has the appearance of having been much higher. The *re Americana* was growing thriftily upon its roof. On all sides of this building are carved figures, broken images, in sitting postures; rosettes, ornamental borders, laid off in compartments; a compartment having three carved hooks on each side and angle. This building contains but one room, similar to that on the right.

RELIGION IN OTHER LANDS.

No. VIII.

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pagan idolatry, the loathsome obscenities and revolting cruelties which are found in all, and the direct tendency of all to corrupt and harden the heart, we shall not wonder that the early Christians ascribed to them a diabolical origin, and believed the gods of the heathen to be not mere creatures of perverted fancy, but actual devils, who delighted in thus deluding mankind, and disinheriting them of that eternal happiness whereof they were created capable (See Southey's Book of the Church, lib. i. cap. 5).

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Notwithstanding Gorm's uncompromising adherence to pagan idolatry, Christianity made considerable progress, especially in Jutland. "Many of the nobility, as well as of the inferior orders, copied the example of the young prince. Churches were erected in different parts of the peninsula, while the archbishop, crossing the Belts, gathered a rich harvest of converts among the islands of the Archipelago; especially in Fionia and Zealand, where the Eleusinian rites of the goddess Hertha (or mother earth) had long been superseded by the Odinic dispensation, and where the fires of superstition still ascended, staining every ninth year with human blood." (Edinburgh Cabinet Library, vol. xxiii. p. 124, 125.)

The Danes who settled in England became Christians by position and contact. Alfred compelled those whom he subdued to be baptized. They who afterwards established themselves in the island found it politic to receive the religion of the country. The missionaries of the Saxon church did much, and the popes, called to assist them, and Otto, king of the Danes, of the

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present ecclesiastical establishment is described as resembling the discipline of the church of England. Complete toleration exists, and the greater part of the penalties originally imposed on nonconformists are now either rescinded or mitigated. A profession of a belief in the peculiarities of the national creed is not required as a test of eligibility to civil dignities and employments.

Prior to the disjunction of Norway, A.D. 1814, the Danish church, according to Cutteau, consisted of 13 bishops, 227 arch-priests, and 2,462 curates. The number of dioceses is now reduced to seven, exclusive of one in Iceland. There is no archiepiscopal see, but the bishop of Zealand is metropolitan. His income is estimated at about £1,000 a-year; that of the other prelates about £500. To some of the preferments the crown presents, to others the parishioners. The income of the clergy is derived from tithes and offerings. The power of the bishops is entirely of a spiritual and ecclesiastical character.

The observance of the sabbath in Denmark is not so strict as might have been expected from the character of the ministers of the church, and their influence over the people. "It is true," says Mr. Rae Wilson, "that service is performed in places of worship; but many of the shops are open, and many trades are carried on, not only after, but actually during the time of divine service. I recollect perfectly well that, returning from church, my ears were assailed with the loud noise of a blacksmith's hammer, which might be heard at a considerable distance, although the divine law for our government on this day of rest lays down expressly, that 'no manner of work' shall be done on it. I have, too, seen peasants with articles for sale, and carts driving about. Further, it is rendered a day of common diversions and amusements, where decency seems to be laid aside. In the afternoon, the inhabitants appear to have a regular 'turn out,' and their course is particularly directed to Charlottenburg, where are tents fitted up in the gardens that are let out at ten dollars each; and here numerous parties regale themselves, while bands of music are playing. A theatre is also open on Sunday evening." The accusation brought forward by the members of the Romish church is too well founded, that in point of the desecration of the Lord's day, there is but little difference on the continent between papal and protestant states. Long may a different state of things continue in Great Britain: though it is unquestionable that what are termed Sunday restraints are an intolerable burthen to thousands; and really, after all, though there may not be the same outward appearance of levity (and yet, what are the parks?), nor generally the same indecorous trading on the Lord's day, are there not streets in the metropolis and its neighbourhood, in which, notwithstanding the unceasing endeavours of individuals and societies, traffic is carried on to a fearful extent? And it may be questioned, how far it is not as likely that the heart will be as much contaminated, and the soul ruined by the perusal of some obscene, ungodly, infidel, Sunday newspaper. Wherein do thousands, hundreds of thousands, in our great metropolis differ from those who reside on the continent? Let a man take his station on London-bridge for one half hour on a Sunday morning, and he will probably witness as much total recklessness of God

and his law, as great a forgetfulness of religious duty and trampling on religious privilege, as can be witnessed in protestant Copenhagen or popish (infidel?) Paris. There are thousands of persons in the metropolis, who have not the slightest notion that such desecration as that referred to exists.

The churches of Copenhagen are numerous, but there are few of them remarkable either for architectural beauty or on account of any interest which attaches to them. The principal is the *Freu Kirke*, or church of our lady; which is a new edifice, built on the site of the cathedral, destroyed during the bombardment of 1807. It is a heavy structure, in the Grecian style, with a handsome Doric portico: its length is 215 feet, and its breadth 180. It has a steeple in the form of a tower, surmounted by a gilt cross.

The lofty church of St. Saviour stands in the market-place in Christian's-haven. It is remarkable for its curious steeple, which has a staircase running round outside of it, in a spiral form, gradually lessening until it reaches the top. Its ascent is very easy; and the height of its summit being nearly 300 feet, the view is delightful, embracing the whole of the city, its palaces, churches, docks, and arsenals, together with the busy picture of the Sound, and the scenery of the Swedish coast. This church possesses a fine organ, highly decorated with carvings. The altar is handsome, being composed of Italian marble; and the font is chaste and elegant. The seats in the gallery are divided off into boxes, making the church look "more like a theatre than a place of worship."

Some time ago an attempt was made in Copenhagen to build a church on a scale of excessive magnificence. The building was commenced in the reign of Frederick V. The dome was to have risen 264 feet from the ground, and the Corinthian pillars in front would have been, judging from a single specimen, nine feet in diameter, and about ninety feet in height, pedestal and capital included. The walls inside and outside were to have been of polished Norwegian marble, and the whole edifice was to have been finished in the most magnificent style. Large sums of money were expended on the work, but twenty years elapsed before the building had risen thirty feet above the ground; and a stop was then put to its progress. The Danes say that the ground was loose, and the foundation unable to support the weight of the building; but others assert that the undertaking was abandoned for want of money.

M.

FECTIVE PRINCIPLE OF THE CHRISTIAN MINISTRY.

A Sermon

at the Ordination held by the Lord Bishop of Chester, on Sunday, March 3, 1844),

THE REV. HENRY RAIKES, M.A.,

Chancellor of Chester.

ISAIAH vi. 8.

heard the voice of the Lord, saying, Whom send, and who will go for us? Then said I, n I: send me."

apter from which this text is taken is r replete with wonders; but in an agree profitable for reproof, for correction instruction in righteousness. It things which angels desire to look at it also contains things which we ark, learn, and inwardly digest. It one of the clearest and most explicit ons of the divinity of our blessed hich occur in scripture, as we per- comparing it with the language of 1 (xii. 40); but it likewise contains ibition of the process pursued with hom God calls and sends forth as s of his word, as the heralds of sal- and ambassadors for Christ. It is is last view that I desire to consider sent; and, conscious of its importance me, and impressed with a sense of its application to my present hearers, I ask your prayers for that help which n open the heart and incline the mind able hearing of the word.

vill remember that, in the magnificent n of this vision, the prophet describes l as seated in the temple, and sur- by the seraphim—by those heavenly whose joy and glory it is to be the ers of his will, the instruments of his ice to the world. But, though be- surrounded by these, he did not seem to employ them on this occasion. ood and waited, but they were not n the contrary, the prophet heard the the Lord saying, "Whom shall I o will go for us?" And doubtless tended that he should be thus taught, t he heard, that there are services h the ministry of angels is not , and where God is pleased to make n agency of an inferior kind, even the of man. It would appear, also, that all had been heard at an earlier pe- it had reached the prophet's ears at ent when he first beheld the glory of l, and sank awe-struck to the ground, y that he returned would have been from what it was. At this time, e merely beheld the brightness of the appearance, he had closed his eyes

against a light that overpowered them, and had said, "Woe is me, for I am undone: I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." At that time, the disclosure of the holiness of God had overwhelmed him with the conviction of his own corruption, and of his own unfitness to approach him; but now the case seems altered. He sees the same glory, and he does not shrink from beholding it. Nay, he hears the Lord speak; and, instead of saying, like Israel of old, "Let not the Lord speak unto us, lest we die," he listens and attends. Nay, he hears the Lord call: he hears the Lord call for one whom he may employ as his messenger, as his agent; and he says, "Here am I: send me," and he offers himself for a work which he might have trembled at contemplating before.

We know that even in dreams men reason correctly, and do not seem to themselves to act without sufficient motive; and if this revelation had taken place in the form of such a vision, there would have been no question as to the way in which the prophet's words were to be understood, or as to the inference we were bound to draw from them. But we are justified in assuming that this transaction was of a different character. It was an open vision. The prophet did not seem to see, but he saw: he did not think he heard, but he did hear: and we are bound to examine and to search into his motives, with as much freedom as if the case were a matter of history. How, then, did it happen, we may ask, that he, who but just before shrank from the glory he beheld, now offers himself as its minister? that he, who just before seemed calling on the rocks to fall on him and to cover him from the terrors of the majesty of God, now anticipated the seraphim in his zeal, and comes forth, and says, "Here am I: send me?" Why does he court employment which so recently he had been deprecating? Why does he seek an office for which but just before he had felt himself so totally unfit? The intermediate transaction, that which is mentioned as having passed but just before, supplies the key to the mystery, and solves the apparent contradiction. While the prophet lay prostrate before the throne, unable to lift up his eyes to the glory which was revealed upon it, we read that "one of the seraphim flew to him, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon his mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." This simple operation, which we can easily understand from its analogy with the forms made use of in sacri-

fice, was equivalent to the words so frequently used by our Lord, "Thy sins are forgiven thee;" and describes the state of one justified by faith, and at peace with God, through Jesus Christ. This simple operation, I say, removed at once the weight which had been pressing on the prophet's spirit, and changed the whole tone and temper of his mind. Having received this token of pardon and acceptance, he no longer lay stupified with terror, but he hoped. As hope revived, gratitude, affection, love, zeal for God's glory, sprang up within him, till at last the man who had been overwhelmed with terror at the sight of the presence in which he stood assumed the confidence of reconciliation, and offered himself a willing agent for any work to which God might be pleased to send him; conscious that his strength should be as his day was, and that, under every exigence of service, the grace of God would be sufficient for him, we no longer hear him saying, "Woe is me," making use of the language of self-abhorrence and humiliation, but we hear that of willing service and confident reliance, "Here am I: send me." What a change had been effected in the man by the simple transaction that had intervened! The seraph had said, "Thine iniquity is taken away and thy sin purged;" and now the man cries, "Here am I: send me." And thus it is, my brethren, that I may now pass from the vision to the fact, from the prophet under the law to the minister of the gospel; thus it is that that love of God which is shed abroad in the heart, through the Spirit which he has given, the Spirit of reconciliation and adoption, shows itself by the zeal and love which it produces, and constrains the men who feel it to live no longer for themselves, but for him who died for them and rose again.

In contemplating the prophet's narrative, in reference to ourselves, then, we may admit that, considered in itself and by itself, the ministry is an awful, an overwhelming work. Even in the judgment of the world, it involves fearful responsibilities; it includes many things grievous to flesh and blood; it requires much of self-denial and privation, much of separation from the world; it offers little to tempt the carnal mind, and it imposes humiliations from which men may reasonably shrink. But all these things, which the world remarks and dwells on, are as nothing, when compared with the character which the ministry assumes, when considered as an office ordained by God for the purpose of making known his will; when contemplated as a work which brings man into more close and intimate relation with his Maker, and compels

him to regard himself as acting and speaking on behalf of God.

It is not necessary for me to remind you of the view that was taken of the ministry by the fathers of the Christian church; of the picture drawn by Chrysostom, in his celebrated treatise on the subject; or of the violence that was sometimes found necessary, when a reluctant catechist was forced to undertake the higher and more perilous office of the priesthood. In all these cases we see man lying, like the prophet, before the majesty of God, and crying with him, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

And yet, just and reasonable as the feeling may in some respects appear, we still are bound to say that the men who reasoned and who acted thus, reasoned and acted in blindness. They saw the dangers of the office; but they shut their eyes on its consolations. They saw its burden, they dwelt on its labours; but they did not appreciate the support that was promised. Above all, while they saw and dwelt on the greatness of the work and its awful responsibility, they did not take into consideration the power of the motive which prompts men to undertake it, nor the mighty influence of that faith which works by love, and which looks in every thing to Jesus Christ, and him crucified, as the principle of action and the ground of hope. Instead of adopting the language that they employ, and of adding to the ministerial office that mysterious but overwhelming dignity with which they delight to envelop it, we feel ourselves authorized to say, by the experience of the church of Christ in all ages and in all countries, that, wherever the love of God, as manifested in Jesus Christ, is felt, an effect follows similar to that which is described in the prophet's case. Man, reconciled to God by the blood of Christ, burns with desire to communicate to others the comfort he has experienced; and, raised above the sense of his insufficiency by the warmth of his affections, he forgets his own vileness in remembering the mercy that has visited him; and longs to be made an ambassador from Christ, that he may testify to others of the grace of which he is made partaker in the gospel.

It was thus, we know, with the great apostle of the Gentiles. A dispensation of the gospel was committed unto him: "Yes, woe unto me," said he, "if I preach not the gospel." But if we consider his language in other places, we shall find that it was not so much the miraculous call, or the previous designation, as the love of Christ, which constrained him to be what he was seen to be.

That miraculous call, that separation to the office, might have decided his course, and made him an apostle; but it was the inward feeling, the sense of pardoning love, which made him a minister of the gospel of peace. It was the remembrance that he himself, who had been a blasphemer and a persecutor, and jurious, had himself found mercy: this it was which put the stamp upon his character, and made him, who in one sense was not meet to be called an apostle, in labours and in all that constitutes an apostle more abundant than they all.

We believe that the same rule holds good in every similar case. We believe that the difference is a difference in degree rather than in principle, between the case of men at present and that of the apostle; and we believe that a conviction as deep as that which was produced on him would lead even now to a practice as devoted and as energetic. And thus we are brought to the conclusion, that the one single principle of the Christian ministry, the only principle on which it can be rightly assumed and profitably exercised, is faith; even that faith which worketh by love. Under the power of this principle, the man who has found peace in the work of Christ goes forth, in the fulness of love, to communicate to others the blessedness he has tasted; and is drawn, by the double motive of gratitude to God and love for man, to extend as widely as possible the knowledge of salvation through Jesus Christ.

But we feel bound to specify here a beautiful combination in the gracious providence of God, which works in this manner, and to add that this truth, which forms the only effective principle of the Christian ministry, is likewise the only means by which that ministry can be made efficient; and that the same faith which constitutes the call to the ministry is likewise the instrument of conversion when preached. We know that the law has been preached, and preached in vain. And we cannot wonder at the result, for we feel that by the law no flesh shall be justified before God; and the soul, while overwhelmed by argument, while acknowledging that the commandment is holy and just and good, shrinks from the conviction it cannot resist, because it feels that to be convinced in this case is to be condemned, and to be condemned without hope or prospect of mercy. But when Christ is preached, and the law is only used as a "schoolmaster" to bring men to him; when he is preached as "the end of the law for righteousness to every one that believeth," and the sinner is convinced of sin merely that he may be compelled to look to Christ and to Christ alone for salvation, the case then is different: man is less reluctant

to yield while there is a hope of mercy for those who yield, and he then gladly receives what he feels he cannot resist. But when, in addition to its intrinsic value, this message is also conveyed by one whose present experience bears witness to its truth; who shews by the way in which he speaks that he speaks of things which he has seen and felt himself, the message comes with an authority which nothing else can give; and that credence, which is refused to one who merely reports a fact, is given without hesitation to him who brings within him the tokens of its performance. The men who were sent to spy out the land of Canaan were believed when they returned, because they brought with them of the fruits of Canaan. Jacob heard the report that his sons brought back from Egypt of Joseph's preservation and of Joseph's greatness, but he doubted while he heard it; but, when he saw the carriages which Joseph had sent to bring him, then we read that the heart of Jacob their father revived, and he said, "Joseph, my son, is yet alive: I will go and see him before I die."

In the same manner, if he who delivers the gospel message can speak of it as a message which he himself has heard and received and experienced; if he can say, "I was once miserable, and I have found peace, through the blood of the Lamb: I was once a man of unclean lips, and dwelt among a people of unclean lips, but mine iniquity is taken away and my sin purged: I was once an enemy, fighting against truths which I knew not how to resist, but I was overcome by the power of truth, brought to the foot of the throne, and, when I expected condemnation, I heard of mercy; when I dreaded death, I found life; when I looked for nothing but judgment, I found pardon, love, and peace; and I now come as one whom Christ has ransomed and set free, to tell others of the mercy I have experienced, to ask them to lay aside their animosity, and to be reconciled to God, who thus invites them, by my mouth, to return:" when the minister can come with this message, or rather when he can deliver the message with which he is entrusted in this manner and in this tone, then, my brethren, the gospel is preached as it ought to be, and the minister appears as an ambassador from Christ, as though God did beseech you by him. Nor let it be thought that, in order to produce this combination, there must be that marked and striking difference between the previous and the present state of man, which we read of in some marvellous instances of the grace of God in man. Let us not think that it is necessary that men should continue in sin, that grace may abound; or that an un-

holy youth is the foundation for an effective ministry. Miracles are not given as guides for our ordinary practice; nor must we tempt God by expecting that he should do for all what, in the sovereignty of his wisdom, he may choose to do for some. Instead of this unhallowed dream, remember that the guilt of sin is to be learned by each from knowing more of God and more of ourselves; and he whose eyes are once opened needs not the outward evidence of things which the world condemns, in order to obtain the conviction that is needed. The real ungodliness of the heart, its alienation from God, its aversion from holiness, its unfitness for heaven, are best understood by him who has escaped from the defilement of the world: nor does any man know the depth of his own vileness so thoroughly as he who, like the prophet, has seen "the Lord sitting upon his throne, high and lifted up;" while his train filled the temple, and seraphim ministered before him.

This conviction, then, is to be gained, not from the humiliating recollection of past irregularities and follies, from the remembrance of excesses which have debased our character and which must sadden our future course, but from a deeper acquaintance with the evil that is in our nature, and with the holiness that belongs to God; from self-examination, meditation on the word, and prayer. Here may the minister of the word learn all that he has need to know; and if, while humbled at the foot of the cross, he hears the word of mercy say, "Thy sins are forgiven thee;" if the love of God is shed abroad in his heart, by the Spirit which he has given him, and he feels what Christ has done and suffered for him; then we can believe that the live coal from off the altar has touched his lips; and, when the question shall be asked, "Whom shall I send and who will go for us?" that he will be ready to say, "Here am I: send me."

Nor will the message be delivered in vain, which is delivered under such conviction and uttered in such a spirit. "Having received mercy," says the apostle, "we faint not." The love of Christ constrains the heart with a power which no other influence can equal; and he will most effectually beseech men to be reconciled to God, who, having tasted himself the peace of reconciliation, can testify to others of the reality of the blessing he proposes to their acceptance, as well as of the freeness of its offer.

PRAYER-BOOK REMARKS.

No. IV.

THE CATECHISM.

"Understandest thou what thou readest?"—ACTS viii. 30.

THE question with which the catechism opens—"What is your name?" is employed as an easy and natural way of leading the child from the mention of his name to the occasion when it was given. Instead of beginning with a difficult proposition of divinity, the church commences with an inquiry, simple in itself and interesting to the child, as the starting-point of the instruction which is to be given. The Christian name which was given in baptism calls to mind the Christian faith, in which the then-named person was baptized. And, as he bears the name of Christ, he is on that account called a Christian; and so is distinguished from men of other religions, as Jews, Turks, and heathens. Names have been usually given to infants, when they were received into the church by circumcision (Luke ii. 21), to which baptism is a corresponding sacrament (Col. ii. 11, 12); and these names have been sometimes given by parents (Gen. xxi. 3), and sometimes by others (Ruth iv. 17), with the parents' approbation (Luke i. 59-63). The catechism, then, "first reminds us of our name; not of our parents' name, which is, in a spiritual sense, our disgrace—the mark of our being born in sin—but of our Christian name, the memorial of the day in which we were dedicated to God in the holy sacrament of baptism."

The next inquiry made of the child is, what was done for him when he was baptized; in reply to which he states that three Christian privileges were then conferred upon him, and three Christian duties promised to be performed by him. The privileges conferred were, that he was then "made a member of Christ," &c. The baptized person is in this sense "made" a member of Christ—that he is placed under a constitution of a spiritual kind, in which these blessings are contained. According to God's merciful purpose, he is now "constituted" such; he is placed in this "state of salvation;" and, if he "lead the rest of his life according to this beginning," he shall undoubtedly be saved. "The treasury, as it were, of divine grace is," in baptism, "thrown open, to which each may resort when a sufficient maturity of years enables him to understand his wants, and he is inclined to apply for their relief." The duties to be performed by the baptized person are stated in answer to the question, "What did your godfathers and godmothers then for you?" By continuing the ancient use of witnesses at the naming of children, or sureties in baptism, religious care is taken for the pious education of the baptized children; especially in case of the mortality or negligence of parents, though parents are expressly commanded to be diligent in teaching their own children God's holy word, and bringing "them up in the nurture and admonition of the Lord."

The child, having repeated his baptismal vow, is then asked whether he does not think himself "bound to believe and to do" according to the tenor of it; to which he replies, that he recognises the obligation, and will fulfil it by the help of God, who has "called him to this state of sal-

vation." "God's calling is either common, or special and effectual. Common calling is that whereby a nation, city, or family are called to the knowledge of the means of salvation. Special or effectual calling is that whereby God calleth his elect out of their natural state of sin, unto holiness and salvation, through Christ Jesus; and that, ordinarily, by means of the gospel preached." The child further undertakes to pray for God's grace. "To the performance of every good action, God, by his preventing grace, giveth the will; by his assisting grace, he giveth the power; and by his consummating grace, he giveth the act or accomplishment."

Next follow "the articles of our faith; and the ten commandments, that solemn summary of Christian faith and practice, which is now upon" every baptized person, "as an obligation towards God, and for which" each will "be made responsible at the great day of final reckoning between God and man. To these succeed an earnest and affectionate admonition upon prayer, without which no vow to God can be kept, nor any of his commandments obeyed. The church, as the example of prayer, gives the prayer of our Lord; and then briefly but most impressively unfolds it, putting at the same time into the mouth of the child, who learns the only ground of hope upon which we must believe that any of our prayers can be heard: 'And this I trust our heavenly Father will do, of his mercy and goodness, through our Lord Jesus Christ.'"

The remainder of the catechism is occupied with an explanation of those two ordinances of Christ's appointment which are usually called sacraments. "This explanation is, perhaps, one of the most striking proofs of human wisdom, caution, and spirituality of determination with which it has pleased God to countenance and befriend our church. No one who reads with understanding what is there condensed, but must see how the Saviour is exalted in the definition, power, and character of his own blessed sacraments. Those teachers of the young of Christ's flock who framed it had a nice and an arduous task to perform. They had to substitute sound knowledge or gross ignorance; to unmask superstition, and hold forth the mirror of divine truth; to prescribe spiritual service for one of profaneness and folly; to erect the true temple of God upon the ruins of a carnal and systematized idolatry: for ignorance, superstition, profaneness, and idolatry had long degraded the outward church of Christ, and then established in this land. To accomplish all this, in the way of human instruction of divine things, those holy men whom God raised up as reformers of a most corrupt church had to arrange, in a very short compass, and to digest with Christian zeal and discretion, the truth of the pure word of God, which had been so long kept back from the people: they had to exhibit the pure doctrines of the gospel before those whose minds had long been kept in the grossest darkness upon the article of true faith and Christian duties. All this they endeavoured to meet, in a short view of the 'necessary condition of every Christian man,' as put together in the church catechism." In defining the two sacraments, and in all that accompanies their definition, as principles of the spiritual life, our reformers* showed "singular

* It must be remembered that the reformers, properly so

wisdom, a close adherence to scripture, and an immediate personal application to the soul of every professed believer in Christ."

Christ is expressly said to have "ordained two sacraments only," because the Romish church has appointed seven. The twenty-fifth "article of religion" gives the reason why these seven so-called sacraments are rejected by our church. These two sacraments are "generally" necessary to salvation; necessary (that is) for men in general: unlike those other five rites to which the Romish church has erroneously given the name of sacraments, and which are either corrupt imitations of the practice of the early Christians, or are not applicable to all, but permitted where they may be embraced. "The inward part," or thing signified, "in baptism, is a death unto sin, and a new birth unto righteousness." The force of these words can only be understood by reference to the original mode of baptism by plunging the baptized person beneath the water; that act being like burial, while the drawing up again of the person so plunged is like the rising from the grave. The more frequent mode of sprinkling does not sacrifice the essential notion of baptism, which is, under any circumstances, washing. "The outward sprinkling at that sacrament represents the washing, as Peter says, 'of regeneration;' and shall be accompanied, if we are not wanting to ourselves, with the 'sprinkling of the heart from an evil conscience,' with the inward and spiritual purification of the blood of Christ, the sanctification of his Spirit bestowed through his meritorious sacrifice." "We are hereby" (that is, in baptism) "made the children of grace," is to be interpreted, in the sense above stated, as meaning "placed under a constitution or economy of grace; admitted into the treasury of divine grace, to draw thence according to our need and our sense of them." The expression, "the body and blood of Christ, which are verily and indeed taken," &c., is thus to be explained: At the time our catechism was framed, the Romish church taught (as it does still) that the "body and blood of Christ were *vere et reipsa* (this is the common language of Romish writers) taken in the Lord's supper; meaning that the literal, material flesh and blood of Christ were eaten and drunk by partakers of that sacrament. Our reformers did not wholly discard the phrase, their principle being to expunge as little as possible; but they made such an addition to it, as would leave it scripturally sound. "Which are verily and indeed taken," was untrue in the Romish sense; but when to this was added "by the faithful," what before was inadmissible became then invulnerable. If a qualification must thus be brought by the receiver of this sacrament, nothing can be more conclusive as to the character of the Lord's supper whether it be a sacrifice or not. If it were a sacrifice, it must be wholly in the hands of the sacrificer: it is his priestly act only which gives it its character. This sacrament is not "a fresh sacrifice, but manifestly a celebration of the one already made; and the rite seems plainly to have been ordained for the express purpose (among others) of fixing our minds on the great and single oblation of himself, made by the

called, had nothing to do with this part of the catechism: it was not added till many years after the Reformation. But this fact in no way detracts from its admirable character.—Ed.

But stains are on their boasted store :
 Though freedom's shrine be fair,
 'Tis empty—or they bow before
 A gilded idol there !

The south—the cloudless south—expands
 Her deserts to the day,
 Where rose those yet unconquered bands,
 Who own no sceptre's sway ;
 But wherefore is the iron with
 Our golden image blent,
 For, see, the harem-bars reach forth
 Into the Arab's tent ?

O ! earth hath many a region bright,
 And ocean many an isle ;
 But where on mortals shines the light
 Of freedom's cloudless smile ?
 The search is vain ; from human skies
 The angel early fled :
 Our only land of freedom is
 The country of the dead.

FRANCES BROWNE.

Miscellaneous.

MONASTERY OF MOUNT ST. BERNHARD.—The number of individuals received into this hospitable refuge, between the first of January and the tenth of December, last year, amounted to 13,464 ; amongst whom as many as 12,154 were gratuitously provided for. The voluntary contributions derived from the 1,310 guests, who were supplied with supper, breakfast, and lodging, scarcely covered one-half of their cost to the monastery, estimating it according to what the same fare would have stood them in, had it been furnished by an hotel-keeper at a very moderate rate : in fact, these contributions did not exceed one hundred and forty pounds, which is tantamount to about twenty-five pence and one halfpenny per head. The good Samaritans of this establishment have to procure their fuel from a spot, twelve miles distant, on the other side of the tremendous Col des Fenêtres (a mountain covered with snow nearly throughout the year) ; an operation which employs fifteen or eighteen horses, in the month of August. The annual expenditure of the monastery is between two thousand and two thousand five hundred pounds.—*From a Correspondent.*

MOSCOW CATHEDRAL.—The principal decorations here are confined to the summits of edifices, the side-walls and their apertures being comparatively plain ; in which respect the style differs considerably from the Gothic, where spacious windows filled with tracery, buttresses, niches, &c., form conspicuous figures. This style is remarkable from the colours introduced ; whereas, both in the Gothic and others, we meet with no other hue than the material itself. The Pokrovskoi Sobor, or cathedral of the protection of the virgin, and the tower, called "Ivan Veliki," are the two finest specimens of this style of architecture. The former appears to be a fairy erection—so gay and fantastic ; with its peaked domes of various heights, dimensions, and forms, clustering round the central obtuse spire,

similar to a bunch of flowers. Indeed, the divers observable in these features is fully equal to that the Gothic style. Those who have not visited this may form some general idea of the effect of the domes from the pavilion at Brighton. The last mentioned structure is, it must be admitted, very unfavourably situated, is deficient in point of height, and has no gilding or brilliant colours to set it off, yet, so far from meriting the vituperation that has been bestowed on it, as being a gew-gaw edifice, those who only saw that it was neither Grecian, Italian, nor Gothic, and therefore quite foreign to a standard with which they are acquainted, it is an edifice which, had it not been built by an English architect, or erected in our own island, would undoubtedly have been as much admired as it has been censured.—*Rae Wilson on Russia.*

CINGALESE SUPERSTITION.—In the midst of large, open space of ground, a high pole is erected, generally an areka-nut tree, with the bunch of leaves the top cut off. From the top of this pole, ropes, made of parts of the cocoa-nut leaf, are extended to the four corners of an enclosed place ; a burning lamp is fixed on the top, and there are several other lamps in other places. A large hole is dug in the ground, in which is placed the lower part of a dug-up cocoa-nut tree about ten feet long, with the roots upwards. Between this and a large tree, about twelve yards distant, are fastened two large horns ; and the thick and tough jungle-creepers, with which they are bound together, are fastened to the tree on one side, and to the stump of the cocoa-nut tree on the other. On each side are from sixty to one hundred men, trying with all their might to break the horn. If the horn of either party breaks, that party is conquered, and submits patiently to a great deal of abuse from the other party. The conquering party, after the performance of some ceremony at the tree, carry their horn to a small *madua*, prepared for it at another part of the village, in great triumph ; and, at the end of a certain number of days, the *kapuwās*, or devil-priests, are called, and a grand ceremony takes place. The people firmly believe that "pulling" horns is the only way of getting rid of the small-pox, which they call the "great disease." And they say, too, that when this disease is prevalent in the country, the gods in the other world are in the habit of pulling horns at night to stop it. In proof of this, a man told me a few days ago, that his father was once travelling at night, and on his way he heard, at a short distance, a noise such as is made at the pulling of horns ; and when he came to the place he found nobody, and he was sure the noise could only proceed from the gods. The poor man, however, was so frightened, that he went home and died soon after.—*Selkirk's Recollections.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 463.—MAY 11, 1844.



SKETCHES OF NATURAL HISTORY.

No. XVI.

THE BISON.

(*Bos Urus*).

THE American bison, sometimes called the buffalo, was supposed to be confined to that portion of the globe; but it has of late been stated that it is found in Asia and Africa, though, it must be confessed, doubts may fairly be entertained on the point. It is characterized by fifteen pairs of ribs, and by the great disproportion between its fore and hind quarters, owing to the hump over its shoulders, which is oblong, diminishing in height as it extends backwards. The hair on the head is long and shaggy, forming a large beard beneath the lower jaw, and descending below the knee in a tuft. The hair on the top of the head rises in a thick mass nearly to the tip of the horns. The summer and winter coats differ rather in length than in any other particular, though in the former it is said to be more of a liver brown colour. The horns are remarkably short, very straight, and sharp pointed. The tail is about a foot long, terminating in a tuft, black in the males, and red in the females. The

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eyes are of a gleaming, fierce aspect. The limbs are very strong. It sometimes weighs nearly 2,400lbs; and even the skin is no slight burden for even a strong man. The length is about eight feet and a half; the height at the fore quarters about six. The female is much smaller than the male, with less long hair in front, and her horns are smaller and not so much covered with hair. The males and females associate from the end of July to the beginning of September; after which they separate, and remain in distinct herds. They calve in April. The calves seldom leave the mother until they are a year old, and sometimes even older.

The affection of the young for the dam is extremely interesting. If the mother be killed, the calf does not attempt to escape, but follows the hunter, as he carries off the carcass, and shows the greatest tokens of sorrow. They generally seek their food in the morning and evening, and retire during the heat of the day to marshy places, rarely resorting to the woods. They also associate in vast troops, led by the fiercest and most powerful of the males. The herds are frequently of very great density and extent. "Such was the multitude," say Lewis and Clarke, speaking of an assemblage of bisons as they crossed the water, "that, although the river, including an island

over which they passed, was a mile in length, the herd stretched, as thick as they could swim, completely from one side to the other." The same travellers, speaking of another of these astonishing spectacles, say: "If it be not impossible to calculate the moving multitude which darkened the whole plains, we are convinced that 20,000 would be no exaggerated number." The bison is not naturally an enemy of man, and never attacks him unless wounded or at bay. During the season in which the males and females associate, the noise of the roaring of the herds is tremendous, the males often fighting most desperately with each other.

While feeding, they are often scattered over a great extent; but, when moving forward, they form a thick impenetrable column, which can scarcely be turned. They swim large rivers nearly in the same order in which they traverse the plains; and, when eluding pursuit, it is vain for those in front suddenly to halt, as the rearward throng force their leaders onwards. The Indians profit by this. They lure a herd near a precipice, and, setting the whole in motion, terrify them by shouts and other artifices to rush on to destruction. The chase of the bison constitutes a favourite diversion. Numerous tribes of Indians are almost entirely dependent on them for the necessities of life. They are killed either by being shot, or gradually driven into a small space by setting fire to the grass round the place where they are feeding. They are much alarmed by fire, and crowd together to avoid it; and are then killed by the hunters without any hazard: 1,500 or 2,000 have sometimes been slaughtered at a time. If the hunter uses a rifle, he is careful to go against the wind, for the animal's sense of smell is so acute that it will perceive his approach and scamper off. "Of the different modes of killing the buffalo," says sir J. Franklin, "hunting on horseback requires most dexterity. An expert hunter, when well mounted, dashes at the herd, and chooses an individual which he endeavours to separate from the rest. If he succeeds, he contrives to keep him apart by the proper management of his horse, though going at full speed. Whenever he can get sufficiently near for a ball to penetrate the beast's hide he fires, and seldom fails of bringing the animal down; though, of course, he cannot rest the piece against the shoulder, nor take a deliberate aim. On this service the hunter is often exposed to considerable danger from the fall of his horse in the numerous holes which the badgers make in these plains, and also from the rage of the buffalo, which, when closely pressed, often turns suddenly, and, rushing furiously on the horse, frequently succeeds in wounding it, or dismounting the rider. Whenever the animal shows this disposition, which the experienced hunter will readily perceive, he immediately pulls up his horse and goes off in another direction." When close pressed by the hunter, the aspect of the bison is most horrible: his eyes glow like coals; his mouth is open; his tongue parched, and drawn up into a half crescent; his tail is erected, and the tufted end whirling about in the air.

The following account of the peril sometimes arising from the bison is thus given by Mr. Catlin, in his wanderings in North America:—

"We met immense numbers of buffaloes in the

early part of our voyage, and used to land our canoe almost every hour in the day; and oftentimes altogether approach the unsuspecting herds, through some deep and hidden ravine within a few rods of them, and at the word 'pull trigger' each of us bring down our victim. In one instance, near the mouth of White river, we met the most immense herd crossing the Missouri river; and, from an imprudence, got our boat into imminent danger amongst them, from which we were highly delighted to make our escape. It was in the midst of the 'running season,' and we had heard the 'roaring' (as it is called) of the herd when we were several miles from them. When we came in sight, we were actually terrified at the immense numbers that were streaming down the green hills on one side of the river, and galloping up and over the bluffs on the other. The river was filled, and in parts blackened, with their heads and horns, as they were swimming about, following up their objects, and making desperate battle whilst they were swimming. I deemed it imprudent for our canoe to be dodging amongst them, and ran it ashore for a few hours; where we laid waiting for the opportunity of seeing the river clear; but we waited in vain. Their numbers, however, got somewhat diminished at last; and we pushed off, and successfully made our way amongst them. From the immense numbers that had passed the river at that place, they had torn down the prairie-bank of fifteen feet in height, so as to form a sort of road or landing-place, where they all in succession clambered up. Many, in their turmoil, had been wafted below this landing; and, unable to regain it against the swiftness of the current, had fastened themselves along in crowds, hugging close to the high bank under which they were standing. As we were drifting by these, and supposing ourselves out of danger, I drew up my rifle and shot one of them in the head; which tumbled into the water, and brought with him a hundred others, which plunged in, and in a moment were swimming about our canoe, and placing it in great danger. No attack was made upon us, and in the confusion the poor beasts knew not, perhaps, the enemy that was amongst them; but we were liable to be sunk by them, as they were furiously hooking and climbing on to each other. I rose in my canoe, and, by my gestures and hallooing, kept them from coming in contact with us, until we were out of their reach. This was one of the instances that I formerly spoke of, where thousands and tens of thousands of these animals congregate in the running season, and move about from east and west, or wherever accident or circumstances may lead them. In this grand crusade, no one can know the numbers that may have made the ford within a few days; nor, in their blinded fury in such scenes, would feeble man be much respected. During the remainder of that day we paddled onward, and passed many of their carcasses floating on the current, or lodged on the heads of islands and sand-bars; and, in the vicinity of, and not far below the grand turmoil, we passed several that were mired in the quicksand near the shores. Some were standing fast and half immersed; whilst others were nearly out of sight, and gasping for the last breath: others were standing with all legs fast, and one-half of their bodies above the water, and their heads under it, where they

had evidently remained several days; and flocks of ravens and crows were covering their backs, and picking the flesh from their dead bodies."

The flesh of the bison is somewhat coarser than that of the domestic ox, but is considered superior in tenderness. The tongue, when well cured, is esteemed a great delicacy. The hump is rich, savoury, and tender. This is the fleshy part that covers the long spinous processes of the anterior dorsal vertebrae, and is called "bos" by the Canadian voyagers, and "wig" by the Orkney men in the service of the Hudson's Bay Company, according to Dr. Richardson, who says that much of the pemmican used by the voyagers attached to the fur companies is made of bison meat, procured at their posts on the red river and Saskatchewan: he adds, that one bison-cow in good condition furnishes dried meat and fat enough to make a bag of pemmican weighing ninety pounds. The flesh of the males is poor, and very disagreeable in August and September. They are much more easily approached and killed than the females, not being so vigilant, but the females are preferred, on account of the greater fineness of their skins and more tender flesh. The hump of the bison, composed of a fatty secretion, is highly celebrated for its richness and delicacy, and, when properly cooked, resembles marrow. Vast multitudes of bisons are slaughtered yearly. It is too common for the hunters to shoot them, even when they have abundance of food, for the tongue or hump alone; or merely because they come near enough to present a fair aim. The bisons, consequently, become less numerous every year, gradually removing from the haunts of men. The numbers still existing, however, are surprisingly great. The bison was formerly very extensively diffused over the United States, except that part lying east of the Hudson's river and the lake Champlain, and narrow strips of coast on the Atlantic and Pacific. Its range is now very different. It is only found in the north and west, being rarely seen east of the Mississippi, or south of the St. Lawrence. It is sometimes domesticated in the farms of Kentucky and Ohio, associating with the domestic cow; and the mixed breed have the colour, the head, and the shaggy front of the bison; but destitute of the hump, although the back is always sloped. Few animals minister more largely to the wants and even comforts of man than the bison. The horns are converted into powder-flasks, and shaped into spoons; the hide is used for a variety of purposes. Purchas relates that in old times the Indians made the best of targets of it; and Catesby says that they make their winter moccasins of it also, but that, being too heavy for clothing, it is not often put to that use. Others, however, assert that the Indians dress the skins with the hair on, and clothe themselves with them, and that the Europeans of Louisiana (Louisiana, in the older sense of the term before the purchase of it by the United States in 1803), use them for blankets, and find them light, warm, and soft. Dr. Richardson confirms the latter account, for he says, in the work above quoted, "The fine wool which clothes the bison renders its skin, when properly dressed, an excellent blanket; and they are valued so highly that a good one sells for three or four pounds in Canada, where they are used as wrappers by those who travel over the snow in carioles."

The bones are used for saddle bows and war clubs. The feet, boiled with the hoof on, furnish glue. Thomas Morton (in his "New English Canaan," Amsterdam, 1637), observes, that "their fleeces are very useful, being a kind of wool, as fine almost as the wool of the beaver, and the savages do make garments thereof."

SHORT READINGS FOR FAMILY PRAYERS.

No. XV.

BY THE REV. HENRY WOODWARD, M.A.,

Rector of Feltham, Tipperary.

"Arise, take up thy bed, and go unto thine house."—MATT. IX. 6.

THE paralytic man, whose miraculous cure is related in this chapter, may represent to us the stages through which a soul passes, from the death of sin to the life of righteousness.

In the first instance, we find him "sick, of the palsy, lying on a bed" (v. 2). In this indolent and listless posture we have a picture of the sinner, drowned in the sleep of a mere sensual life and animal existence. Steeped in indulgence, "enclosed in his own fat," and haunted by no compunctious visitings, "as the door turneth upon its hinges" so does he roll upon his bed of sin. A lover of pleasures more than a lover of God, he has no conception of any enjoyment but what arises from the gratification of the flesh; no ambition which soars above the honour which cometh from man. And if he attains the objects to which alone his anxieties aspire; if he can eat, drink, and be merry; if he is in friendship with the world, and all men speak well of him; if the lust of the flesh, the lust of the eyes, and the pride of life are fed to the full, and his pulse beats high with animal buoyancy and vigour, he may fancy, for a time, that this is happiness. At any rate, there are no conflicting elements in his case. All is of a piece. Death and judgment, heaven and hell, God and eternity—all thoughts of these are quite shut out. No disturber has come in between the sinner and his sins. These are the only pleasures that he has, the only pleasures he desires. These are the Delilahs on whose lap he rests; the bed on which he sleeps, and dreams that he is happy.

But when, in mercy, God alarms the soul; when conscience thunders at the door, and awakes the sinner from his slumbers, those sins on which he reposed before, and in which he found his sole enjoyment, now become his burden and his misery. A voice is heard to say—"Arise, take up thy bed." That couch on which he willingly lay down, he now unwillingly carries, as a painful load. He is now no longer "alive without the law." His natural liberty has fled: the free enjoyment of the animal life is over. A disturbing principle has been introduced, and mingles with the processes of his soul. "The commandment has come:" the terrors of the law have passed before his view: the light has dawned; and yet "not light, but rather darkness visible:" the nature of true happiness has been seen, but seen only that it may tantalize and mock the appetites of the soul. In this state, loving righteousness, panting after holiness, and, at the same time, "serving divers lusts and passions," does every one who carries

the load of sin exclaim, with the apostle, "O, wretched man that I am! who shall deliver me from the body of this death?"

At length, we find the object of this miraculous cure arriving at "his own house," and there laying down his bed. And thus do those who travail and are heavy laden, and who are grieved and wearied with the burden of their sins, at length find rest unto their souls. But, to carry on the figure, how shall the sinner be said to depart to "his own house?" It may doubtless signify the final and only full deliverance out of all the miseries of this sinful world at the hour of death; and to such the apostle looked, as the bright consummation of all his hopes: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. v. 1, 2). But there is a subordinate and more immediate sense in which the penitent may be represented, at the command and by the aid of the great Physician, as departing to his own house. This house may signify his own interior. While living in sin, he was driven from his proper centre. An alien from his own bosom, a fugitive from himself; afraid to think and unwilling to reflect; shunning the voice of conscience, which still pleaded in the desecrated sanctuary of his own soul, his great object was to keep abroad, and to wander to and fro in a far country. But the sinner, when reconciled to God, is reconciled to himself. He is no longer ejected from his home within. Like the prodigal in the gospel, he comes to himself. His happiest moments are now those of still thought and silent meditation. His soul, reclaimed to its proper uses, is now no longer a den of thieves; but, as God originally intended it, a house of prayer. The Lord whom he seeks suddenly comes to his temple, and fills it with a peace which passeth all understanding. Thus, when he would repose on God, or, like the beloved disciple, would lean on Jesus's bosom, he has not to "ascend to heaven (that is, to bring Christ down)," nor to "descend into the deep (that is, to bring Christ up again from the dead);" for "the word is nigh him, even in his mouth and in his heart." Thus, in a certain sense, "a man shall be" to himself "as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

YUCATAN—THE RUINS OF CHI-CHEN*.

As I approached Chi-Chen, and while not more than four or five miles distant, I observed the roadside was strewn with columns, large hewn stones, &c., overgrown with bushes and long grass. On our arrival, at noon, we were most cordially received by the major-domo at the hacienda: the horses were taken into good keeping, and I was conducted to quarters which had been prepared in anticipation of my coming. These were in the church near by, in that part which is known to us as the vestry-room; and a very comfortable room I found it for my purposes. This church stands upon a rise of land that overlooks the coun-

try for a considerable distance around, embracing the hacienda, and, probably, the most remarkable ruins the world has ever known.

On reaching the corridor of the hacienda, the walls and floor presented to me a singular appearance. Here was an odd and startling figure—the god, perhaps, of a forgotten people; and there a beautiful rosette; and even beneath my feet were pieces of carved stone and hieroglyphics, that seemed as though they were striving to make me understand the story of their wonderful beginning. Within reach of the eye were to be seen the fragments and ornaments of pillars that once, possibly, embellished the palace of a proud cacique, stuck into the rude wall of the poor Indian's hut.

On the morning of the 10th of February, I directed my steps, for the first time, toward the ruins of the ancient city of Chi-Chen. ["Chi-Chen" signifies "mouth of a well." "Itza," said to be the Maya name for one of the old possessors of these ruins, is sometimes added by the natives.] On arriving in the immediate neighbourhood, I was compelled to cut my way through an impermeable thicket of under-brush, interlaced and bound together with strong tendrils and vines; in which labour I was assisted by my diligent aid and companion, José. I was finally enabled to effect a passage; and, in the course of a few hours, found myself in the presence of the ruins which I sought. For five days did I wander up and down among these crumbling monuments of a city which, I hazard little in saying, must have been one of the largest the world has ever seen. I beheld before me, for a circuit of many miles in diameter, the walls of palaces and temples and pyramids, more or less dilapidated. The earth was strewn, as far as the eye could distinguish, with columns, some broken and some nearly perfect, which seemed to have been planted there by the genius of desolation which presided over this awful solitude. Amid these solemn memorials of departed generations, who have died and left no marks but these, there were no indications of animated existence save from the bats, the lizards, and the reptiles which now and then emerged from the crevices of the tottering walls and crumbling stones that were strewn upon the ground at their base. No marks of human footsteps, no signs of previous visitors, were discernible; nor is there good reason to believe that any person, whose testimony of the fact has been given to the world, had ever before broken the silence which reigns over these sacred tombs of a departed civilization. As I looked about me and indulged in these reflections, I felt awed into perfect silence. . . . For a long time, I was so distracted with the multitude of objects which crowded upon my mind, that I could take no note of them in detail. It was not until some hours had elapsed, that my curiosity was sufficiently under control to enable me to examine them with any minuteness. The Indians for many leagues around, hearing of my arrival, came to visit me daily; but the object of my toil was quite beyond their comprehension. They watched my every motion, occasionally looking up to each other with an air of unfeigned astonishment; but whether to gather an explanation from the faces of their neighbours, or to express their contempt for my proceedings, I have permitted myself to remain in

* Extracted from the "Athenæum."

doubt up to this day. Of the builders or occupants of these edifices, which were in ruins about them, they had not the slightest idea; nor did the question seem to have ever occurred to them before. After the most careful search, I could discover no traditions, no superstitions, nor legends of any kind. . . . All communication with the past here seems to have been cut off. Nor did any allusion to their ancestry, or to the former occupants of these mighty palaces and monumental temples, produce the slightest thrill through the memories of even the oldest Indians in the vicinity. Defeated in my anticipations from this quarter, I addressed myself at once to the only course of procedure which was likely to give me any solution of the solemn mystery. I determined to devote myself to a careful examination of these ruins in detail.

My first study was made at the ruins of the temple. The names by which I have designated these ruins, are such as were suggested to me by their peculiar construction, and the purposes for which I supposed them to have been designed. These remains consist of four distinct walls. I entered at an opening in the western angle, which I conceived to be the main entrance; and presumed, from the broken walls, ceilings, and pillars still standing, that the opposite end had been the location of the shrine or altar. The distance between these two extremes is four hundred and fifty feet. The walls stand upon an elevated foundation of about sixteen feet. Of the entrance, or western end, about one-half remains; the interior showing broken rooms and ceilings not entirely defaced. The exterior is composed of large stones, beautifully hewn, and laid in fillet and moulding work. The opposite, or altar end, consists of similar walls, but has two sculptured pillars, much defaced by the falling ruins—six feet only remaining in view above them. These pillars measure about two feet in diameter. The walls are surrounded with masses of sculptured and hewn stone, broken columns, and ornaments, which had fallen from the walls themselves, and which are covered with a rank and luxuriant vegetation, and even with trees, through which I was obliged to cut my way with my Indian knife. In the rear of the pillars are the remains of a room, the back ceilings only existing; sufficient, however, to show that they were of rare workmanship. The southern, or right-hand wall, as you enter, is in the best state of preservation, the highest part of which, yet standing, is about fifty feet; where, also, the remains of rooms are still to be seen. The other parts, on either side, are about twenty-six feet high, two hundred and fifty long, and sixteen thick; and about one hundred and thirty apart. The interior, or inner surface of these walls, is quite perfect, finely finished with smooth stones, cut uniformly in squares of about two feet. About the centre of these walls, on both sides, near the top, are placed stone rings, carved from an immense block, and inserted in the wall by a long shaft, and projecting from it about four feet. They measure about four feet in diameter, and two in thickness; the sides beautifully carved. The extreme ends of the side walls are about equi-distant from those of the shrine and entrance. The space intervening is filled up with stones and rubbish of walls, showing a connexion in the form of a curve. In the space formed by

these walls are piles of stones, evidently being a part of them; but there were not enough of them, however, to carry out the supposition that this vast temple had ever been enclosed. At the outer base of the southern wall are the remains of a room; one side of which, with the angular ceiling, is quite perfect, measuring fourteen feet long, and six wide. The parts remaining are finished with sculptured blocks of stone, of about one foot square, representing Indian figures with feather head-dresses, armed with bows and arrows, their noses ornamented with rings; carrying in one hand bows and arrows, and in the other a musical instrument similar to those that are now used by the Indians of the country. These figures were interspersed with animals resembling the crocodile. Near this room I found a square pillar, only five feet of which remained above the ruins. It was carved on all sides with Indian figures, as large as life, and apparently in warlike attitudes. Fragments of a similar kind were scattered about in the vicinity. From this room, or base, I passed round, and ascended over vast piles of the crumbling ruins, pulling myself up by the branches of trees, with which they are covered, to the top of the wall; where I found a door-way, filled up with stones and rubbish, which I removed, and, after much labour, effected an entrance into a room measuring eight by twenty-four feet, the ceiling of which was of the acute-angled arch, and perfected by layers of flat stones. The walls were finely finished with square blocks of stone, which had been richly ornamented. Even yet the heads of Indians, with shields and lances, could be distinguished in the colouring. The square pillars of the door-way are carved with Indians, flowers, borders, and spear-heads; all of which I judged to have once been coloured. The lintel, which supported the top, is of the *zuporte** wood, beautifully carved, and in good preservation. One of the Indian head-dresses was composed of a cap and flowers. Immediately in front of the door-way is a portion of a column, to which neither cap nor base was attached. It measured about three feet in diameter, with its whole surface sculptured; but it was so obliterated by time that the lines could not be traced. Four feet of its length only could be discovered. It was, evidently, imbedded in the ruins to a great depth. Numerous blocks of square hewn stones, and others, variously and beautifully carved, were lying in confusion near this column. Of the exterior of these walls a sufficient portion still exists to show the fine and elaborate workmanship of the cornices and entablatures, though the latter are much broken and defaced. They are composed of immense blocks of stone, laid with the greatest regularity and precision, the façades of which are interspersed with flowers, borders, and animals. From this portion of the ruins I cut my way through a dense mass of trees and vegetation, to the eastern extremity of the walls, the top of which was much dilapidated, and obstructed with occasional piles of broken and hewn stone. On my return, I descended to, and walked along the outside base of the wall to the rear of the shrine, and over immense blocks of hewn and carved

* I found the wood of the *zuporte*-tree had been used exclusively in these buildings for lintels and thwart-beams, but for no other purpose. Upon several of the beams yet remaining there were elaborate carvings. This wood is well known for its remarkable durability and solidity.

stone; some of which were, no doubt, the buttments of altar walls, as similar blocks were near here appropriated to such purposes. I returned by the outside of the northern wall. The whole distance was filled up with heaps of ruins, overgrown with trees and vines; through which I cleared my way with the greatest difficulty.

From the temple I proceeded to the pyramid, a few rods to the south. It was a majestic pile, measuring at its base about five hundred and fifty feet, with its sides facing the cardinal points. The angles and sides were beautifully laid with stones of an immense size, gradually lessening as the work approached the summit or platform. On the east and north sides are flights of small stone steps, thirty feet wide at the base, and narrowing as they ascend. Those of the south and west are carried up by gradations resembling steps, each about four feet in height, but are more dilapidated than those upon which the steps are constructed. The bases were piled up with ruins, and overgrown with a rank grass and vines; and it was only after great labour that I was enabled to reach the side facing the east. Here I found two square stones of an enormous size, partly buried in the ruins, which I cleared away. They were plainly carved, representing some monster with wide-extended jaws, with rows of teeth and a protruding tongue. These stones, from their position, were evidently the finish to the base of the steps. On this side I ascended the fallen and broken steps, through bushes and trees, with which they were partly covered to the summit, one hundred feet. Here I found a terrace or platform, in the centre of which is a square building, one hundred and seventy feet at its base, and twenty feet high. The eastern side of this supplementary structure contains a room twelve by eighteen feet, having two square pillars eight feet high, supporting an angular roof upon strong beams of zaporte wood, the stone and wood being both carved. The sides of the doorways, and their lintels, are of the same material, and ornamented in the same style. Fronting this room is a corridor, supported by two round pillars, three feet in diameter and four feet in height, standing upon a stone base of two feet; both of which are surmounted with large capitals, hewn or broken in such a manner that no architectural design can now be traced. The sides of these pillars were wrought with figures and lines, which are now quite obliterated. The door-sides of these rooms are built of large square stones, similar to those of the temple, with the difference of having holes drilled through the inner angles, which were worn smooth, and apparently enlarged by use. The other sides contain rooms and halls in tolerable preservation, having the same form of roofs supported by zaporte wood. These rooms and halls are plastered with a superior finish, and shadowy painted figures are still perceptible. The exterior of the building had been built of fine hewn and uniform blocks of stone, with entablatures of a superior order, and projecting cornices. I could find no access to the top but by the pillars, and by cutting steps in the stone and mortar of the broken edge of the façade; by which, and the aid of bushes, I reached the summit. I found it perfectly level, and one of its corners broken and tumbling down. The whole was covered with a *deep soil, in which trees and grass were growing in profusion.* From this height I enjoyed a mag-

nificent *coup d'œil* of all the ruins, and the vast plain around them.... Unlike most similar structures in Egypt, whose "primeval race had run ere antiquity had begun," this pyramid does not culminate at the top, as I have already observed. Pococke has described one, however, at Sak-hara, similar to this, which is the only one of which I have ever heard. The solidity of the structure of the pyramid at Chi-Chen, the harmony and grandeur of its architecture, must impress every one with an exalted idea of the mechanical skill, and the numbers of those by whom it was originally constructed.... About the centre of the ruins of the city is the Dome, to which I made my way as usual, through thick masses of tangled vegetation, by which it was surrounded. This building stood upon a double foundation, as far as I could judge; though I was unable to satisfy myself completely, owing to the fallen ruins which once formed a part of its structure, but which now almost concealed its base from the view. I found on the east side broken steps, by which I ascended to a platform built about thirty feet from the base, the sides of which measured each about one hundred and twenty-five feet. The walls were constructed of fine hewn stone, beautifully finished at the top, and the angles, parts of which had fallen, were tastefully curved. In the centre of this platform, or terrace, was a foundation-work twelve feet high, and in ruins; the four broken sides measuring about fifty feet each, upon which is built a square of a pyramidal form, fifty feet high, divided off into rooms; but inaccessible, or nearly so, owing to the tottering condition of the walls. I could discover, however, that the inside walls were coloured, and the wood that supported and connected the ceilings was in good preservation. In the centre of this square is the Dome, a structure of beautiful proportions, though partially in ruins. It rests upon a finished foundation, the interior of which contains three conic structures, one within the other, a space of six feet intervening; each cone communicating with the others by doorways, the inner one forming the shaft. At the height of about ten feet, the cones are united by means of transoms of zaporte. Around those cones are evidences of spiral stairs, leading to the summit.

Situated about three rods south-west of the ruins of the dome, are those of the house of the caciques. I cut my way through the thick growth of small wood to this sublime pile, and by the aid of my compass was enabled to reach the east front of the building. Here I felled the trees that hid it, and the whole front was opened to my view, presenting the most strange and incomprehensible pile of architecture that my eyes ever beheld—elaborate, elegant, stupendous, yet belonging to no order now known to us. The front of this wonderful edifice measures thirty-two feet, and its height twenty, extending to the main building fifty feet. Over the doorway, which favours the Egyptian style of architecture, is a heavy lintel of stone, containing two double rows of hieroglyphics, with a sculptured ornament intervening. Above these are the remains of hooks carved in stone, with raised lines of drapery running through them; which, apparently, have been broken off by the falling of the heavy finishing from the top of the building; over which, surrounded by a variety of chaste and beautifully executed borders, encircled

within a wreath, is a female figure in a sitting posture, in basso-relievo, having a head-dress of feathers, cords, and tassels, and the neck ornamented. The angles of this building are tastefully curved. The ornaments continue around the sides, which are divided into two compartments, different in their arrangement, though not in style. Attached to the angles are large projecting hooks, skilfully worked; and perfect rosettes and stars, with spears reversed, are put together with the utmost precision. The ornaments are composed of small square blocks of stone, cut to the depth of about one to one-and-a-half inch, apparently with the most delicate instruments, and inserted by a shaft in the wall. The wall is made of large and uniformly square blocks of limestone, set in a mortar which appears to be as durable as the stone itself. In the ornamental borders of this building I could discover but little analogy with those known to me. The most striking were those of the cornice and entablature, chevron and the cable moulding, which are characteristic of the Norman architecture. The sides have three doorways, each opening into small apartments, which are finished with smooth square blocks of stone; the floors of the same material, but have been covered with cement, which is now broken. The apartments are small, owing to the massive walls enclosing them, and the acute-angled arch forming the ceiling. The working and laying of the stone are as perfect as they could have been under the directions of a modern architect. Contiguous to this front are two irregular buildings, as represented in the plan. The one on the right, situated some twenty-five feet from it (about two feet off the right line), has a front of about thirty-five feet, its sides ten wide, and its height twenty feet, containing one room, similar in its finish to those before described. The front of this building is elaborately sculptured with rosettes and borders, and ornamental lines: the rear is formed of finely-cut stone, now much broken. Near by are numerous heaps of hewn and broken stones, sculptured work, and pillars. The other building, on the left, is about eight feet from the principal front; measuring twenty-two feet in length, thirteen in width, and thirty-six in height. The top is quite broken, and has the appearance of having been much higher. The *Agave Americana* was growing thriftily upon its level roof. On all sides of this building are carved figures, broken images, in sitting postures; rosettes and ornamental borders, laid off in compartments; each compartment having three carved hooks on each side and angle. This building contains but one room, similar to that on the right.

RELIGION IN OTHER LANDS.

No. VIII.

DENMARK.

THE established religion of Denmark is Lutheran. Until the ninth century, the Danes, like other Scandinavian nations, were worshippers of Odin, the renowned prophet and legislator of the north; a religion of the most ferocious character. Some of their ceremonies were most obscene, others were bloody. They sacrificed human victims, whose bodies were suspended in the sacred groves. In that at Upsal seventy-two victims were counted at one time. When we consider the real nature of every

pagan idolatry, the loathsome obscenities and revolting cruelties which are found in all, and the direct tendency of all to corrupt and harden the heart, we shall not wonder that the early Christians ascribed to them a diabolical origin, and believed the gods of the heathen to be not mere creatures of perverted fancy, but actual devils, who delighted in thus deluding mankind, and disinheriting them of that eternal happiness whereof they were created capable (See Southey's Book of the Church, lib. i. cap. 5).

About the ninth century, Christianity was introduced among them by St. Augarius, bishop of Hamburg and Bremen, and embraced by their king; but its influence was extremely limited. Joined by the Vandals, the Danes made an incursion into Hamburg, demolished the church, and scattered the Christians, about A.D. 919; and in the following centuries atrocities of the same character were perpetrated. Gorm, surnamed the "Old," from the length of his reign, did what he could to extirpate Christianity out of the country, though for a season he tolerated Christians: he banished all the priests, and put many of them to the most excruciating deaths. Henry I., emperor of Germany, having entered Denmark, compelled Gorm to adopt a different line of conduct. Unni, bishop of Hamburg, took occasion to reintroduce the Christian faith. Though he could produce no effect on the mind of Gorm, he did on that of his son Harold. He consecrated bishops and ordained priests in Denmark, and afterwards sailed to Birca, in Sweden, where he died, A.D. 936. The mother of Harold was Thyra Dunnebod (ornament of Denmark), daughter of Harald Klak, who had been baptized when a child, in France.

Notwithstanding Gorm's uncompromising adherence to pagan idolatry, Christianity made considerable progress, especially in Jutland. "Many of the nobility, as well as of the inferior orders, copied the example of the young prince. Churches were erected in different parts of the peninsula, while the archbishop, crossing the Belts, gathered a rich harvest of converts among the islands of the Archipelago; especially in Fionia and Zealand, where the Eleusinian rites of the goddess Hertha (or mother earth) had long been superseded by the Odinic dispensation, and where the fires of superstition still ascended, staining every ninth year with human blood" (Edinburgh Cabinet Library, vol. xxiii. p. 124, 125).

The Danes who settled in England became Christians by position and contact. Alfred compelled those whom he subdued to be baptized. They who afterwards established themselves in the island found it politic to receive the religion of the country. The missionaries of the Anglo-Saxon church did much, and the power of the popes, aided so much as it was by Charlemagne and Otho the great, still further led to the overthrow of the abominable Scandinavian superstitions.

When the light of the glorious Reformation spread itself over those lands, long in pagan and papal darkness, Lutheranism was formally established in Denmark, notwithstanding the opposition it met with from the Romish clergy, A.D. 1536, in the reign of Christian III. The revenues of the church were then seized by the crown; and a part only of them was afterwards applied to the maintenance of the clergy, the remainder being reserved for the use of the state. The government of the

present ecclesiastical establishment is described as resembling the discipline of the church of England. Complete toleration exists, and the greater part of the penalties originally imposed on nonconformists are now either rescinded or mitigated. A profession of a belief in the peculiarities of the national creed is not required as a test of eligibility to civil dignities and employments.

Prior to the disjunction of Norway, A.D. 1814, the Danish church, according to Cutteau, consisted of 13 bishops, 227 arch-priests, and 2,462 curates. The number of dioceses is now reduced to seven, exclusive of one in Iceland. There is no archiepiscopal see, but the bishop of Zealand is metropolitan. His income is estimated at about £1,000 a-year; that of the other prelates about £500. To some of the preferments the crown presents, to others the parishioners. The income of the clergy is derived from tithes and offerings. The power of the bishops is entirely of a spiritual and ecclesiastical character.

The observance of the sabbath in Denmark is not so strict as might have been expected from the character of the ministers of the church, and their influence over the people. "It is true," says Mr. Rae Wilson, "that service is performed in places of worship; but many of the shops are open, and many trades are carried on, not only after, but actually during the time of divine service. I recollect perfectly well that, returning from church, my ears were assailed with the loud noise of a blacksmith's hammer, which might be heard at a considerable distance, although the divine law for our government on this day of rest lays down expressly, that 'no manner of work' shall be done on it. I have, too, seen peasants with articles for sale, and carts driving about. Further, it is rendered a day of common diversions and amusements, where decency seems to be laid aside. In the afternoon, the inhabitants appear to have a regular 'turn out,' and their course is particularly directed to Charlottenburg, where are tents fitted up in the gardens that are let out at ten dollars each; and here numerous parties regale themselves, while bands of music are playing. A theatre is also open on Sunday evening." The accusation brought forward by the members of the Romish church is too well founded, that in point of the desecration of the Lord's day, there is but little difference on the continent between papal and protestant states. Long may a different state of things continue in Great Britain: though it is unquestionable that what are termed Sunday restraints are an intolerable burthen to thousands; and really, after all, though there may not be the same outward appearance of levity (and yet, what are the parks?), nor generally the same indecorous trading on the Lord's day, are there not streets in the metropolis and its neighbourhood, in which, notwithstanding the unceasing endeavours of individuals and societies, traffic is carried on to a fearful extent? And it may be questioned, how far it is not as likely that the heart will be as much contaminated, and the soul ruined by the perusal of some obscene, ungodly, infidel, Sunday newspaper. Wherein do thousands, hundreds of thousands, in our great metropolis differ from those who reside on the continent? Let a man take his station on London-bridge for one half hour on a Sunday morning, and he will probably witness as much total recklessness of God

and his law, as great a forgetfulness of religious duty and trampling on religious privilege, as can be witnessed in protestant Copenhagen or popish (infidel?) Paris. There are thousands of persons in the metropolis, who have not the slightest notion that such desecration as that referred to exists.

The churches of Copenhagen are numerous, but there are few of them remarkable either for architectural beauty or on account of any interest which attaches to them. The principal is the *Freu Kirke*, or church of our lady; which is a new edifice, built on the site of the cathedral, destroyed during the bombardment of 1807. It is a heavy structure, in the Grecian style, with a handsome Doric portico: its length is 215 feet, and its breadth 180. It has a steeple in the form of a tower, surmounted by a gilt cross.

The lofty church of St. Saviour stands in the market-place in Christian's-haven. It is remarkable for its curious steeple, which has a staircase running round outside of it, in a spiral form, gradually lessening until it reaches the top. Its ascent is very easy; and the height of its summit being nearly 300 feet, the view is delightful, embracing the whole of the city, its palaces, churches, docks, and arsenals, together with the busy picture of the Sound, and the scenery of the Swedish coast. This church possesses a fine organ, highly decorated with carvings. The altar is handsome, being composed of Italian marble; and the font is chaste and elegant. The seats in the gallery are divided off into boxes, making the church look "more like a theatre than a place of worship."

Some time ago an attempt was made in Copenhagen to build a church on a scale of excessive magnificence. The building was commenced in the reign of Frederick V. The dome was to have risen 264 feet from the ground, and the Corinthian pillars in front would have been, judging from a single specimen, nine feet in diameter, and about ninety feet in height, pedestal and capital included. The walls inside and outside were to have been of polished Norwegian marble, and the whole edifice was to have been finished in the most magnificent style. Large sums of money were expended on the work, but twenty years elapsed before the building had risen thirty feet above the ground; and a stop was then put to its progress. The Danes say that the ground was loose, and the foundation unable to support the weight of the building; but others assert that the undertaking was abandoned for want of money.

M.

THE EFFECTIVE PRINCIPLE OF THE CHRISTIAN MINISTRY.

A Sermon

preached at the Ordination held by the Lord Bishop of Chester, on Sunday, March 3, 1844).

BY THE REV. HENRY RAIKES, M.A.,

Chancellor of Chester.

ISAIAH vi. 8.

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I: send me."

THE chapter from which this text is taken is a chapter replete with wonders; but in an equal degree profitable for reproof, for correction, for instruction in righteousness. It contains things which angels desire to look upon; but it also contains things which we are to mark, learn, and inwardly digest. It contains one of the clearest and most explicit declarations of the divinity of our blessed Lord which occur in scripture, as we perceive by comparing it with the language of John (xii. 40); but it likewise contains an exhibition of the process pursued with respect to whom God calls and sends forth as ministers of his word, as the heralds of salvation, and ambassadors for Christ. It is under this last view that I desire to consider it present; and, conscious of its importance at any time, and impressed with a sense of its peculiar application to my present hearers, I humbly ask your prayers for that help which alone can open the heart and incline the mind to a profitable hearing of the word.

You will remember that, in the magnificent ordium of this vision, the prophet describes the Lord as seated in the temple, and surrounded by the seraphim—by those heavenly beings whose joy and glory it is to be the messengers of his will, the instruments of his providence to the world. But, though bedazzled as surrounded by these, he did not seem inclined to employ them on this occasion. They stood and waited, but they were not called. On the contrary, the prophet heard the voice of the Lord saying, "Whom shall I send, who will go for us?" And doubtless it was intended that he should be thus taught,

what he heard, that there are services which the ministry of angels is not adapted, and where God is pleased to make use of an agency of an inferior kind, even the ministry of man. It would appear, also, that this call had been heard at an earlier period, if it had reached the prophet's ears at that moment when he first beheld the glory of the Lord, and sank awe-struck to the ground, replying that he returned would have been different from what it was. At this time, while he merely beheld the brightness of the Lord's appearance, he had closed his eyes

against a light that overpowered them, and had said, "Woe is me, for I am undone: I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." At that time, the disclosure of the holiness of God had overwhelmed him with the conviction of his own corruption, and of his own unfitness to approach him; but now the case seems altered. He sees the same glory, and he does not shrink from beholding it. Nay, he hears the Lord speak; and, instead of saying, like Israel of old, "Let not the Lord speak unto us, lest we die," he listens and attends. Nay, he hears the Lord call: he hears the Lord call for one whom he may employ as his messenger, as his agent; and he says, "Here am I: send me," and he offers himself for a work which he might have trembled at contemplating before.

We know that even in dreams men reason correctly, and do not seem to themselves to act without sufficient motive; and if this revelation had taken place in the form of such a vision, there would have been no question as to the way in which the prophet's words were to be understood, or as to the inference we were bound to draw from them. But we are justified in assuming that this transaction was of a different character. It was an open vision. The prophet did not seem to see, but he saw: he did not think he heard, but he did hear: and we are bound to examine and to search into his motives, with as much freedom as if the case were a matter of history. How, then, did it happen, we may ask, that he, who but just before shrank from the glory he beheld, now offers himself as its minister? that he, who just before seemed calling on the rocks to fall on him and to cover him from the terrors of the majesty of God, now anticipated the seraphim in his zeal, and comes forth, and says, "Here am I: send me?" Why does he court employment which so recently he had been deprecating? Why does he seek an office for which but just before he had felt himself so totally unfit? The intermediate transaction, that which is mentioned as having passed but just before, supplies the key to the mystery, and solves the apparent contradiction. While the prophet lay prostrate before the throne, unable to lift up his eyes to the glory which was revealed upon it, we read that "one of the seraphim flew to him, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon his mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." This simple operation, which we can easily understand from its analogy with the forms made use of in sacri-

fice, was equivalent to the words so frequently used by our Lord, "Thy sins are forgiven thee;" and describes the state of one justified by faith, and at peace with God, through Jesus Christ. This simple operation, I say, removed at once the weight which had been pressing on the prophet's spirit, and changed the whole tone and temper of his mind. Having received this token of pardon and acceptance, he no longer lay stupefied with terror, but he hoped. As hope revived, gratitude, affection, love, zeal for God's glory, sprang up within him, till at last the man who had been overwhelmed with terror at the sight of the presence in which he stood assumed the confidence of reconciliation, and offered himself a willing agent for any work to which God might be pleased to send him; conscious that his strength should be as his day was, and that, under every exigence of service, the grace of God would be sufficient for him, we no longer hear him saying, "Woe is me," making use of the language of self-abhorrence and humiliation, but we hear that of willing service and confident reliance, "Here am I: send me." What a change had been effected in the man by the simple transaction that had intervened! The seraph had said, "Thine iniquity is taken away and thy sin purged;" and now the man cries, "Here am I: send me." And thus it is, my brethren, that I may now pass from the vision to the fact, from the prophet under the law to the minister of the gospel; thus it is that that love of God which is shed abroad in the heart, through the Spirit which he has given, the Spirit of reconciliation and adoption, shows itself by the zeal and love which it produces, and constrains the men who feel it to live no longer for themselves, but for him who died for them and rose again.

In contemplating the prophet's narrative, in reference to ourselves, then, we may admit that, considered in itself and by itself, the ministry is an awful, an overwhelming work. Even in the judgment of the world, it involves fearful responsibilities; it includes many things grievous to flesh and blood; it requires much of self-denial and privation, much of separation from the world; it offers little to tempt the carnal mind, and it imposes humiliations from which men may reasonably shrink. But all these things, which the world remarks and dwells on, are as nothing, when compared with the character which the ministry assumes, when considered as an office ordained by God for the purpose of making known his will; when contemplated as a *work which brings man into more close and intimate relation with his Maker, and compels*

him to regard himself as acting and speaking on behalf of God.

It is not necessary for me to remind you of the view that was taken of the ministry by the fathers of the Christian church; of the picture drawn by Chrysostom, in his celebrated treatise on the subject; or of the violence that was sometimes found necessary, when a reluctant catechist was forced to undertake the higher and more perilous office of the priesthood. In all these cases we see man lying, like the prophet, before the majesty of God, and crying with him, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

And yet, just and reasonable as the feeling may in some respects appear, we still are bound to say that the men who reasoned and who acted thus, reasoned and acted in blindness. They saw the dangers of the office; but they shut their eyes on its consolations. They saw its burden, they dwelt on its labours; but they did not appreciate the support that was promised. Above all, while they saw and dwelt on the greatness of the work and its awful responsibility, they did not take into consideration the power of the motive which prompts men to undertake it, nor the mighty influence of that faith which works by love, and which looks in every thing to Jesus Christ, and him crucified, as the principle of action and the ground of hope. Instead of adopting the language that they employ, and of adding to the ministerial office that mysterious but overwhelming dignity with which they delight to envelop it, we feel ourselves authorized to say, by the experience of the church of Christ in all ages and in all countries, that, wherever the love of God, as manifested in Jesus Christ, is felt, an effect follows similar to that which is described in the prophet's case. Man, reconciled to God by the blood of Christ, burns with desire to communicate to others the comfort he has experienced; and, raised above the sense of his insufficiency by the warmth of his affections, he forgets his own vileness in remembering the mercy that has visited him; and longs to be made an ambassador from Christ, that he may testify to others of the grace of which he is made partaker in the gospel.

It was thus, we know, with the great apostle of the Gentiles. A dispensation of the gospel was committed unto him: "Yes, woe unto me," said he, "if I preach not the gospel." But if we consider his language in other places, we shall find that it was not so much the miraculous call, or the previous designation, as the love of Christ, which constrained him to be what he was seen to be.

That miraculous call, that separation to the office, might have decided his course, and made him an apostle; but it was the inward feeling, the sense of pardoning love, which made him a minister of the gospel of peace. It was the remembrance that he himself, who had been a blasphemer and a persecutor, and furious, had himself found mercy: this it was which put the stamp upon his character, and made him, who in one sense was not meet to be called an apostle, in labours and in all that constitutes an apostle more abundant than they all.

We believe that the same rule holds good in every similar case. We believe that the difference is a difference in degree rather than in principle, between the case of men at present and that of the apostle; and we believe that a conviction as deep as that which was produced on him would lead even now to a practice as devoted and as energetic. And thus we are brought to the conclusion, that the one single principle of the Christian ministry, the only principle on which it can be rightly assumed and profitably exercised, is faith; even that faith which worketh by love. Under the power of this principle, the man who has found peace in the work of Christ goes forth, in the fulness of love, to communicate to others the blessedness he has tasted; and is drawn, by the double motive of gratitude to God and love for man, to extend as widely as possible the knowledge of salvation through Jesus Christ.

But we feel bound to specify here a beautiful combination in the gracious providence of God, which works in this manner, and to add that this truth, which forms the only effective principle of the Christian ministry, is likewise the only means by which that ministry can be made efficient; and that the same faith which constitutes the call to the ministry is likewise the instrument of conversion when reached. We know that the law has been reached, and preached in vain. And we cannot wonder at the result, for we feel that by the law no flesh shall be justified before God; and the soul, while overwhelmed by argument, while acknowledging that the commandment is holy and just and good, shrinks from the conviction it cannot resist, because it feels that to be convinced in this case is to be condemned, and to be condemned without hope or prospect of mercy. But when Christ is preached, and the law is only used as a "schoolmaster" to bring men to him; when he is preached as "the end of the law for righteousness to every one that believeth," and the sinner is convinced of sin merely that he may be compelled to look to Christ and to Christ alone for salvation, the case then is different: man is less reluctant

to yield while there is a hope of mercy for those who yield, and he then gladly receives what he feels he cannot resist. But when, in addition to its intrinsic value, this message is also conveyed by one whose present experience bears witness to its truth; who shews by the way in which he speaks that he speaks of things which he has seen and felt himself, the message comes with an authority which nothing else can give; and that credence, which is refused to one who merely reports a fact, is given without hesitation to him who brings within him the tokens of its performance. The men who were sent to spy out the land of Canaan were believed when they returned, because they brought with them of the fruits of Canaan. Jacob heard the report that his sons brought back from Egypt of Joseph's preservation and of Joseph's greatness, but he doubted while he heard it; but, when he saw the carriages which Joseph had sent to bring him, then we read that the heart of Jacob their father revived, and he said, "Joseph, my son, is yet alive: I will go and see him before I die."

In the same manner, if he who delivers the gospel message can speak of it as a message which he himself has heard and received and experienced; if he can say, "I was once miserable, and I have found peace, through the blood of the Lamb: I was once a man of unclean lips, and dwelt among a people of unclean lips, but mine iniquity is taken away and my sin purged: I was once an enemy, fighting against truths which I knew not how to resist, but I was overcome by the power of truth, brought to the foot of the throne, and, when I expected condemnation, I heard of mercy; when I dreaded death, I found life; when I looked for nothing but judgment, I found pardon, love, and peace; and I now come as one whom Christ has ransomed and set free, to tell others of the mercy I have experienced, to ask them to lay aside their animosity, and to be reconciled to God, who thus invites them, by my mouth, to return:" when the minister can come with this message, or rather when he can deliver the message with which he is entrusted in this manner and in this tone, then, my brethren, the gospel is preached as it ought to be, and the minister appears as an ambassador from Christ, as though God did beseech you by him. Nor let it be thought that, in order to produce this combination, there must be that marked and striking difference between the previous and the present state of man, which we read of in some marvellous instances of the grace of God in man. Let us not think that it is necessary that men should continue in sin, that grace may abound; or that an un-

holy youth is the foundation for an effective ministry. Miracles are not given as guides for our ordinary practice; nor must we tempt God by expecting that he should do for all what, in the sovereignty of his wisdom, he may choose to do for some. Instead of this unhallowed dream, remember that the guilt of sin is to be learned by each from knowing more of God and more of ourselves; and he whose eyes are once opened needs not the outward evidence of things which the world condemns, in order to obtain the conviction that is needed. The real ungodliness of the heart, its alienation from God, its aversion from holiness, its unfitness for heaven, are best understood by him who has escaped from the dilemma of the world: nor does any man know the depth of his own vileness so thoroughly as he who, like the prophet, has seen "the Lord sitting upon his throne, high and lifted up;" while his train filled the temple, and seraphim ministered before him.

This conviction, then, is to be gained, not from the humiliating recollection of past irregularities and follies, from the remembrance of excesses which have debased our character and which must sadden our future course, but from a deeper acquaintance with the evil that is in our nature, and with the holiness that belongs to God; from self-examination, meditation on the word, and prayer. Here may the minister of the word learn all that he has need to know; and if, while humbled at the foot of the cross, he hears the word of mercy say, "Thy sins are forgiven thee;" if the love of God is shed abroad in his heart, by the Spirit which he has given him, and he feels what Christ has done and suffered for him; then we can believe that the live coal from off the altar has touched his lips; and, when the question shall be asked, "Whom shall I send and who will go for us?" that he will be ready to say, "Here am I: send me."

Nor will the message be delivered in vain, which is delivered under such conviction and uttered in such a spirit. "Having received mercy," says the apostle, "we faint not." The love of Christ constrains the heart with a power which no other influence can equal; and he will most effectually beseech men to be reconciled to God, who, having tasted himself the peace of reconciliation, can testify to others of the reality of the blessing he proposes to their acceptance, as well as of the freeness of its offer.

PRAYER-BOOK REMARKS.

No. IV.

THE CATECHISM.

"Understandest thou what thou readest?"—ACTS viii. 30.

THE question with which the catechism opens, "What is your name?" is employed as an easy and natural way of leading the child from the mention of his name to the occasion when it was given. Instead of beginning with a difficult proposition of divinity, the church commences with an inquiry, simple in itself and interesting to the child, as the starting-point of the instruction which is to be given. The Christian name which was given in baptism calls to mind the Christian faith, in which the then-named person was baptized. And, as he bears the name of Christ, he is on that account called a Christian; and so is distinguished from men of other religions, as Jews, Turks, and heathens. Names have been usually given to infants, when they were received into the church by circumcision (Luke ii. 21), to which baptism is a corresponding sacrament (Col. ii. 11, 12); and these names have been sometimes given by parents (Gen. xxi. 3), and sometimes by others (Ruth iv. 17), with the parents' approbation (Luke i. 59-63). The catechism, then, "first reminds us of our name; not of our parents' name, which is, in a spiritual sense, our disgrace—the mark of our being born in sin—but of our Christian name, the memorial of the day in which we were dedicated to God in the holy sacrament of baptism."

The next inquiry made of the child is, what was done for him when he was baptized; in reply to which he states that three Christian privileges were then conferred upon him, and three Christian duties promised to be performed by him. The privileges conferred were, that he was then "made a member of Christ," &c. The baptized person is in this sense "made" a member of Christ—that he is placed under a constitution of a spiritual kind, in which these blessings are contained. According to God's merciful purpose, he is now "constituted" such; he is placed in this "state of salvation;" and, if he "lead the rest of his life according to this beginning," he shall undoubtedly be saved. "The treasury, as it were, of divine grace is," in baptism, "thrown open, to which each may resort when a sufficient maturity of years enables him to understand his wants, and he is inclined to apply for their relief." The duties to be performed by the baptized person are stated in answer to the question, "What did your godfathers and godmothers then for you?" By continuing the ancient use of witnesses at the naming of children, or sureties in baptism, religious care is taken for the pious education of the baptized children; especially in case of the mortality or negligence of parents, though parents are expressly commanded to be diligent in teaching their own children God's holy word, and bringing "them up in the nurture and admonition of the Lord."

The child, having repeated his baptismal vow, is then asked whether he does not think himself "bound to believe and to do" according to the tenor of it; to which he replies, that he recognises the obligation, and will fulfil it by the help of God, who has "called him to this state of sal-

vation." "God's calling is either common, or special and effectual. Common calling is that whereby a nation, city, or family are called to the knowledge of the means of salvation. Special or effectual calling is that whereby God calleth his elect out of their natural state of sin, unto holiness and salvation, through Christ Jesus; and that, ordinarily, by means of the gospel preached." The child further undertakes to pray for God's grace. "To the performance of every good action, God, by his preventing grace, giveth the will; by his assisting grace, he giveth the power; and by his consummating grace, he giveth the act or accomplishment."

Next follow "the articles of our faith; and the ten commandments, that solemn summary of Christian faith and practice, which is now upon" every baptized person, "as an obligation towards God, and for which" each will "be made responsible at the great day of final reckoning between God and man. To these succeed an earnest and affectionate admonition upon prayer, without which no vow to God can be kept, nor any of his commandments obeyed. The church, as the example of prayer, gives the prayer of our Lord; and then briefly but most impressively unfolds it, putting at the same time into the mouth of the child, who learns the only ground of hope upon which we must believe that any of our prayers can be heard: 'And this I trust our heavenly Father will do, of his mercy and goodness, through our Lord Jesus Christ.'"

The remainder of the catechism is occupied with an explanation of those two ordinances of Christ's appointment which are usually called sacraments. "This explanation is, perhaps, one of the most striking proofs of human wisdom, caution, and spirituality of determination with which it has pleased God to countenance and befriend our church. No one who reads with understanding what is there condensed, but must see how the Saviour is exalted in the definition, power, and character of his own blessed sacraments. Those teachers of the young of Christ's flock who framed it had a nice and an arduous task to perform. They had to substitute sound knowledge for gross ignorance; to unmask superstition, and hold forth the mirror of divine truth; to prescribe a spiritual service for one of profaneness and folly; to erect the true temple of God upon the ruins of a carnal and systematized idolatry: for ignorance, superstition, profaneness, and idolatry had long degraded the outward church of Christ, as then established in this land. To accomplish all this, in the way of human instruction of divine things, those holy men whom God raised up as reformers of a most corrupt church had to arrange, in a very short compass, and to digest with Christian zeal and discretion, the truth of the pure word of God, which had been so long kept back from the people: they had to exhibit the pure doctrines of the gospel before those whose minds had long been kept in the grossest darkness upon the article of true faith and Christian duties. All this they endeavoured to meet, in a short view of the 'necessary condition of every Christian man,' as put together in the church catechism." In defining the two sacraments, and in all that accompanies their definition, as principles of the spiritual life, our reformers showed "singular

wisdom, a close adherence to scripture, and an immediate personal application to the soul of every professed believer in Christ."

Christ is expressly said to have "ordained two sacraments only," because the Romish church has appointed seven. The twenty-fifth "article of religion" gives the reason why these seven so-called sacraments are rejected by our church. These two sacraments are "generally" necessary to salvation; necessary (that is) for men in general: unlike those other five rites to which the Romish church has erroneously given the name of sacraments, and which are either corrupt imitations of the practice of the early Christians, or are not applicable to all, but permitted where they may be embraced. "The inward part," or thing signified, "in baptism, is a death unto sin, and a new birth unto righteousness." The force of these words can only be understood by reference to the original mode of baptism by plunging the baptized person beneath the water; that act being like burial, while the drawing up again of the person so plunged is like the rising from the grave. The more frequent mode of sprinkling does not sacrifice the essential notion of baptism, which is, under any circumstances, washing. "The outward sprinkling at that sacrament represents the washing, as Peter says, 'of regeneration;' and shall be accompanied, if we are not wanting to ourselves, with the 'sprinkling of the heart from an evil conscience,' with the inward and spiritual purification of the blood of Christ, the sanctification of his Spirit bestowed through his meritorious sacrifice." "We are hereby" (that is, in baptism) "made the children of grace," is to be interpreted, in the sense above stated, as meaning "placed under a constitution or economy of grace; admitted into the treasury of divine grace, to draw thence according to our need and our sense of them." The expression, "the body and blood of Christ, which are verily and indeed taken," &c., is thus to be explained: At the time our catechism was framed, the Romish church taught (as it does still) that the "body and blood of Christ were *vere et reipsa* (this is the common language of Romish writers) taken in the Lord's supper; meaning that the literal, material flesh and blood of Christ were eaten and drunk by partakers of that sacrament. Our reformers did not wholly discard the phrase, their principle being to expunge as little as possible; but they made such an addition to it, as would leave it scripturally sound. "Which are verily and indeed taken," was untrue in the Romish sense; but when to this was added "by the faithful," what before was inadmissible became then invulnerable. If a qualification must thus be brought by the receiver of this sacrament, nothing can be more conclusive as to the character of the Lord's supper whether it be a sacrifice or not. If it were a sacrifice, it must be wholly in the hands of the sacrificer: it is his priestly act only which gives it its character. This sacrament is not "a fresh sacrifice, but manifestly a celebration of the one already made; and the rite seems plainly to have been ordained for the express purpose (among others) of fixing our minds on the great and single oblation of himself, made by the

called, had nothing to do with this part of the catechism: it was not added till many years after the Reformation. But this fact in no way detracts from its admirable character.—Ed.

* It must be remembered that the reformers, properly so

only High Priest once for all, that great High Priest who has no earthly successor. And all the communicants are alike partakers, spiritually, of the body and blood of Christ" (a figurative expression, signifying the benefits of his death), "provided they themselves are in a sanctified and right frame of mind. It is on the personal holiness of the communicant, not of the minister, that the efficacy of this sacrament depends: he, so far from offering any sacrifice himself, refers them to the sacrifice already made by another."

In this "form of sound words," upon a few of the leading topics of which I have briefly touched, our church has appointed that the young of her flock shall be duly instructed. It cannot, however, be too earnestly inculcated upon all who undertake the office of catechists, that the mere words, however accurately learned by rote, will avail nothing, unless the inward truth of which the words are but the shell be impressed on the understandings and hearts of young people. Teachers must not say, "I will cause the child to learn it by rote now, and he will reflect on its meaning some future day:" we must make the understanding (so far as the years of the learner will admit) go along with the words. Nor can it be too sedulously enjoined upon teachers to see that the children believe as well as understand the contents of the catechism. This they can never be truly said to do, unless they see that what the catechism puts into their lips is agreeable to the scripture; and that the ground on which they are required to adopt the various propositions which the catechism contains is because they are strictly agreeable to the unerring word of God. It may not be possible to do this with very young children; but there are few children, whose minds are capable of receiving truth upon other subjects, who will not be able to perceive something of the sense of a passage of scripture when it is opened to them with pains on the part of the instructor. One good will, at all events, be gained—that the child will see that the word of God is the standard by which every other book and writing is to be ultimately tried. Incessant reference to the scripture will insinuate this, at least, into his mind, and in a way not likely to be forgotten. "A church is authorized to set forth," for the purpose of teaching Christian doctrines from the scriptures, "catechisms, homilies; in short, whatever may be needful for systematic, elementary teaching. But these human compositions must be kept to their own proper uses. However wisely framed they may be; however confident, and justly confident, we may feel of their truth and scriptural character, we must never put them in the place of scripture, by making them the standard of habitual appeal. Never—if we would indeed and in spirit avoid the errors of Romanism—never should we appeal to creeds, liturgies, or catechisms for the proof of any doctrine or the refutation of any error." We must show the truth of the catechism, as of all other forms, "by continually appealing and referring, at every step, 'to the law and the testimony'; by continually tracing up the stream of religious knowledge to the pure fountain-head, the living waters of the scriptures."

GARDENS, AND THOUGHTS CONNECTED WITH THEM.

No. III.

ONE MORE LANDSCAPE GARDEN—THE WILDERNESS GARDEN—THE GARDEN—"ALL OF THE OLDEN TIME."

CAN you give time to visit with me one more landscape garden? But I must delay you while I tell a little of my earliest visit to the happy home around which that landscape garden stretched its many acres. I was a child, and was aroused at an earlier hour than usual one morning in the very beginning of spring. I was still to wear my winter clothes and my warm beaver bonnet, and to set out on a journey with my tender and beloved parents. And where was I going? I thought to the city, whither we sometimes went; and which was, generally, the limit of my travels and those of my sisters; and that journey would have been a great delight to me: but a delight so much greater was in store, that all was to be a secret for the present. We travelled on for many miles; and when we came to a distant city, and took breakfast at an inn, my dear companions still would not tell me where I was. We were soon in another chaise, and went on, as it seemed to me, many miles further, and were, I thought, advancing to another inn; but how different was the abode before me from my idea of an inn! A mansion of grey stone stood in the midst of a lawn; on the right hand was a little church, and, some way beyond, one farm house; away to the left, close to the kitchen garden, was a small dwelling, suited for a gardener, or other servant, but no other building was in sight: we were not in a town, or even in the smallest village. The chaise rolled rapidly round the smooth carriage-path, and the hall door was opened, the master of the house himself standing there to receive his expected guests. "O," I exclaimed with childish delight, as I saw that most beloved friend, "here is Mr. K.—at this inn before us." Dear reader, I have thought many times since, what will be our rapture, when arriving at heaven's gate, to find one and another of our beloved ones at that inn, at that haven of rest, "before us."

That was a short visit; but many happy weeks did I afterwards spend in that home, and I could have led you to every spot of beauty: the house was adorned with a variety of climbing plants: the lawns kept with perfect neatness. Beyond a canal on one hand extended a wood of nut-trees, and further on, behind the house, was a larger canal, and on its skiff, so light, that a lady's hand managed the oar. What a pleasant morning was it when she conveyed us in that little skiff to the alcove to breakfast, because it was Mr. K.'s birthday: the pillars of the alcove were dressed with clematis and India roses; the breakfast table ornamented with flowers. On one side of the canal was a broad path of turf, backed by alders, firs, and many other forest trees. Far away, beyond all that I have attempted to describe, was a part which they called the "Wilderness," a kind of thicket, where foreign and native plants grew all together, lending each other beauty by the contrast: here stood a writing-post, inscribed with the names of many friends and visitors, and with appropriate fragments of poetry. But, I turn away: those, to me, the dearest and best of

the guests, are gone hence to be seen no more ; and all the dwellers in that "sweet home" are departed thence, though still strangers and pilgrims upon earth ;" but memory visits the spot, and gratitude retraces the kindnesses received there, while faith looks for a better and enduring home for those beloved friends.

Did you ever see a garden left to become a wilderness ? I remember one which was indeed a flowery wilderness ; for it was in a delightful and luxuriant part of the kingdom. The house, to which this garden had been attached, was burnt down twenty years before my visit to that part ; and the garden had fallen into the hands of a gardener, who, while he carefully, and much to his profit, cultivated the part devoted to fruit and vegetables, left the pleasure garden chiefly to the care of the heaven-sent sun and rain. Limes, chesnuts, and platanus grew around : we had a lovely walk through serpentine paths, on each side of which grew rare and beautiful plants ; magnolias, once trained against the wall, but now stretching out their heavy branches from it ; rhododendrons and rose-acacias in full blossom ; tall fraxinellas and moss-roses, outgrown by the yet taller flowers of the grass. We looked away from this gay scene through a little rustic trellis-work, on a narrow moss-grown path between high trees, the branches of which met, and were interwoven, and the elegant flowering raspberry and other garden shrubs grew amid the weeds, which spring up in every hedge.

And now, have you seen an old English garden, "all of the olden time ?" We will enter one, if you please, that extends far away opposite to yonder brick mansion. We ascend a well-worn flight of steps, over which moss and lichens are growing with many a plant of columbine and of the wild snap-dragon : at each end of every step is placed an old-fashioned flower-pot, in which grows sweet mignonette or verberna. Beyond is stretched a lawn, in the centre of which stands a sun-dial, around which are planted, at exactly equal distances, eight huge box trees, cut in fanciful shapes : beyond are terraces, and wide grass walks between high and well-cut hedges of thick yew. There is an old alcove, close to an expanse of water in which grow hundreds of the fair water lily : "the lotus opens its chalice," and spreads its broad leaves over the water, at the margin of which grow reeds, and purple loose-strife, and meadow-sweet.

How, from a child
I've revelled in such beauties wild.
The meanest weed—who calls it so ?
The angels' Maker made it grow.

Beyond this piece of water the ground slopes gradually upward, and on the summit of the ascent is placed another summer-house. Thence we tread a path so cool, so shady, that the heat of the summer day is well nigh forgotten : the path is dry, for the roots of the lofty trees that meet over our head have twisted themselves above the mould into a pathway for our feet. Here, one terrace looks down upon another ; there, cut in the immense yew trees, are lofty arches, underneath which we walk on the soft mossy turf. All is confusion, but beautiful confusion : down one steep, wide, grass path, and up another ; and then rest a moment where four ways meet, and look at the mixture of the wild and the cultivated ; at the

plants growing here in their native soil, and others that have come from distant lands to give them the meeting ; wreaths of wild clematis weighing down the sweet syringa that sheds so delicate a perfume from its ivory blossoms ; ground ivy, and violets, and wild geranium beneath your tread. And see how the sun gleams under those dark fir-tree boughs, and shines through the branches of some light tree at a distance, as through a gothic window at the end of some long-drawn aisle in a cathedral.

But I remember that I was once tempted to "try the same story in verse"—

And must I try to picture such a scene,
The graceful shrubs with wreaths of every green ?
The lovely vistas, and the light and shade
By glorious sun-beams through the thick trees made !
O, as we wander through these antique groves,
Back to the olden time the fancy roves.
Those well-worn steps how many a foot has trod,
Then bounded lightly to the grassy sod !
How many an eye those stone-wrought vases viewed !—
How many a hand the soft mould o'er them strewed ;
Then set the roots, or sown the flower-seeds there,
And bid them flourish in the sun and air !
Sweet home of art and nature, I could stay
Amid thy walks and bowers a summer day ;
And deem it well 'mid changes all around,
To leave unchanged this ancient garden ground ;
To let no sacrilegious hand intrude,
And mar the beauties of this solitude.
O, through how many a day of heat and cold
That sun-dial hath its tale unvaried told !
The faithful shade hath told its lesson still,
In days of joy or sorrow, good or ill ;
And there they stand, in sunshine and in storm,
Those box and yew trees cut in fancied form.

Come to the alcove by the water's side,
Where the fair lotus shines in summer pride :
A thousand silver chalices are spread
Among the broad leaves on the watery bed.
Now pass we through deep glades, where branches high
Weave trellised archways o'er the summer sky.
See the wild roses, these of silvery white,
And these, like day at early dawning, bright ;
See they entwine with sweet syringa flowers
Among the wild clematis' tangled bowers :
Come, rest we here, it is a sheltered seat,
The yew-tree hedge defies the summer heat.
See, far as eye can reach adown the glade,
The twisted boughs have gothic windows made ;
Might we not deem this some cathedral fair,
And hear the harmony of praise and prayer ?

And there is music. Some sweet bird of song
Thro' the long aisle doth its glad note prolong ;
Its glad yet solemn note—for unto thee,
God of creation ! breathes that minstrelsy.

And they are gone, the hands that framed these bowers,
Gone, like the passing cloud in summer hours :
Yet, the same sun that cheered and gladdened them
Lights up for us the same calm sky again.
Nature ! how rich thou art ! O thou could'st spare,
In days gone by, thy thousand beauties fair ;
Yet, ages after, spread thy treasures wide,
And all thy children amply are supplied.
O God of nature ! still I turn to thee,
To thee devote my lay what'er it be :
Shall earth's fair gardens charm my eye and heart,
And yet no thoughts of thee, my God, impart ?
Is nature rich ! Thou mak'st her bright gems shine.
Is nature bounteous ? She but gives of thine.

L. E.

Poetry.

THE CHRISTIAN WARRIOR.

BY WILLIAM CHAMBERS.

(For the Church of England Magazine.)

EPHESIANS vi. 11—18.

THE faithful soldier of the word
Must gird him for the fight;
These are not times for careless guard:
Be every watchman at his ward,
And with his armour bright.

We may not think of calm repose,
Of rest and peaceful life;
Our path is thick beset with foes—
The only wish the Christian knows
Is victory in the strife.

"Fight with the world," the warning given:
We must not hope for rest
Till we with patient zeal have striven,
And in the happy courts of heaven
With holy peace are blest.

March 7, 1842.

Miscellaneous.

TRIBES IN CEYLON.—In various parts of Ceylon, but especially in the interior, east of Kandy, in the country of Bintenne, is found a tribe of natives, called Wedahs, of whose origin, customs, religion, and language, very little is known. Some of them speak a broken dialect of the Singhalese; which would lead to the supposition either of their having been Singhalese, but for some cause or other been banished into the jungles, and compelled to live separate from the rest of the inhabitants, or that, when the rest of the people were cultivating fields, and sowing and planting for their support, and subject to the control of government, they still, to retain their liberty, chose rather to retire into the fastnesses of the country, where, for centuries, they have remained unmolested either by the Portuguese, the Dutch, or the English, into whose hands the country has successively fallen. They are said to be fairer than the other inhabitants of the island, to be well made, have long beards, long hair fastened in a knot on the crown of their heads, and to wear scarcely any covering on any part of their bodies. Some, indeed, are said to live entirely destitute of clothing. They have little intercourse with other natives. They live chiefly on the flesh of animals which they take in hunting or kill with the bow and arrow, and on the fruits of trees. They build no huts, but sleep either in the trees or at the foot of them, or in caves in the ground. It is said that, when they require knives, cloths, or any articles of iron, they contrive to make their wants known by marking them on the taipat-leaf, which they deposit by night near some village, with a quantity of ivory, wax, or honey, and that on the following night they find their wants supplied. Honey forms an article of food among them, and, in some respects, answers the purpose of salt, as they preserve their food in it. Their dogs are described as being remarkably sagacious, and are of the greatest value to them in their hunting excursions. The Rodiyas, or outcasts, another tribe of natives, in-

habit different parts of the interior. They are looked upon by the other natives as persons of so degraded a character, that they will have no communication with a Rodiya village. They have a wild and rough appearance, and scarcely wear any clothing. The only dress of either male or female, is a piece of cloth tied round their loins. They live partly by cultivating the lands that belong to the villages which they inhabit, and partly by robbery and plunder. They have no marriage rites, but live together promiscuously. It is also doubtful whether they have any religious worship, as they are so much despised by other people that no one would frequent a wihāra or dēwāla which the rodiyas go to. I have heard of a few in the district of Mātālē who have been induced to embrace Christianity, and have been baptised. Government have lately made attempts to civilise them. The number in the island is not great.—*Selkirk's Recollections.*

LOCUSTS.—Mr. Rochet, in the narrative of his journey along the eastern coast of the Red Sea, bears irrefragable testimony to the authenticity of the Mosaic record, and other passages in holy scripture, wherein it is said, that "the land was darkened" by these insects (Exod. x. 15); "all the trees and fruits of the land shall the locust consume" (Deut. xxi. 42), &c. And again in the prophecy of Joel (ii. 25), in which they are set down as a part of "my great army;" corresponding with Psalm cv. 34, "He spake, and the locusts came, and caterpillars, and that without number." At noon we saw a dark and exceedingly dense cloud arise, about three miles distant: it appeared to me nearly a league (between two and three miles) in length: its density increased every instant, and, as it grew thicker and diffused itself more widely, it involved the horizon in total darkness. I imagined the cloud to herald a dreadful tempest, and went up to the king of Shoa (in Abyssinia), for the purpose of stating my apprehensions to him; but he laughed at my alarm, and told me that the cause of it was nothing more than an immense cloud of locusts, and we should readily rid ourselves of them by crushing them under our horses' hoofs by thousands. I am free to confess that I had some difficulty in getting rid of my fears, and did not place much reliance on his majesty Sahlē-Salassē's explication; for the low moan and dismal, confused murmur, which are the customary precursors of a storm, were sufficiently audible at the moment. In another instant, the matchlocks of the troops assailed the mysterious cloud; an innumerable host of locusts fell to the ground on all sides; so dense was the mass that we could not see each other at ten steps' distance. We were beset by this living fog for a whole hour; hence you may form some idea of the millions which had collected together. I recollected having seen locusts in Egypt, and extensive flights of them also at Tujurra; yet, what I had previously observed had but tended to make me more sceptical as to the reports travellers had made of the migration of this insect; now, however, I could doubt no longer. I was, as it were, an eye-witness of the dreadful plague which Moses had called down on the land of Pharaoh.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 464.—MAY 18, 1844.

SIEGE OF CARLISLE IN 1745.

PASSING over many unimportant circumstances which occurred at Carlisle, that which gives additional interest to it is its capture and recapture, in A.D. 1745, when the family of Stuart endeavoured in vain to regain the throne of these realms, and established, by this failure, more strongly the protestant constitution in church and state. For this we cannot be too grateful. It is our duty to defend our privileges against foes of every kind, whether political demagogues who would glut themselves in beholding the overthrow of all constituted authority, or the insinuating attempts of those who not unfrequently, even under the mask of protestant adherence, would rejoice to find mass sung in every church of the land, in whose eyes no light would shine more brightly than that which issued from the flames of a burning liturgy—I will not go so far as to say of a conflagrating heretic—and who would glory at the soul-cheering thought, that the bishop of Rome had authority supreme in this realm of England.

Charles Edward had landed, it is supposed, in Lochaber, in the month of August, and passed through Scotland, proclaiming his father king. He defeated general Cope at the battle of Preston Pans, and, early in November, 1745, marched southward, directing his steps towards Carlisle. His troops amounted to about nine thousand, but they had only six pieces of cannon, each six-pounders, and about 150 baggage-carts and waggons.

The main body of his followers crossed the Eden, near Rockliff, Nov. 9; but about sixty were descried near Stanwix, at three P.M., by the garrison in Carlisle. They appeared to be reconnoitring the city through glasses, and took care to mix with the country people then returning to market, thus preventing the garrison firing on them for some time. The market people, however, had no sooner passed them than the nine-gun battery of the castle fired, when they retreated.

The mayor of Carlisle soon after received a message, subscribed Charles, P. R., requiring him

to provide billets for thirteen thousand men; which he refused to do. Part of Charles's troops then, with the artillery, which had taken the route by Moffat, joined them.

The garrison consisted of Cumberland and Westmoreland militia, a few volunteers, and two companies of invalids, at that time without their full complement. There were, besides, some independent companies in the city, but they did not assist with above two or three men from each company. Consequently, they were compelled to be continually on duty; and one-half the garrison relieved the other alternately.

When the prince's army first approached, the garrison reported that they were three thousand strong. They encamped that night about three miles off; and Charles slept at Moorhouse, the garrison remaining under arms all night.

On the morning of Sunday, the 10th Nov., a thick fog prevented the garrison from observing the motions of their enemies. It cleared off about noon, when they discovered them approaching in three columns: one of them under the titular duke of Perth: another, with the artillery, under the marquis of Tullibardine; and the third, led by Charles and the earl of Kilmarnock, advanced through the fields near the English gate. The four-gun battery played on them in Caldewgate; and the marquis was heard to say, "Gentlemen, we have not metal for them: retreat."

The turret-guns and the citadel-guns were fired upon the division of Charles, where the white flag was displayed, which fell: about the same time, the nine-gun battery was fired on the duke of Perth's division, which also retired. Then the thick fog struck in again, and all the inhabitants of the city expected a general assault, against which the walls were lined with men. Such, however, was not the case. The chevalier de Johnstone says, "We opened our trenches, under the order of the duke of Perth, on the night of the 10th of November, at the distance of eighty yards from the walls. Mr. Grant, an officer of Lally's regiment, our principal engineer, ably availed himself of the ditches of enclosures, by which we were enabled to approach close to the town, sheltered from the fire of the enemy."

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The prince slept at Blackhall; and, on the following morning, having learned that marshal Wade was expected at Carlisle, he proceeded to Warwick, where he arrived at ten, on his route towards Hexham, at which town the marshal was expected with his army. There is a tradition which states that the prince went to Corby castle, disguised in female clothes. The duke of Perth remained with a part of the forces to carry on the siege.

The fog still continuing, the garrison was prevented observing the situation of the enemy, although some of them were so near the walls that their pipes could be heard playing. A number of them were perceived on Stanwix bank, who retreated in great haste when fired upon.

The garrison was reduced to great straits: for seven days they had scarcely an hour's rest, and many became incapable of duty from fatigue. Continual desertions took place. The officers of some of the companies were left with only three or four men; the mayor and corporation, therefore, resolved to surrender the city, although contrary to the wishes of Col. Durand, the governor. The white flag was accordingly hung up.

An express was now sent to the prince at Brampton, but he refused to accept of the surrender of the city unless the castle were joined with it. Col. Durand, left with only eighty men, consented to surrender it; not, however, until he had spiked ten pieces of cannon on the ramparts.

Nov. 15, at ten o'clock, the gates of Carlisle were thrown open to the army of Charles. The duke of Perth, who, with his division, was the first to enter, on receiving the submission of the few in the garrison, shook them by the hand, and commended their bravery; but would not allow them to march out with the honours of war. He secured the arms in the castle, and took possession of the valuables placed there by the neighbouring gentry, which are said to have been returned untouched.

The Pretender was now proclaimed king of England at the cross in the market-place, around which prince Charles, his son, was carried amidst the acclamations of his army, who drank his health as the prince regent. The corporation, robed, attended the ceremony, with the mace and sword borne before them, and on their knees presented the keys of the city to him.

Charles now meditated a march southward: he despatched his cavalry to Penrith, and on the following day he followed with the infantry, leaving only about 100 men in charge of the city and castle. After advancing as far as Warwickshire, the army returned to Cumberland. On the 18th of Dec. they had a skirmish with the army of the duke of Cumberland, at Clifton. They then continued their march to Carlisle, where they arrived in the morning in great confusion. The whole of their army remained in Carlisle until the following morning, when they departed, leaving only a garrison sufficient to annoy the English troops until their main body should escape into Scotland.

The duke of Cumberland reached Carlisle Dec. 21st, at the head of his army, and proceeded to invest the fortifications. The horse and the foot-guards were cantoned round, at the distance of a mile or two. The duke himself rode round the city, amidst the shot from the walls.

The garrison seemed resolved to defend the city.

They fired occasionally, but with little effect. Colonel Towaley ordered the guns to be mounted on the walls, the houses within reach of the batteries to be burnt, and chevaux-de-frise to be fixed at the gates to prevent entrance.

Meanwhile the royal army quietly waited the arrival of artillery from Whitehaven, detained in consequence of the bad roads. The blockade, consequently, continued several days before the trenches were opened. The guns did not arrive for a few days, when the duke erected the battery for storming the city, from whence he opened a fire on the castle. He put the match to the first gun, narrowly escaping a ball from the enemy, which fell within a yard of him.

After the capitulation was agreed on, brigadier Bligh took possession of the city. The officers of the garrison yielded themselves prisoners. The men laid down their arms in the market-place, and then went, according to the terms of surrender, to the cathedral, where a strong guard was placed over them. The surrender of the castle took place Dec. 30th, at 3 o'clock in the afternoon. The duke, after examining the fortifications, was conducted to Mr. Highmore's house, English-street*, where Charles Edward had staid, and slept in the same bed which he had occupied.

The magistrates were taken into custody for surrendering the city to the prince; but so vindicated their conduct as to be set at liberty.

The total number of prisoners was 396. Many officers, including John Hamilton, governor of the castle, and colonel Townley, governor of the city, were subsequently executed in London.

In August, 1746, 385 prisoners, who had been taken at the battle of Culloden, were sent to Carlisle. Four judges opened a special commission in this city, and bills of indictment were found against 133 of the prisoners; and of these thus brought to the bar at Carlisle, one obtained delay on an allegation that he was a peer, 43 pleaded guilty, 37 were found guilty, and 11 others were recommended to mercy; 36 were acquitted, and 5 remanded to prison to wait for further evidence. Several of the prisoners were executed at Harbary hill, in Oct. and Nov.; 6 suffered at Brampton, 7 at Penrith, and 22 at York.

The heads of Hamilton, the governor, and of Cappoch, the chaplain, were placed over the gates. Hamilton's was sent in a box to Carlisle, and placed, with the rebel bishop's, on the Scotch gates: the heads of colonel Townley and of captain Fletcher were put on Temple-bar, London. The head of one of the rebels was mounted on a long pole, and placed near a sentry-box, on the citadel, where it continued for many years, a hideous object, bleaching in the sun. One circumstance is too singular to be passed over in silence: within this skull a wren built her nest, obtaining ingress and egress through one of the eye-holes of the skull. The heads were secured on the poles by a frame-work of iron, similar to a saucer, in which the neck rested, and another was riveted on the crown of the head†. All those

* This house occupied the site of those now in front of Barwise's court, English-street.

† See a curious tract (4to. London, 1746), entitled "An Authentic History of the Life and Character of Thomas Cappoch, the Rebel Bishop of Carlisle," which has been reprinted (8vo. Carlisle, 1839). Also his supposed speech at the scaffold (Carlisle: Jefferson, 1844).

Cappoch appears to have been a person of loose habits, who had surreptitiously obtained holy orders, if he ever had them

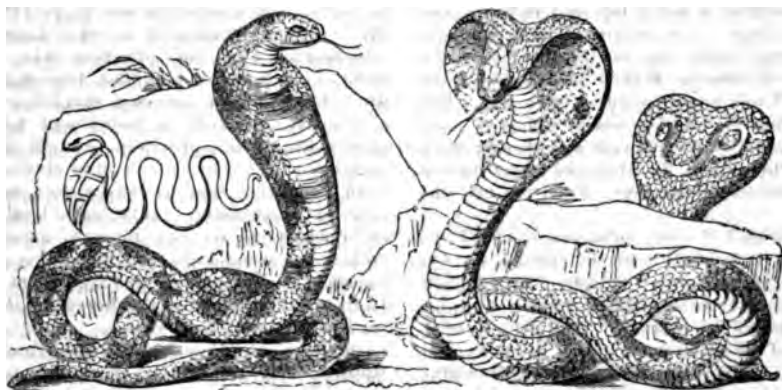
o suffered appear to have been most rigid in its subservient adherence to the Romish see, as far as to the family of the Stuarts. Their sinity cannot be justly questioned, and not improperly, had the Stuarts been restored, not a few of those who most strenuously advocated the Hanoverian dynasty, would have been the first to sue for pardon at the court of St. James.

Major M'Donald, of Kippock, was taken at the battle of Falkirk, and brought to Carlisle, where he was hung, drawn, and quartered. The relics of his family were received at Warwick by Francis Warwick, esq. They were there during his trial, and sometime after; and, on going abroad, they left major M'Donald's sword as a souvenir, and a picture of Flora M'Donald was never left or sent from abroad. This picture is now at Corby castle; but it is doubtful whether it is a portrait of the Flora M'Donald who assisted

him, for he is said to have procured a curacy in Kent by seductive letters, and, though stated to have been appointed bishop of Carlisle by Charles, is supposed to have been so called in mere matter of jest. He was about 27 years of age. He joined the rebels at Manchester, and marched with them to York, back to Manchester and Carlisle, where he was found in the garrison when it surrendered to the duke. He appeared, at trial at the bar, in his gown and cassock; though he had a hanger, a white cockade, and a plaid sash, the distinguishing mark of the Manchester regiment. His behaviour was most insulting to the bench, and utterly disgusting. While his sentence of death he is said to have but little regarded the awful realities of a future state. His chief discourse was in the highest degree treasonable. He was hanged, drawn, and quartered.

in the escape of Charles Edward, or of Flora, the daughter of the major, who married a member of the Chichester family, and was the grandmother of general Chichester, and of Miss Chichester and lady Clifford Constable, of Burton Constable. Miss Chichester is in possession of a ring with the portrait of prince Charles Edward, which major M'Donald received from him. The major's sword was afterwards presented to Henry Howard, esq., of Corby castle. It is an excellent weapon, "a trenchant blade Toledo trusty," with the name of Andrew Ferrara, the most renowned maker of that city, in the basket hilt. The leather yet retains the impression of the hand of its valiant owner.

"Carlisle, after this period," says Mr. Jefferson, "continued to present the appearance of an important military station. Sentries were posted at every gate, besides those at the castle and at the house of the governor. The gates were closed and locked every night, with the usual military parade; and guns were fired, morning and evening, when they were opened or shut. The draw-bridge at the outer gates of the castle was drawn up every night at ten o'clock, and thus all communication with the city was cut off. There were turrets or towers, at intervals, along the whole line of the city walls, and upon these cannon were placed and sentinels posted. The greater part of the soldiers and artillery-men who formed the garrison were quartered on the citizens."



Naja Haje; and the form of Cneph from the Egyptian Monuments.

Naja Tripudians and Cobra di Capello; or, Hooded and Spectacled Snakes.

POISONOUS SERPENTS*.

ADDER is a dialectical variation of the same word in a variety of languages of the gothic and teutonic family. Another name, varying, in the old European tongues, from *ag*, *ach*, to *hag*, has more connection with the Semitic; and, in the south of Europe, where the Latin and its derivatives prevail, both are represented by the word *viper* (*viper*). The first indicates poison; the second, in distress, strife; the third, parturition of offspring, in the state of the perfect animal. Though clearly distinguished, in common acceptation, from innoxious snakes, all indicate serpents armed with poisonous fangs, and therefore all are viviparous. In the English version of the bible, the name "adder" occurs several times; and is there used, not for a particular species, but generally of several of this dangerous classes of reptiles.

* See Biblical Cyclopædia.

The genus *Naja* is distinguished by a plaited head, large, very venomous fangs, a neck dilatable under excitement, which raises the ribs of the anterior part of the body into the form of a disk or hood, when the scales, usually not imbricated, but lying in juxtaposition, are separated, and expose the skin, which at that time displays bright gleams, contrasting highly with their brown, yellow, and bluish colours. The species attain at an equal, if not a superior, size to the generality of the genus viper; are more massive in their structure; and some possess the faculty of self-inflation to triple their diameter, gradually forcing the body upwards into an erect position, until, by a convulsive crisis, they suddenly strike backwards at an enemy or a pursuer. It may be easily imagined how soon fear and superstition would raise these monsters into divinities, and endeavour to deprecate their wrath by worship; and how design and cupidity would teach these very votaries the manner of subduing

their ferocity, of extracting their instruments of mischief, and making them subservient to the wonder and amusement of the vulgar, by using certain cadences of sound which affect their hearing, and exciting in them a desire to perform a kind of pleasurable movement that may be compared to dancing. Hence the "nagas" of the east, the "hag-worms" of the west, and the "haje," have all been deified, styled agathodæmon, or good spirit; and figures of them occur wherever the superstition of pagan antiquity has been accompanied by the arts of civilization.

The most remarkable species of the genus is the *naja tripudians*, *cobra di capello*, hooded or spectacled snake of India; venerated by the natives, even by the serpent-charmers styled the good serpent to this day, and yet so ferocious that it is one of the very few that will attack a man when surprised in its haunt, although it be gorged. It has been known even to spring at a man on horseback, and to dart itself with such force as to overshoot its aim. This species is usually marked on the nape with two round spots, transversely connected in the form of a pair of spectacles; but, among several varieties, one, perhaps distinct, is without the marks, and has a glossy golden hood, which may make it identical with the "naja haje" of Egypt, the undoubted *Ihn-nuphi*, or agathodæmon of ancient Egypt, and accurately represented on the walls of its temples, in almost innumerable instances, both in form and colour. It also inflates the skin on the neck, not in the expanded form of a hood, but into an intumescence of the neck. The charmers, by a particular pressure on the neck, can render the inflation of the animal so intense that it becomes rigid, and can be held out horizontally as if a rod. This explains what the soothsayers of Pharaoh could perform when opposing Moses, and reveals one of the names by which the Hebrews knew the species; for, although, the text (Exod. iv. 3) uses, for the rod of Aaron converted into a serpent, the word "nachash," and subsequently (vii. 15) "thannin," it is plain that, in the second passage, the word indicates "monster," as applied to the nachash just named—the first being an appellative, the second an epithet. That the rods of the magicians of Pharaoh were of the same external character is evident from no different denomination being given to them: therefore we may infer that they used a real serpent as a rod—namely, the species now called "haje"—for their imposture; since they, no doubt, did what the present serpent-charmers perform with the same species, by means of the temporary "asphyxiation" or suspension of vitality before noticed, and producing restoration to active life by liberating or throwing down. Thus we have the miraculous character of the prophet's mission shown by his real rod becoming a serpent, and the magicians' real serpents merely assuming the form of rods; and, when both were opposed, in a state of animated existence, by the rod devouring the living animals, conquering the great typical personification of the protecting divinity of Egypt. *Nachash* may therefore be assumed to have been the Hebrew name, or, at least, one of the names of the *naja haje*, *el haje*, and *haje nacher*, of the Arabs. *Nachash* was intensely the serpent of serpents with the Hebrews; and, when figured with the crowns or caps of Upper and Lower Egypt,

was the crowned serpent and basilisk. It is evident that nach-*ash* led authors, and Pliny among the number, to affix the term *aspis* to the *haje*; which, however, he did not recognise as the sacred serpent of Egypt. This species may be regarded as extending to India and Ceylon; and probably the *naja tripudians* is likewise an inhabitant of Arabia, if not of Egypt, although the assertion of the fact (common in authors) does not exclude a supposition that they take the two species to be only one. We are disposed to refer the "winged" or "flying" serpent to the *naja tripudians*, in one of its varieties; because, with its hood dilated into a kind of shining wings on each side of the neck, standing, in undulating (כעופף) motion, one-half or more erect, rigid, and fierce in attack, and deadly poisonous, yet still denominated "good spirit," and in Egypt ever figured in combination with the winged globe, it well may have received the name of שרף *saraph*, and may thus meet all the valid objections, and conciliate seemingly opposite comments (see Num. xxi. 6, 8; Deut. viii. 15; Isa. xvi. 29; xxx. 6; and Paxton's "Illustrations.")

In Isaiah (xiv. 29, and xxx. 6), the epithet כעופף *meophph*, "vibrating" (rendered "flying" in our version), is another form for "winged," and occurs in passages unconnected with the events in Exodus. Both bear metaphorical interpretations.

A further confirmation of the "fiery serpents," or "serpents of the burning bite," being *najas*, occurs in the name Ras om Haje (Cape of the Haje serpents), situated in the locality where geographers and commentators agree that the children of Israel were afflicted by these reptiles. Should it be objected that these are the *haje*, and not the spectacle-snake, it may be answered that both Arabs and Hindoos confound the species.

The *achsub* is another name of a serpent which may be considered as specifically different from the former, though probably one of this group. It is a heavy and sluggish animal, very thick in proportion to its length, and incapable, when attacked in front, of projecting its dart upon its enemy. The root of the name implies bending back, but not coiling up; for all snakes have that faculty. The syllable *ach*, however, shows a connection with the former denominations; and both are reconcilable with a serpent common at the Cape of Good Hope, in western Africa, and probably extending over that whole continent, excepting perhaps Morocco. It is the *poff-adder* of the Dutch colonists, about three feet in length, and about six inches in circumference at the middle of the body. The head is larger than is usual in serpents: the eyes are large, and very brilliant; the back beautifully marked in half-circles; and the colours black, bright yellow, and dark brown: the belly yellow: the appearance at all times, but chiefly when excited, extremely brilliant. The upper jaw greatly protruding, somewhat like what occurs in the shark, places the mouth back towards the throat; and this structure is said to be connected with the practice of the animal, when intending to bite, to swell its skin till it suddenly rises up, and strikes backward as if it fell over. It is this faculty which appears to be indicated by the Hebrew name *achsub*, and therefore it seems to refer to that species, or to one nearly allied to

it. The Dutch name (poff-adder, or spooch-adder) shows that, in the act of swelling, remarkable eruptions and spittings take place; all which, no doubt, are so many warnings—the bite being fatal. The poff-adder usually resides among brushwood in stony places and rocks, is fond of basking in the sun, slow in motion, timid in disposition.

"The fangs of serpents," says Dr. Roget, "are furnished, like the stings of nettles, with a receptacle at their base for a poisonous liquor, which is squeezed out by the pressure of the tooth, at the moment it inflicts the wound, and conducted along a canal opening near the extremity of the tooth. Each fang is lodged in a strong bony socket, and is, by the intervention of a connecting bone, pressed forwards whenever the jaw is opened sufficiently wide; and the fang is thus made to assume an erect position. As these sharp teeth are very liable to accidents, others are ready to supply their places when wanted; for which purpose there are commonly provided two or three half-grown fangs, which are connected only by soft parts with the jaw, and are successively moved forwards into the socket to replace those that were lost. The tube through which the poison flows is formed by the folding in of the edges of a deep longitudinal groove, extending along the greater part of the tooth; an interval being left between these edges, both at the base and extremity of the fang, by which means there remain apertures at both ends for the passages of the fluid poison. This structure was discovered by Mr. T. Smith in the *colubra naia*, or cobra di capello. The bushmen, a tribe of wild hottentots who inhabit the mountains and deserts of South Africa, imbrue the points of their arrows in a strong and subtle poison; and the venom of the most dangerous serpents to be found in that country forms a principal ingredient in its composition. The boldness and dexterity displayed by these wild huntsmen, and by many also of the colonial hottentots, in searching out and seizing alive the formidable cobra di capello and poff-adder, are truly astonishing. Still more surprising is it to witness the snake-hunter extracting from the yet living and writhing reptile, held fast by his naked foot planted on its neck, the little bag containing the secreted venom, which the rage of the animal injects into the wound made by its fangs at the moment it strikes its victim; to see him take this, and fearlessly drink its contents, as schoolboys in England would suck the blob of the honey-bee. The swallowing of this venom they conceive renders them in time proof against its deleterious effects, when it is brought into immediate contact with the blood, whether by the bite of a snake or the barb of an arrow *."

"It used to be a custom of some of the Saadee-yeh, at one of the Egyptian festivals of the Dösch, to perform their celebrated feat of eating live serpents, before a select assembly, in the house of the sheykh El-Bek'ree; but their present sheykh has lately put a stop to this practice in the metropolis; justly declaring it to be disgusting, and contrary to the religion, which includes serpents among the creatures that are unfit to be eaten. Serpents and scorpions were not unfrequently eaten by Sa'adees during my former visit to this country. The former were deprived of their poisonous teeth,

or rendered harmless by having their upper and lower lips bored, and tied together on each side with a silk string, to prevent their biting; and, sometimes, those which were merely carried in processions had two silver rings put in place of the silk strings. Whenever a Sa'adee ate the flesh of a live serpent, he was, or affected to be, excited to do so by a kind of frenzy: he pressed very hard, with the end of his thumb, upon the reptile's back, as he grasped it, at a point about two inches from the head; and all that he ate of it was the head, and the part between it and the point where his thumb pressed, of which he made three or four mouthfuls: the rest he threw away. Serpents, however, are not always handled with impunity even by Sa'adees. A few years ago, a durwee'sh of this sect, who was called "El Teel" (or, the elephant), from his bulky and muscular form and great strength, and who was the most famous serpent-eater of his time, and almost of any age, having a desire to rear a serpent of a very venomous kind which his boy had brought him, among others that he had collected in the desert, put this reptile into a basket, and kept it for several days without food. He then put his hand into the basket, to take it out, for the purpose of extracting its teeth; but it immediately bit his thumb. He called out for help: there were, however, none but women in the house, and they feared to come to him; so that many minutes elapsed before he could obtain assistance: his whole arm was then found to be swollen and black, and he died after a few hours *."

REFLECTIONS ON PSALM XXIII.

BY THE REV. EDWARD DUKE, JUN., B.A.,

Curate of St. Edmund's, Salisbury.

"The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—PSALM xxiii.

THIS short, but tender and affecting psalm, contains not one word of lamentation nor even of supplication. It is a sweet psalm of thanksgiving to God for the various mercies of creation, preservation, and redemption. It is a green and sunny spot in the waste, howling wilderness; one of those little pools and rills of water which divine grace has opened up for the refreshment of Zion's travellers in the very midst of the valley of Baca.

We find some of the psalms of David full of heavy lamentation. His spirit was wounded within him, and his heart within him was desolate. He had lost for a time the light of God's countenance, which to him was all his consolation and his joy. He sits and mourns like a sparrow alone upon the house-top; or he is overwhelmed in the deep waters of affliction. All the billows and storms of divine wrath roll over his head, and out of the depths he raises a cry of piteous supplication to his God. Nor do we find that he ever cried in vain. He wrestles with Jehovah as Jacob wrestled with the angel, and, by the power

* See "Penny Magazine."

* Lane's "Modern Egyptians."

of his God, he prevails. But in this sweet and touching psalm he gives expression to the grateful feelings of his heart, in one of those happier moments which, to the true Christian, under ordinary circumstances, will be neither "few nor far between;" when he can survey, in devout and peaceful meditation, the goodness of God, and the countless mercies which encompass him on every side; when every dark and threatening cloud is dispelled, every rising fear calmed and subdued, and the happy believer is enabled to rejoice in the full sense of present acceptance, and the assured hope of future glory.

Let us endeavour to enter, in some degree, into the thoughts and feelings which actuated the royal psalmist when he penned these beautiful lines; and to this end let us examine each portion of the psalm in order.

"The Lord is my shepherd: I shall not want."

The Lord is my shepherd: Jehovah, the mighty God; the everlasting Father; the Creator of heaven and earth; that wondrous being who has "neither beginning of days nor end of life;" who dwelleth in light inaccessible to mortal eye; who maketh the clouds his chariot; who walketh upon the wings of the wind; whose way is in the sea; whose paths are in the deep waters; whose footsteps are not known; the glorious God in "whose hand is the soul of every living thing, and the breath of all mankind;" before whom "all the inhabitants of the earth are reputed as nothing; and they are counted to him less than nothing and vanity"—this mighty God "is my shepherd," saith the psalmist, my guide, my guardian, my friend; "therefore," he adds, "I shall not want: "I can lack nothing." Impossible, indeed, it were that he should lack anything that is really good, who has the Lord of the whole earth for his God; since the treasures of unsearchable riches must be exhausted, the fountain of living waters must first be drawn dry, before this could be the case. What are all the stores of creation in comparison of the fulness of the Creator? What were ten thousand worlds when put in competition with the riches of the glory of him who made them all?

But "the Lord is my shepherd," saith the psalmist; and in saying this, he introduces a figure of wondrous mercy and surpassing tenderness. Jehovah is the shepherd of his people; God in Christ—for we must so understand it—is the great and good shepherd of the sheep. He was foretold under this emblematical character by Isaiah, "He shall find his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young" (Isa. xl. 11). And what are the chief offices of a shepherd? To guide, to feed, to sustain, to protect the helpless sheep of his fold; and all this, yea, and ten thousand times more than any earthly shepherd can be, is Jesus Christ to the sheep of his pasture. He laid down his own life to deliver them from the fangs of the roaring lion. "All we like sheep had gone astray; we had turned every one to his own way; and the Lord laid on him the iniquity of us all" (Isa. liii. 6). Jesus died that we might live: he suffered that we might reign with him in glory. His precious blood is our *sin-stone*. His wounds are the health of our souls: "By his stripes we are healed." And,

should one of his sheep unhappily stray from his fold, with what tender solicitude does he "go after that which was lost, until he finds it, and then brings it home on his shoulders rejoicing!" David himself had "once gone astray like a lost sheep;" but the good Shepherd sought him out, and by the mouth of his prophet restored him. And how graciously does he deal with the young, the weak of his fold! "He gathers the lambs into his arm, and carries them in his bosom, and gently leads them that are with young." He does not lay upon them more than they are able to bear: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Where is to be met with any consideration so kind, any compassion so tender, any love so unfailing, as that of Jesus, "the chief shepherd" of the sheep?

But there is one little word the psalmist introduces which we must not overlook, for much turns upon it. "The Lord is *my* shepherd;" not merely as he is "the Saviour of all men" (Isa. iv. 10), the shepherd of the sheep in general, in its widest signification, but my own shepherd in particular; the Saviour "who loved me, and gave himself for me" (Gal. ii. 20). Here is self-application, an individual interest sought and found in Jesus. This is the link, the blessed link, which knits the soul of the penitent sinner to the fulness and all-sufficiency of the gracious Redeemer; so that all we have is Christ's, and Christ is ours for time and for eternity. And, therefore, this little word, *my*, is, as it were, the hinge on which all the promises in this beautiful psalm revolve, the golden key which unlocks this choice cabinet of treasures. "The Lord is my shepherd," saith David, and therefore all the riches of infinite wisdom and righteousness and power and love and faithfulness and tenderness are mine also. But he goes on to express these blessings more at length.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."

The sustenance and consolation, which the good Shepherd so fully bestows upon the sheep of his pasture, are here evidently pointed out. That spiritual part within man, the immortal soul, has wants of its own, in which the body cannot sympathize nor participate. It hungers and thirsts; it languishes, it revives; it grows in grace; it is capable of the keenest pain and susceptible of the liveliest pleasure: the soul is a little world of happiness or misery of its own. But the souls of those who believe on Jesus are not uncared for: there is ample provision made for their support and refreshment. In the ordinances of his church—the means of grace both public and private—the Saviour has provided for his people "pastures of tender grass" and "waters of quietness." In these they may securely feed: they may eat and drink, and their "souls shall live for ever." How blessed are the ordinances! what fruitful means of grace do they become to the seeking, waiting, believing soul! None are sent empty away. If there be but the spiritual appetite, the hungering and thirsting after righteousness, the panting after communion with God, the longing desire which will be satisfied with nothing short of the enjoyment of the blessed God in the ordinances of his own appointment—then is the soul sure to be nourished and strengthened and fed unto life

eternal. Would that men would realize these blessings more—that there were more spirituality, more fervour, more faith, in our addresses to the throne of grace! What rich mercies might we not receive! What advances might we not make in the divine life! How rapidly might we “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ!” But, alas! men “have not, because they ask not.” Our heavenly Father is willing and waiting to give. The treasures of heaven and eternity are within our reach; but men’s hearts are too often cold and dead, and taken with “the lusts of other things,” and turn sullenly away from better than angel’s food. Seek, dear reader, for more spirituality in your communion with God. Watch unto prayer. Pray in the Spirit. Prepare your hearts to approach the throne of grace. Stir up within you the slumbering spark of faith. Be not satisfied with the form of godliness, when you may experience its power; the mere shell of devotion, when you are invited to feed upon the sweetness of the kernel. “Lie down in the green pastures:” stray not hastily through them, but take your rest therein, and follow the leadings of your Shepherd by “the side of the still waters.” Wander not from thence. Seek not strange fountains and streams: here you shall find rest, and refreshment and abundant satisfaction, yea, “quietness and assurance for ever.” It is a blessed promise realized by thousands of the happy children of God: “I will give unto him that is athirst of the fountain of the water of life freely.”

“He restoreth my soul,” says the psalmist.

The soul of man is a perpetual wanderer, ever bent to stray, to backslide from God. If the Shepherd’s care be but for a moment withdrawn, how soon is the soul seduced to pursue after its idols again—the idols which in heart and purpose it has long since renounced! How quickly does past experience fade from the mind! The instability of our purposes, the fickleness of our hearts, the misery of sin—how soon does the recollection of these things vanish! Alas, we have no steadfastness of our own; “it is not in man that walketh to direct his steps,” or to establish his goings. The enemy, without constant care and circumspection on our parts, will readily find a lodgment in our souls. What a mercy, then, to know that Jesus, the good Shepherd, is “the repairer of the breach, the restorer” of the souls of his people! When wounded by sin, he opens afresh the fountain of repentance in their bosoms; he causes their hearts to bleed with godly sorrow, and then heals them with the soothing “balm of Gilead.” He lifts them up when they are fallen, speaks peace to their affrighted consciences, and then endues them with fresh strength and ardour in “running the race that is set before them;” and “he leadeth them in the paths of righteousness for his name’s sake.” O, the way to heaven is “the way of holiness; the unclean shall not pass over it.” The paths by which the Saviour leads his people to Zion are invariably righteous paths. Only such paths, be assured, could possibly conduct to that place, wherein dwelleth everlasting righteousness. The crooked ways of deceitfulness and folly may and will lead the soul to hell, but the straight path of holiness is the only road that leads to heaven. And you observe that David rejoices in the knowledge

and confession of this fact. It is one of the choice mercies for which he blesses God in this psalm. He rejoiced not merely that his God and Saviour was bringing him to heaven, but that he was leading him thither in “the paths of righteousness;” for these are also “ways of pleasantness and paths of peace” (Prov. iii. 17). The word of God declares that holiness and happiness are inseparably connected together, and the Christian finds it to be so. In proportion as he can maintain a watchful guard over his own heart, and make conscience of all he does, he is happy; and exactly in the same proportion as he suffers sin to creep in, the light of God’s countenance is clouded, his evidences are obscured, and his peace is marred and gone. But “the path of righteousness,” though a good way, is not always an easy way to find: it is beset with pitfalls and encompassed with by-paths; and, therefore, to the Christian this consideration becomes a source of inexpressible comfort: “He leadeth me in the paths of righteousness for his name’s sake.” I have committed unto him the salvation of my soul; his own honour is concerned; the everlasting covenant is at stake; the name and character of my Lord and Shepherd is involved in the question that I be brought to Zion, and, moreover, that I be brought thither “in the paths of righteousness.”

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.”

The grim tyrant death must be faced; the dark valley must be traversed; an unknown eternity must be entered upon: and this has made many a firm knee totter and many a stout heart tremble; but David professes that he is ready to meet the last enemy without anxiety or alarm. And, observe, he does not say that death is not terrible. On the contrary, he describes it as the “valley of the shadow of death;” a place of gloom and darkness. The picture he draws is one to infuse terror rather than to inspire hope and confidence: nevertheless, he says, even there “I will fear no evil.” And wherefore so? Because there, too, he firmly trusted that he would have the accompanying presence of Jehovah, his Shepherd; and, where he is the gloomiest passage must be light, the most dangerous pathway secure: no trouble can molest, no enemy can harass, no disappointment can possibly ensue: the presence of the Saviour is a sure warrant for the security and comfort of the believer in the midst of the severest trials, yea, in that greatest trial of all, the passage into eternity.

“Thy rod and thy staff they comfort me.”

Not only Jehovah, the mighty God, but the Shepherd, the tender Saviour, will be with me; therefore, says the psalmist, I am confident I shall experience no evil. All that the tenderest love and pity, all that the most watchful care and assiduity can provide, I shall have in the dark valley—a guiding staff, a shielding rod: I shall be safe in the last struggle, undaunted in the parting conflict, triumphant amidst the agonies of death. O, well might a seer of old, as he contemplated the believer’s death-bed, have exclaimed, “Let me die the death of the righteous, and let my last end be like his” (Num. xxiii. 10). Where is there anything so calm, so peaceful, so cheering, so lovely, so altogether blessed, as the true Chris-

tian's dying-bed? It is a bright sun sinking to rest, shrouded in glory, foretelling to all who behold it a beauteous rising again. It is an "heir of promise," bidding farewell to the abodes of sin and misery, leaving behind him all pain and sickness and sorrow for ever; departing into the rest of paradise, the bosom of his God, there to await, in joyful expectation, the dawn of the resurrection morning, when Christ will come again in the clouds of heaven, environed by the angels and attended by his saints, the terror of impenitent sinners and the everlasting joy and consolation of his people. Let not, then, the timid Christian give way to depressing fears and forebodings when anticipating his conflict with the last great enemy: "As thy days so shall thy strength be" (Deut. xxxiii. 25): this is the promise of our God, which never yet has failed—strength for the day of prosperity, the day of sorrow, the day of temptation, and, above all, strength for the dying-day. As more grace is needed, more shall be imparted; and the very weakest lamb in all the fold of Christ shall be enabled to pass without danger and without alarm along "the valley of the shadow of death," leaning upon the Shepherd's rod and staff. But men must be warned that "the sting of death is sin" (1. Cor. xv. 56.) Unrepented, unforgiven sin is that which makes death really terrible. Through Christ alone is victory. None can triumph in a dying hour who do not "triumph in Christ." To all but the believer death is indeed a dark valley, the gloomy entrance on an abode of endless misery. Would you have the Saviour's cheering presence when the lamp of life flickers and is just ready to expire? You must secure an interest in his great salvation now. You must at once, without loss of time, resign yourselves up to him as your prophet, priest, and king. You must have Christ formed in your hearts "the hope of glory," or you will never be numbered among that little band of faithful servants, concerning whom the Saviour has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). But to proceed with the remaining verses in the psalm.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over."

This may probably refer to temporal mercies and blessings, the comforts of this life, food and raiment, and security from danger, ease of body and peace of mind; and these things the Christian will learn to regard as the especial gifts of God, the sweet fruits of his mercy, the tokens of his covenant love. He will see in all a gracious Saviour, who abundantly fulfils his promises to his children, promises which respect this life as well as that which is to come; who prepares a table for them in the wilderness; and who "makes even their enemies to be at peace with them."

How often is it manifestly seen that "God bleseeth the habitation of the just!" They prosper in their ways; they have health and food and raiment; the candle of the Lord shines brightly in their dwelling; or, if adversity be their lot, as indeed sometimes will be the case, still it is invariably found that "to the upright there riseth light in the darkness" (Psa. cxii. 4). There is much to sustain and comfort them. They do not "sorrow as them that have no hope;" so that it

comes to pass that the Christian's adversity is very far preferable to the ungodly man's prosperity. And, moreover, every temporal blessing, however trivial it may be in itself, is relished and enjoyed by the Christian in a degree in which the ungodly man cannot participate, and which he cannot even comprehend: so that the feelings of his heart will be in unison with those of holy David in our text: "My cup runneth over." All is mercy—trials, temptations, sorrows, infirmities, health, sickness, life, death—all is mercy; all things are working together for his good: my cup of blessings is full, yea, it "runneth over."

The psalm concludes with these words of steadfast hope and trust in the faithfulness of Jehovah: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

From his past experience of the goodness of his covenant God, David justly argues the continuance of his mercies and the fulfilment of all his promises. What God had already done for his soul he would take as a warrant for expecting yet further and richer blessings at his hands. The Christian, the child of God, who is growing in grace and in meetness for the heavenly kingdom, will, doubtless, delight to look back upon the past, and to look forward to the future; to contemplate the way by which God has led him—the track of his journeyings through the wilderness—not so much, indeed, as regards his own footsteps, for these have been too often, alas! out of the direct road into the by-paths of error, but as regards the leadings of his God. These, indeed, are full of wonder; so many deliverances vouchsafed, so many snares broken, so many dangers which, at the time, were quite unheeded have been escaped, so many enemies overcome, prayers so unexpectedly answered, such undiscovered mercies bestowed, and so many well-merited evils averted, that, when the believer looks back and considers that he is this day in the land of the living, that he has not yet denied his Lord, that he has still a little strength—yea, it may be that his faith is increasing, his love enlarging, and his hope brightening—he is struck dumb with amazement, and he can do nothing but thankfully adore the goodness and the grace which has preserved him hitherto, and made him a monument, notwithstanding all his unworthiness, of his Saviour's redeeming love. And shall not the contemplation of these things inspire him with hope for the future?—a hope, chastened indeed with godly fear and jealousy, but still a hope which shall prove "the anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. vi. 19, 20). To overlook these tokens of mercy would be, indeed, thanklessly to doubt and disparage the goodness of God. It would be sullenly to refuse to accept the gracious encouragements which he affords us wherewith to allay our fears. It would be to "cast away our confidence in God, which hath great recompence of reward." "No," the Christian will say; "God forbid that I should doubt the faithfulness of my Saviour." "Surely the goodness and mercy which have led me hitherto shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." This is the crown and consummation of the whole; eternal blessed-

ness in the presence of Jehovah; a part and portion in the heavenly mansions; a place in our Father's house above; one of those many mansions which the Saviour, when he left the world, assured his disciples he was going to prepare for their reception. There will be an abiding dwelling-place. No setting up and taking down of tabernacles, as in this frail, fleeting world. Jerusalem is "a city which hath foundations, whose builder and maker is God" (Heb. xi. 10).

The holy city rests upon "twelve foundations, and in them the names of the twelve apostles of the Lamb." Its bulwarks are impregnable: its towers are girded with everlasting strength. "Its walls shall be called Salvation, and its gates Praise." "Very excellent things are spoken," in the holy scriptures, "of thee, thou city of God:" things of which, at present, we cannot worthily conceive. Its glories surpass our poor comprehensions: its bliss towers far above the reach of our limited capacities. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 9). "In his presence is the fulness of joy, and at his right hand there are pleasures for evermore" (Psa. xvi. 11). Then shall the night of the darkness of this world be swallowed up in the brightness of eternal day. The clouds of ignorance will be dispelled; the gloom of sorrow will be banished; "death and hell will be cast into the lake of fire;" sin will be for ever excluded from God's creation; and the new world will be a kingdom wherein dwelleth spotless righteousness. And shall not the hearts of God's children be cheered, and purified, and elevated by the frequent contemplation of their happy, eternal home? What are the griefs and trials of this life but "light afflictions," all combining together to "work out for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 7)? What is our sojourn here below but a transient pilgrimage, and life but "a vapour which appeareth for a little time, and then vanisheth away" (James iv. 14)? Heaven is the Christian's home. There is the centre of his hopes, the resting-place of his heart's affections. Earth "cannot be his rest, because it is polluted." It is too narrow to satisfy the desires of an immortal spirit, too poor to content the ambition of a child of God. He will long "to flee away and be at rest." He will pant to drink of "the pure river of the water of life," in the paradise above. He will long to be clothed in the garments of salvation, and to wear upon his head the promised crown—"the crown of glory that fadeth not away."

Cast in your lot with the people of God. You will never see cause to repent your choice. With all their struggles and afflictions, they are a truly blessed people. They have many bright, sunny spots in the wilderness of this world; rills of consolation and wells of comfort in the valley of Baca. They have a hope to sustain them amidst all the trials of life, unknown and unimagined by the reckless votaries of pleasure—a hope bright with coming glory. And, when this fleeting existence is over—and how soon will it have passed away as the shadow of a dream!—they have an inheritance reserved for them in heaven; "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. i. 4).

THE CHARACTERISTICS OF REAL CHRISTIANITY:

A Sermon,

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PHILIPPIANS iii. 3.

"We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

THE apostolic letters to the early formed Christian churches sufficiently prove that tares began at a very early period to mingle themselves with the wheat; but, as in many other things so in this, God has been pleased to bring good out of evil, seeing that to this we seem to owe some of the most impressive warnings against errors, both in doctrine and practice, with which the Holy Spirit has been pleased to furnish us, as well as some of the clearest statements of the characteristics of real religion. Thus, in the passage which I have just read to you as the text, the apostle Paul, having warned the Philippian converts against certain Judaizing teachers, who were disturbing the peace of that church, gives us three distinguishing marks by which we may each of us try ourselves, and discern whether we are true members of Christ's church, or whether we are bearing that name altogether in vain. "We," says he, "are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh;" as if he had said, Time was when the Jews were God's peculiar and covenant people, and circumcision was the appointed seal of that covenant, but now this state of things is no longer to continue: it was intended to endure but for a time, and that time is now expired: we Christians are now God's covenant people, and are entitled to all their blessed privileges; if so be that, having a name to live, we are not in reality dead before God; if so be that "we worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." As these words set before us what should be our character as professing Christians, would we not be disowned by Christ at the last day, I will endeavour somewhat more fully to explain them to you; and may God so open your hearts that what I say in accordance with his revealed will may be received with becoming attention, and bring forth fruit to his honour and glory!

The first characteristic mark of true Christians here pointed out to us is, that they worship God in the spirit. Prayer has ever been a distinguishing mark of a child of God. We find, in the Old Testament, pious people designated as "the generation of them

that seek him, that seek thy face, O God of Jacob" (Ps. xxiv. 6): and in the New Testament St. Paul uses the expression, "All who in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2), as equivalent to that of all Christians. Nay, when the Lord wished to intimate to Ananias that Saul, the persecutor, was altogether a changed character, and become a true Christian, he reports of him, "Behold, he prayeth" (Acts ix. 11); as if prayer was, as it has been well called, the breath of the renewed soul. But the words before us not only speak of Christians as those who worship God, but who worship him in the spirit. In our blessed Lord's conversation with the woman of Samaria, he saith: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth" (John iv. 23). It is the especial business of the Spirit to discover to us our wants, to quicken and enliven our affections, and to encourage and embolden us in our addresses to God as a reconciled and loving Father in Christ Jesus; and he who, under the influences of this blessed agent, humbly pours out the desires of his heart unto the Lord, worships God in the spirit. Jehovah has been represented "as a mighty sovereign upon his throne, into whose presence-chamber humble penitents are admitted to make their requests. Christ has opened the door of this chamber by the merit of his sacrifice, and keeps it open by his constant and all-prevailing intercession; and the Spirit creates, preserves, quickens, and keeps in active exercise all those graces by means of which this access is managed and carried*." He strengtheneth our faith, he quickeneth our love, he stirreth up our hope, so that we "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16). In a word, Christ is the way by which we come to the Father, and the Spirit our guide which leads us to enter on this way, and goeth along with us in it. We cannot look aright to the Father but through the Son, nor upon the Son but through the Spirit.

Is then, brethren, humble and hearty prayer an invariable characteristic of the true people of God? The question for us to ask ourselves is, does this characteristic belong to us? Would a stranger coming among us see that we were Christians indeed by the devoutness and earnestness of our addresses to the throne of grace; or, rather (for the testimony of man in this case can at best be but

* Manton on Rom.

very imperfect and unsatisfactory), does that almighty Being, "who searcheth the heart and trieth the reins of the children of men," see in us, both in public and in private, sincere, humble, and believing worshippers? That there are not a few professing Christians of whom it may be said, as it was of the Jews of old, "This people draw near me with their mouth, and with their lips do honour me; but they have removed their hearts far from me, and their fear toward me is taught by the precept of men" (Isa. xxix. 13) is, it is to be feared, too plain a truth to be questioned. But what is chiefly important to ourselves is, are we of that number? Do we deceive ourselves by the service of the lips, by the ceremony, as it were, of praying, whilst our hearts and our affections are not lifted up unto the Lord? "Judge yourselves, brethren, that you be not judged of the Lord."

But we must now proceed to the consideration of the second mark of a true believer here set before us: "and rejoice in Christ Jesus." The Christian is one who is sensible that he was born in sin, and a child of wrath; and that he has added to this his natural depravity, sins and enormities more numerous than the hairs of his head or the sands upon the sea-shore, and therefore that, as a sinner both by nature and practice, he is under a sentence of exclusion from God and happiness, and of banishment to that place "where there is weeping and wailing and gnashing of teeth." But he knows that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16); that he "who was in the form of God, and thought it not robbery to be equal with God, humbled himself and became obedient unto death, even the death of the cross;" "was wounded for our transgressions, and bruised for our iniquities;" "his own self bare our sins in his own body on the tree" (Phil. ii. 6, 8; Isa. liii. 5; 1 Pet. ii. 24); and that now "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. viii. 1); "that God can be just, and yet the justifier of him which believeth in Jesus" (Rom. iii. 26). He hath embraced the gracious offers of the gospel, he hath come to Christ for life, and he rejoices in that Saviour who hath done such great things for him, who hath "delivered him from going down into the pit," seeing that he himself hath "found a ransom."

Again: the Christian is one who feels that, if God were to enter into judgment with him, he could not answer him to one charge of a thousand; and that, every day and every hour, in many things he is offending against his

all-bountiful Creator and merciful Redeemer; for, though he delights in the law of God after the inward man, and does not willingly indulge in any sin, yet he finds a law in his members warring against the law of his mind, and too frequently bringing him into captivity to the law of sin. But he knows that "if he confesses his sins, God is faithful and just to forgive him his sins, and to cleanse him from all unrighteousness:" yea, that he has "an advocate with the Father, Jesus Christ the righteous," who is not only "the propitiation for his sins," but is "able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." And can he fail to rejoice in him who deals thus kindly and mercifully with him? Surely the feelings of his heart are those expressed by the psalmist: "O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. cvii.) "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies" (Ps. ciii. 2-4).

Again: the Christian knows himself to be placed in a world full of temptations; that his adversary, the devil, ever goeth about seeking whom he may devour, and that his own strength is but perfect weakness; but he knows, likewise, that Christ hath said, "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9); and therefore is he not discouraged or cast down, but the thoughts of his heart and the language of his tongue are those of the holy men of old: "In the Lord have I righteousness and strength;" by the help of my God shall I overcome every difficulty and gain the victory over every sin; and therefore, though earthly blessings should fail, yet "I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 18).

And now, brethren, let us ask ourselves what know we about this spiritual and Christian rejoicing? Is Christ Jesus precious unto us, or is he a stone of stumbling, and a rock of offence? Have we, under a deep sense of our sins and iniquities, fled to him as our merciful high priest, to make a full atonement for us, and entrusted our cause entirely to his all-powerful advocacy and never-failing intercession? Have we, conscious of our ignorance and the darkness of our understandings, humbly sat at his feet as our prophet, that we might learn from his lips the things belonging to our everlasting peace? and do we humbly submit ourselves to him as our king, desiring that he may reign over us and

in us, saying, "Thy will, not mine, be done: subdue every rebellious principle within me, and bring every thought into willing obedience to thee." Such will have been the case are we really among the number of those "who rejoice in Christ Jesus."

The remaining characteristic of a true Christian which now demands our attention is, "and have no confidence in the flesh." The Jews, who had long been the peculiar people of God, were most unwilling to believe that the rites and ceremonies of the Jewish law were to be superseded, and that no difference was henceforth to be made between themselves and the Gentiles; and hence they troubled the early Christian churches by teaching them to place a sort of joint dependence upon Christ and the ordinances of the Jewish law. Against this erroneous teaching the apostle Paul seems to have been especially inspired by the Spirit to bear a decided testimony, and to make it clear that, in the business of justification and salvation, nothing whatever is to be added to the merits of Christ; that no rites, ceremonies, privileges, or performances are to be relied upon for pardon and acceptance with God; but that Christ, and Christ alone, is the only real ground of confidence and rejoicing; for that he of God is made unto the believer "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30).

But perhaps it may be thought by some that men are little likely to place confidence in the flesh in the present day. Brethren, do we never hear of people expecting to be saved because, as they phrase it, they have done no harm and led good lives? because they have kept to their church, been regular at the sacrament, been bountiful to the poor, attended on such an eminent preacher, &c? Now, what is all this but to have confidence in the flesh? It is very necessary that we should lead virtuous lives, and walk worthy of the vocation wherewith we are called: it is very necessary that we should not omit "the assembling of ourselves together, as the manner of some is," but that we should regularly and devoutly attend the public worship of Almighty God, and commemorate his precious blood-shedding in the ordinance of his own appointment: it is very necessary that we should do good, and communicate of our substance to those who stand in need of our help, and that we should hear God's word faithfully expounded to us: but neither any nor all of these necessary duties were ever intended to usurp the place of the Saviour; and, if we lean upon them with any such view, they will, as a broken reed, run into our hands and pierce them: they may be performed, and we ourselves be cast-aways.

You have, as you suppose, led good lives ; and so thought the apostle Paul in his unconverted state, and yet, when the scales of ignorance had fallen from his eyes, he saw that he had not only been an unprofitable but a wicked servant. You have been baptized into Christ's church ; and so, brethren, had Simon Magus : but not "the putting away of the filth of the flesh saveth us, but the answer of a good conscience towards God" (1 Peter iii. 21). You have been a regular partaker of the supper of the Lord ; and so, no doubt, was Demas : but "he that eateth this bread and drinketh this cup of the Lord unworthily is guilty of the body and blood of the Lord" (1 Cor. xi. 27), and will assuredly receive no benefit thereby. You have been bountiful to the poor ; and so was Ananias ; and yet, so exceptionable were the motives which led to this his liberality in the sight of God, that he brought upon himself swift destruction. You have attended on faithful preachers of the gospel, and have had the way of truth plainly set before you ; and did not Judas Iscariot see the Saviour's wonderful works, and hear the gracious words which proceeded out of the mouth of him "who spake as never man spake," and yet continue a reprobate ? Great privileges, if abused, lead but to heavier condemnation. Seeing, then, that it is by no means uncommon, even in these our days, for people to place confidence in the flesh, to depend for the safety of their souls upon that which can in no way profit them, let us take heed how we build our hopes upon any such sandy foundations ; for there is salvation in Christ Jesus, a full and a free salvation, but "there is not salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). There is now "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all, and in all" (Col. iii. 11).

I have now, brethren, endeavoured to set before you, with all plainness, the character of the real Christian as delineated by the apostle in the text ; and let me now, in conclusion, impress upon you the importance of the subject to which your attention has thus been drawn. We live at a time in which the profession of Christianity is so far from drawing down upon us ignominy and scorn, that the open rejection of its truths would, in various ways, cause us to suffer loss ; and hence arises the necessity for all, who would not die with a lie in their right hand, to try and examine themselves, that they may know whether their religion is a mere educational *profession*, causing them to perform some external duties, but in no way influencing

their hearts, or whether it is such as a heart-searching God can approve. Real religion begins by a change of heart, and manifests itself in a holy life and conversation ; for "except a man be born again, he cannot see the kingdom of God" (John iii. 3) ; and "without holiness no man shall see the Lord" (Heb. xii. 14). If "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6), then are we learning "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus ii. 12, 14). Is, then, this the case with us ? Is our religion of this kind ? Is it causing us, by the help of God's grace, to put off the old man, which is corrupt, and to put on the new, which, after God, is created in righteousness and true holiness ; or is it leaving us still the willing slaves of sin ? Have we obeyed from the heart that form of doctrine which has been delivered to us, or has it hitherto been preached to us in vain ? This is no trivial or unimportant inquiry ; for that there will be some who will go on to the very last depending upon a false profession of his religion, the words of the Saviour awfully declare to us : "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity" (Matt. vii. 22, 23). Be not, then, any of you deceived ; for this itself is a plain proof that, though God is patient and long-suffering towards the unworthy professor, he will not in the end be mocked ; but whatsoever a man soweth, that will he assuredly reap. Let it be deeply impressed upon every one of your minds that that religion will alone save the soul which purifies the heart and sanctifies the life. There are, no doubt, professing Christians of whom it may be said—and, alas ! with truth—they are given to drinking, they are given to gluttony, they are covetous persons, they indulge in envy and malice, backbiting and slandering one another ; but take heed that this be not said of any of you, for of such characters the scriptures declare, "they shall not inherit the kingdom of God ;" and what, then, can be their portion, but to dwell with the devil and his angels in endless misery

and woe? Is there, however, any individual before me who now finds himself under this condemnation, but who is anxious to renounce the ways of sin, let not such a one despair; for the apostle Paul, in his first epistle to the Corinthians, after enumerating a long catalogue of grievous sinners, says, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. vi. 11); and the same grace which was sufficient for them will, if you seek it, be sufficient for you also. Come to Jesus Christ, as they did; and he will wash away your sins in his most precious blood, justify you by his righteousness, and sanctify you by his Holy Spirit; so that, renouncing the hidden things of darkness and walking as children of light, you may adorn the doctrine of God your Saviour in all things, and that what the apostle says of Christians in the text may be said of you—that you "worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

WHAT HAS THE CHURCH DONE, AS A BODY, FOR THE CONVERSION OF THE HEATHEN?

THREE hundred years have scarcely elapsed since it may be said that in the east and west a new world was discovered and brought into contact with Christian Europe. The nations by which the supremacy of the sea and the means of foreign intercourse were then possessed have sunk into feebleness. They visited these lands of fabled magnificence, and enriched themselves with the plunder; and they have passed away. But God has now made England the empress of the sea; territories more numerous than the fleets of Spain and Portugal ever visited have fallen under her supremacy; her navies sweep through the seas, and her commerce circulates through every land; with an empire extending over a seventh part of the world's inhabitants, and more than a seventh part of the earth's surface: though the least among the nations, she has surpassed them all in the wide spread of her influence, and the amount of her responsibility. And in all this we cannot but feel that the finger of God, and the day of her visitation, is upon her; and, if power and opportunity, and concurrent providences, are indications of God's will, that this nation and church are specially set to urge on their course the prophetic events which seem to be gathering towards their fulfilment, to hasten and usher in "the day of the Lord" and "make straight in the desert a highway for our God."

And we are led at once to ask, what part in so great a transaction the church has hitherto shown a readiness to discharge. This empire has not been the growth of a day: for two hundred years, savages and pagans have been brought within the

range of its enterprise and influence. And we must, with shame, at once confess that the whole of that period exhibits nearly a blank page of indolence or indifference. For above a hundred years, the utmost that was done was to maintain something like an establishment of Christianity by a few priests in our American colonies. Again, chaplains were thinly scattered, with our factories, along the coasts of the vast Indian continent, and lined the border of the dark masses of heathenism, without an effort, without the means, to invade and enlighten them. A few heathen, a small remnant, or rather a first-fruit, brought immediately under the control of European masters, were gathered in; and these should have been thankfully hailed as the first large drops that portend a coming shower to fertilize the whole ground; but nothing beyond this seems to have been aimed at. It was left to other and smaller states to make a first essay on paganism. Denmark, among reformed nations, established the first mission in Hindostan; and it must be again acknowledged, with shame, that whatever more cheering conquests have been gained in subsequent times in India, have been effected by German missionaries, aided with British money. In vain, through that long period, though province was added yearly to province, and treasures deemed inexhaustible poured into our land and kindled our cupidity, and wordly men flocked anew to the prey; though many conquering names were emblazoned on the rolls of warlike achievement, in vain do we look for one name in the annals of our church shining with the lustrous title of "apostle to the heathen." And yet, during that time, the missionaries of the church of Rome were following in the track of war and commerce, and spreading themselves in all lands wherever Spanish arms opened the way or ships of trade would bear them. And, if their almost miraculous records of the conversion of the heathen do not present the genuine conquests of a pure Christianity, they at least suggest what pure Christianity might have achieved; they at least exhibit glorious instances of what men of devoted spirits and apostolic zeal did attempt and suffer. And, in later days, sects that have seceded from the church have combined in associations for the same end, and have multiplied means and societies, till, throughout the vast continents of the east and west, and the multitudinous islands of the south, their emissaries are scattering the word of God, and instructing savages in the truths of the gospel. It must indeed be thankfully acknowledged that, at the same time with this later movement, a missionary society, conducted by members of the church, was organized for the conversion of the heathen; and the success with which God has blessed this effort will be mentioned in its place. Still, it was not the church that thus acted; nor was any commission entrusted to the society to act in its name. The church itself, as a body, as the ordained minister of the heathen, has not acted. Though it acknowledged and exercised the duties of edifying the flock at home, and educating the young of its communion, yet it has not, in its corporate capacity, claimed the heathen for its inheritance, and been, as it were, in travail till they were born again; it has not been careful to press this duty upon the state, nor to urge it from its pulpits, nor

* From "Bampton Lectures for 1843." By Anthony Grant, D.C.L., late fellow of New College, and vicar of Romford, Essex.

infuse the missionary spirit into its members, till the feeling had penetrated its very being, and circulated as blood through its whole system, and became a function of its daily life and action.

CONTINENTAL SKETCHES.

NO. II.

A FORTNIGHT'S TOUR IN BELGIUM AND HOLLAND. No. 1.

AT about mid-day, on Wednesday, August 19, 1840, we embarked at the Tower-stairs for Ostend. There was, of course, the usual bustle—the needful preparations—and, to one accustomed to country quiet, all appeared new, but not formidable. The day was fine, and we were much on deck: the cabin was certainly not as light and pleasant as the home parlour, nor was the berth as agreeable as the bed-room; but the voyage was speedy and prosperous, and offered no incident of peculiar interest. A watchful Providence mercifully guarded us, and brought us safely to our desired haven. So you may fancy us fairly emerged from the steam-packet, just as day was beginning to dawn, at about three in the morning. As our party moved on towards the inn at Ostend, we could just discern, by the twilight, that we were in a foreign town, by the number of large windows in every house; so that glass and framework seemed to contend with the masonry which should be of most importance in the building. After a speedy breakfast, we strolled out; and the early hour of five found us pacing up a church, where, for the first time, I saw something of Romish devotion. Another hour saw us whirled off by railroad on our way to Bruges. Here were old pictures to see, curious houses to notice; narrow winding streets; looking-glasses, so arranged outside the windows, that the ladies within could see the passers up and down, and who came to the door—a convenient plan enough for some whose conscience and politeness are equally lax. Then the clean caps and faces of the women, their luxuriant hair, their long woollen or linen cloaks, and wooden shoes caught our attention; and an old priest in his strange dress, who, when he met our party, raised his hat and crossed his forehead, suggested a new thought. Half-past ten, and we were again on the railroad to Ghent (or Gand), and here our first step was to the cathedral. Much there was to admire, especially the elaborate design and carving of the pulpit: some fine paintings—one of St. Bavon, the patron saint; another of the assumption of the virgin. Thence we proceeded to a large and choice collection of pictures belonging to a private gentleman. But now my eyes were tired and my limbs wearied, and I was unable to enjoy them, or to pay them the attention they so richly merited. A first dinner at the table d'hôte—dish after dish brought in and hastily removed, the succession of company, their animated gestures and foreign language—formed another new scene. One more railroad journey brought us to Brussels, and glad was I, at a late hour, having ascended seventy stairs, to find refuge from further fatigue. “To-morrow to new fields”—even the field of Waterloo. The traveller in vain seeks picturesque beauty here. The journey from Brussels, a distance of nine miles, is

for the most part flat, and unfertile but for the industry of the peasants, who labour hard to produce what crops the land will yield. A brighter sun than that glowing on the day when we surveyed the plain never shone, and the harvest-work was busily carried on. But, when once near the field of battle, the attention is concentrated on the spots where different memorable exploits were wrought; where Wellington gave his orders; where Napoleon stood; where brave men encountered brave men, and fell together. We ascended a large mound, artificially raised from the neighbouring plain, and surmounted by a column and colossal lion, with the simple inscription, “18th June, 1815;” and there are mingled the bones of men and horses—men of five different nations taking their last long sleep together. I could not follow the order of battle, nor enter into its science; but, as one slain after another was mentioned, I could turn my thoughts homeward, and think of the sisters weeping, and the parents’ grief. One handsome pillar marks where colonel Gordon fought and fell: the record tells of battles won, of honours obtained, of endeared friendship, of unfeigned respect for religion. On these words my eye rested again and again. The soldier was young and noble, exposed to temptations great and many. If then he set his heart to seek his God, if he rebuked vice and encouraged virtue, and that not seeking to himself merit, but resting all his hope upon his Saviour crucified, he found mercy in that day, and from the fatal field of strife entered that land of peace whence he shall go out no more. But the most touching grave was one simple stone, in the form of a hillock, “John Lucie Blackman, 18th June, 1815.” He had fought through the day, seen the field won, “and now,” said he, as he past through the orchard, “I may take a walk.” One of the last flying shots of the retreating French laid him low; and there he lies—not forgotten, for two brothers lately visited his grave, and the wild flowers blow there, and the butterfly sports over it, and all around him is still and lone. How different from the scene where he fell! O war is a fearful thing! The peasant guide told us “the crops were looking well in the morning, but before evening the harvest was all ended.” “The soldiers would come to us,” he said, “demanding bread; we gave it at the peril of the sword: we fled for three days, when we returned to our houses the provisions were all gone, the furniture burned for firing, even the roofs of the houses stripped off and the rafters consumed for fire.” I am glad I have seen that field of battle.

I did not enjoy my Sunday at Brussels. Some of our party went to the cathedral, but I did not feel justified in going to religious service merely as a spectator; I would wish “to worship and fall down and kneel before the Lord my maker;” and my protestant feelings could not brook what I must there have witnessed: the finer the music, the greater the pomp, the more intense the apparent devotion, the more pain should I feel that my fellow-sinners should prostrate themselves before any other mediator than Christ Jesus. Meanwhile the street was full of busy passers to and fro, shops all open, carriages rolling along, the noise deafening, and the week-day dim not for one little moment shut out. It is true we went twice to a French protestant church, where our own

performed, and where, as with friends in we have worshipped and given thanks; but I walked with my party, at first shy, and then unable to return, to the menades. Wearied in body and mind, and not one look or action could we

sands of persons, till my eyes were tired. It is justice to state that we witnessed; and not one look or action could we and I blame not those who, labouring a week, enjoy their leisure walk on but it is not for us, who have hours for during the six days, to swell the multitude to increase the gaiety. The last visit

Brussels was to the picture gallery; and two hours there enabled us to pay to the many pictures. I was particularly to some modern paintings, of exquisite good colouring. The cold, stiff picture early part of the fifteenth century did please or interest me. Some fine porcelaine my attention, and many good his-legendary paintings deserved a more notice than I can give. So farewell to We had seen the cathedral, with its painted windows; hurried through the prince of Orange, and visited a famed lace; we had, again and again, the picturesque architecture of the h their tapering roofs and many win-pure white walls contrasting with the cloudless sky. We had admired the range of the peasantry—the men in frocks, the women with their short, brown and clean white caps—nor had I notice the chubby and healthy looking good-tempered little ones, that were g by nurse or mother. S. G. E.

NON OF THE TRUTH*, OR CONFESSION†.

in one God, the Father almighty, heaven and earth, and the seas, and all em.

ne Jesus Christ, the Son of God, who or our salvation.

he Holy Ghost, who proclaimed by s the incarnation, advent, birth of a sion, resurrection from the dead, and sion into heaven of the beloved Jesus Lord, and his coming again from hea- glory of the Father to restore all to raise all flesh of all mankind.

that to Jesus Christ, our Lord and our Saviour and King, according to the re of the invisible Father, every knee of things in heaven and things in hings under the earth, and that every ld confess him; and that he will pass at upon all, and consign to everlasting its of evil, the angels who transgressed apostates, and, among men, the im-njust, and the lawless and blasphemers; the just and holy, and to such as kept dments, whether from the first or after he will, of his free grace, give life, lity, and everlasting glory.

o holds fast 'the canon of the truth,' eceived at his baptism, will acknow-

b. i. c. 10, § 1, 2. + Clement Alexandrinus, Strom. authors lived at the close of the second century.

ledge the words, the doctrines, and the parables of holy scripture. This canon the church, though dispersed over the whole world, received from the apostles and from their disciples; and keeps it diligently, as though she dwelt under one roof, and believes in these things, as though she had but one soul and one heart, and preaches and teaches and delivers down these things as though she had but one mouth; so that the churches have held no other faith, and handed down no other" (Irenæus, lib. i. c. 9, 10).

EARLY TESTIMONIES TO THE TRINITY.

"I praise thee, I bless thee, I glorify thee, together with Jesus Christ, eternal in the heavens, thy beloved Son, with whom to thee and the Holy Ghost be glory now and for ever. Amen" (Polycarp's prayer before his death).

"The believer has perfect faith in one God Almighty; and in the Son of God, Christ Jesus our Lord by whom are all things; and his faith is stedfast touching his incarnation, whereby the Son of God became man; and he has perfect faith in the Spirit of God, who supplies the knowledge of the truth, and expounds the dispensation of the Father and the Son, throughout all generations of men, according to the pleasure of the Father" (Irenæus, lib. iv. c. 33, § 7).

Poetry.

THE PRAYER OF ST. CHRYSOSTOM.

BY MRS. ABDY.

(For the Church of England Magazine.)

O LORD, we approach thee in deep veneration,
Thou hast given us grace at thy footstool to bend;
Secure that the strain of our soft supplication
Shall pass not unheard by our Father and Friend.
We know that the favour for which we implore thee
Not only on worshipping multitudes rests:
When a few faithful servants are gathered before thee,
Thou hast graciously promised to grant their re-quests.

But oft are our hasty desires inexpedient,
Our judgments unsound, our petitions unwise:
Thy will, Lord, be ours; let us still be obedient
To the merciful hand that bestows or denies;
Yet grant us these boons: in this world of probation,
May the knowledge be ours of thy truth and thy love;
And when freed from the bondage of sin and tempta-tion,

May we enter on life everlasting above.

St. John's Rectory, Southwark.

THE THRONE OF GRACE.

(For the Church of England Magazine.)

THE throne of grace! the throne of grace!
It is a glorious, happy place;
For there, in Christ, the sinner free,
Seeks God and immortality!

There, there he sees his sins remov'd,
Accepted in the Well-Beloved;
And heav'nly things enchant the heart:
Would that they never did depart!

O, it is at the throne of grace
That loveliness in Christ we trace :
We come in spirit to the Lord,
And taste the sweetness of the word !
And God, in Christ, accepts our prayer,
And loves our adoration there ;
When, bold in Jesus, for our race,
All strength is at the throne of grace !

Miscellaneous.

THE SAMARITAN WOMAN AT THE WELL.—Susa (Tunis), 23rd May.—I am standing on a soil where thousands have found their place of rest, and the bones of those who were the glory of their day have long since mouldered into their native dust. Thoughts such as these wake the heart from its torpor, and read a pregnant lesson on the frailty and evanescence of all earthly being. But I was even more powerfully affected yesterday, when the ruins of past ages swept, one after the other, before my eyes ; for, on this soil it was that Carthaginian and Roman, Vandal and Hun, Christian and Moslem, were victors to-day, and vanquished to-morrow. I beheld Cluvia, and Civitas Slagutana, and the towns and the strong places which Cæsar beheld as he sailed to Hadrametum. I stood on the dust amidst which the flourishing cities of Faradeese and Veneria of Roman times lay buried. I was, in fact, wending my pilgrimage through the once luxuriant province of Zeugitana ; I was treading the ground in which the glorious gospel so early took root ; where the most eminent fathers of the church of Christ had their habitation ; where temples and monasteries enriched the scene until the seventh century lowered upon them ; where all had conspired to spread abroad the light of the revelation of God in Christ Jesus. And in this, our day, whither have all these glories vanished ? Scarce one stone is left upon another. I might exclaim, with the Arabian bard—“ Know, O man, this world is a perishable habitation ; but the hereafter, an imperishable.” Under this sky the word of him who is the truth itself shines forth in characters that cannot be distorted or gainsaid—“ The world passeth away, and the lust thereof ; but he that doeth the will of God abideth for ever” (1 John ii. 17). At five in the morning I left Hæuenamet (on the eastern coast of Tunis). We had just turned our backs upon the place when we saw the ruins of Faradeese lying before, and spreading from the margin of the gulf far away over the plain. Another three miles brought us to the well of Bir Salem. The herdsmen here gather together to water their flocks, the camels of the caravans here make a halt to lay in a fresh supply of water, and the tired wayfarer here slakes his raging thirst. How simple and faithful a picture does scripture always draw ! It was at such a well that Eliezer, Abraham’s servant, “ made his camels kneel down, even at the time that women go out to draw water :” that Jacob, beholding Rachel come with her father’s sheep, rolled the stone from the well’s mouth, and watered Laban’s flock ; and that Moses, fleeing into the land of Midian, stood up, and helped the daughters of Jethro, and watered *their flock*. And who may ask, where it was that *Jesus declared*, “ The water that I shall give him

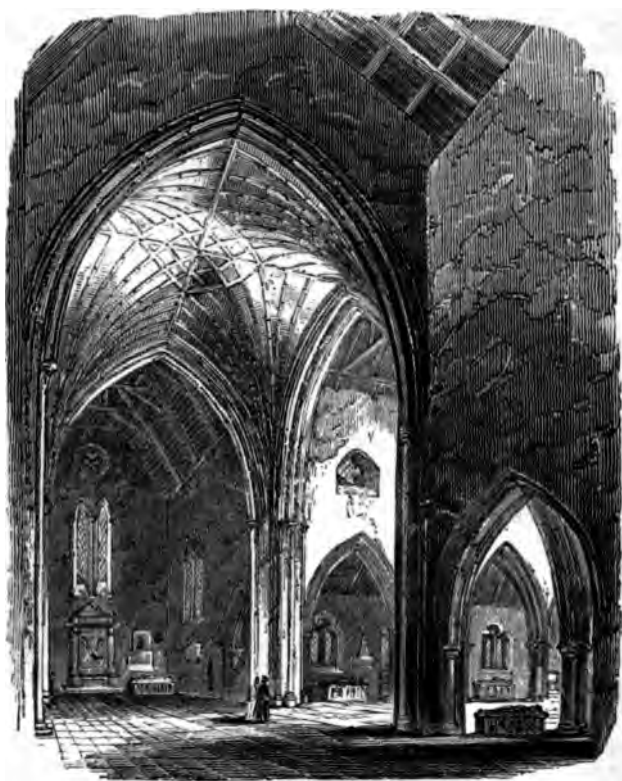
shall be in him a well of water springing up in everlasting life ?” And the custom of a bygone for thousand years continues to be the custom of the Arab at this very hour. In order, however, to understand this, I must observe that the northern shores of Africa are inhabited by three distinct classes of Arab. Those living in towns are known by the name of Moors : these people lock up their wives and daughters within doors, and, when they go abroad, compel them to conceal themselves so closely under their garments, that you can discern nothing but a living mis-shapen mass moving about. Others reside in villages, or dwell in tents ; and this is the class to whom the bible speaks. They are designated by the general name of Arabs. The third class consists of Bedouins, or wandering Arabs, who have no fixed homes, and move from one spot to another. Now as you journey onwards, ever and anon you meet with one of these wells ; and so soon as even is come the women come out from their tents or dwellings with their daughters, bearing pitchers on their shoulders, to fetch water. These pitchers are like an urn in shape, and have two arms. The wells lie invariably outside of the village or town ; indeed, at some distance from any dwelling, for the greater convenience of the shepherds. Leaving the well of Bir Salem, we entered an immense plain, stretching nearly ten miles in width from the shore to the mountains, and full one hundred and ninety miles in length until you reach Herkula. This prodigious expanse is one broad waste ; not a tree or habitation upon it, nor any sign of animation ; but occasionally camel-driver-herdsmen with their flocks, and, at times, the long line of a caravan. But I forget : we encountered two tribes of Bedouins. These people, having pitched their tents, spread out their mats—which are made of marine grass—on the ground, and encamp round their flock. When the animals can find no more pasture or any other interruption comes across their masters they draw their posts out of the ground, roll up their tents, pack what chattels they may possess, in common with their dogs, cats, and children, on the backs of asses and camels, and set forwards in quest of some more eligible resting-place. Their olden barbarism, cruelty, and inhumanity have stood proof against the influence of Mahomedanism ; at least, to any salutary extent. They are what their forefathers were thousands of years ago, living without God in the world, and are destitute of any semblance of religion beyond the parrot-cry of the Moslem—“ There is but one God, and Mahomet is his prophet !” In this consists all the light they have in their darkness. Their mode of life is simple, their food scarcely any thing but milk and butter, and their clothing is in harmony with their diet—a sort of thick woollen coverlid being thrown round the body : it matters not whether it be summer or winter, this is their garment by day and their blanket by night.—*Rev. C. F. Ewald’s Journal.*

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CATHEDRAL OF ST. CANICE, KILKENNY.



NORTHERN TRANSEPT.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 465.—MAY 25, 1844.

A SKETCH OF THE HISTORY, ARCHITECTURE, AND ANTIQUITIES OF THE CATHEDRAL CHURCH OF ST. CANICE, KILKENNY.

BY JOHN G. A. PRIM.

THE city of Kilkenny obviously derives its name from St. Canice, who flourished in the early part of the sixth century, "a man," says Hollingshed, "so remarkable for piety and learning, that he was reputed of all men to be as well a miracle of the one, as a paragon of the other." Amongst the numerous "cells" or churches founded by this remarkable personage, one is said to have been erected on the spot now occupied by the cathedral church of the see of Ossory; and by some, the lofty round tower that still remains is supposed to have been contemporary with this ancient foundation.

But, though a church was thus early erected at Kilkenny, it did not attain to the dignity of a cathedral until five centuries after, when at the council of Kells, held in the year 1152, cardinal Paparo is said to have procured the removal of the episcopal seat from Aghaboe, in the barony of Upper Ossory, Queen's county (another of the foundations of St. Canice) to Kilkenny. It is generally believed, however, that the seat of episcopal authority was originally established at Sagir, or Seir Kieran, in the King's county, by St. Kieran, one of the four bishops who lived in Ireland before St. Patrick, and who, according to Cosgrave and the "Martyrologue," was termed "sanctorum Hiberniæ primogenitus."

The time of the see's removal from Seir Kieran to Aghaboe is uncertain, but it was transferred to Kilkenny in the latter part of the reign of Henry II., Felix O'Dullany being bishop of the diocese. This prelate (who died in 1202) is stated by Ware to have commenced immediately the building of the present cathedral. Hanmer (another of our annalists), however, gives this honour to bishop Mapilton, who succeeded to the see in 1251; and, though the opinions of this latter author are by no means to be depended on, when they contradict those of Ware, yet in the present case he appears to be correct. For, on an

attentive examination of the architectural peculiarities of the building, it becomes evident that no part of it could have been erected for more than half a century* after the removal of the see from Aghaboe, and, as Ware himself states the present edifice was not completed till after bishop St. Leger succeeded to the see in 1260, it would, as Ledwich remarks, "be very extraordinary, if the church was at all begun by O'Dullany, that no progress should have been made in it for 78 years after." And the latter observation gains greater strength, when we consider the extreme uniformity of the style of architecture of the whole building. It seems probable that, during the time of the five bishops, between O'Dullany and Mapilton, the old church, originally erected by St. Canice, served as a cathedral.

This cathedral, which is one of the largest in Ireland, is built in the usual manner, with nave, choir, transepts, and lateral aisles; its extreme length from east to west is 216 feet, and the breadth at the transepts is 117 feet: it is almost exclusively in the early English, or first pointed style. There arises at the intersection of the nave and transepts a massive belfry tower, which, from its height being somewhat disproportionate to the rest of the building, seems, from some cause or other, never to have been raised to the elevation originally designed: the belfry is supported on a beautifully groined arch forty-four feet high, and sustained upon four massive pillars: this arch is generally admired for its chaste elegance of proportion. The nave, separated on each side from the lateral aisles by a row of five pointed equilateral arches, is light and lofty, lit by five quatrefoil windows on each side of the clerestory, and at its western termination by three slender lancet-windows, beneath which runs a triforium. The western entrance is of great beauty, and exhibits more ornamental sculpture than any other part of the building: it consists of a double doorway, surmounted by a pointed arch, richly moulded. Great part of it is of sandstone, which must have been brought, if not from England, at least from

* Amongst other things, the general prevalence of the equilateral arch seems to point out this as the period of erection of by far the greater portion of the building.

a distance, as the surrounding district yields limestone only.

The entrance to the northern transept affords a curious specimen of the blending of the Norman and early English styles, being composed of a semicircular arch beneath a pointed one.

The ancient font, plain but massive, still retains its place near the southern porch : it is supported on five pillars, through the centre one of which the consecrated water was conveyed into the earth by a drain.

There is nothing remarkable in the choir, save the bad taste exhibited in its modern internal arrangements, which are all in the Grecian style. It is large and lofty, and is lighted at the eastern end by three long lancet-windows in the gable, and three with circular heads on each side. Adjoining the choir are the lady chapel, parish church, consistorial court, and other appendages usual to a cathedral.

Bishop St. Leger, who I before remarked succeeded to the see of Ossory in 1260, "and with no small cost finished that part of the structure of his church which Mapilton left imperfect," founded the college of vicars choral, and endowed it with a considerable income, besides his own palace as a place of residence for the vicars. He is said, by the ancient chroniclers, to have recovered to the see the manor of Seir Kiaran, in the King's county, by the ancient trial of combat, his champion having proved victorious. From his time till that of Richard Ledred* who succeeded to the bishopric in 1318, no additions seem to have been made to the cathedral. But this latter prelate, though long engaged in a controversy with his metropolitan, in disgrace with the monarch, and banished from the kingdom, did much towards its adornment. Amongst other things he newly-glazed all the windows: "of which," says Ware, "the east window was beautified with such excellent workmanship, that the like was not in Ireland." It was he also who founded the bishop's palace. Thomas Snell, who was promoted to this diocese from that of Waterford, in 1404, was also a benefactor to his church: "he gave to it certain rich vestments, viz., gloves, pontifical sandals, and a fair silken caplin interwoven with golden spots, and also bequeathed to his successors a mitre adorned with precious stones." David Hacket, who succeeded in 1400, is the next bishop worthy of mention: he built (according to Ware) the belfry tower, the arch supporting which is so remarkable for its strength and beauty. This prelate was an eminent architect, and amongst the buildings planned by him, the great monastery of Batalha, in Portugal, is the most celebrated. Oliver Cantwell, who was ordained bishop by pope Innocent VIII., in 1488, was a considerable benefactor both to the cathedral and the city, having rebuilt the "great bridge of Kilkenny," which had been thrown down by a flood. His successor, Miles Baron, repaired the bishop's palace, and gave his church a crozier-staff of silver, and a fair marble table for the altar. To him succeeded John Bale, who was the first protestant bishop of this diocese. Originally a carmelite friar, he afterwards became remarkable for opposition to popery: he was pre-

ferred to the see by king Edward, but had not enjoyed it six months, when queen Mary's succession was the occasion of his immediate persecution: "One Barnaby Bolger (says Harris), with some popish priests and others, sought his death, and attacked him in his house at Bishops-court, alias Holmscourt*, and slew five of his servants before his face; but he saved himself by shutting the iron grate of his castle, and keeping his enemies out, where he defended himself, till the sovereign of Kilkenny came to his assistance with a party of one hundred horse and three hundred foot." He subsequently left the kingdom, and after a life of much vicissitude, he died at Canterbury, in the year 1563. Nicholas Walsh was consecrated bishop of Ossory in 1577. "He (says Ware), with the assistance of Nehemy Donellan, afterwards archbishop of Tuam, and John Kerney, treasurer of St. Patrick's Dublin, begun to translate the New Testament into Irish. Walsh's design was prevented by a horrid murder; for one James Dullard, a wicked fellow, whom the bishop had cited for adultery, stabbed him with a skeine in his own house," in 1585. In 1641, Kilkenny being in the possession of the rebels, they plundered the cathedral, and Griffith Williams, bishop of the diocese, was, like his predecessor Bale, forced into exile. David Roth, a Romanist, entered into possession of the see under the authority and protection of the supreme council of confederate Roman catholics, then assembled at Kilkenny. On the 30th of November, 1645, he performed high mass, in the cathedral, before Rinuccini, the pope's nuncio. This state of things, however, did not long last. Cromwell appeared before Kilkenny, 23rd March, 1650, and, after a few days, compelled the surrender of the city. He immediately converted the cathedral into a stable for his cavalry, thus rendering the desecration of the sacred building most complete: the monuments were broken and displaced, and the more delicate of the mouldings and sculptures were barbarously disfigured; in fact almost all the ornaments of the building in any way displeasing to puritanic fanaticism were doomed to destruction, even the great eastern window already mentioned did not escape. This celebrated piece of art, on which was represented the whole history of Christ, was so highly prized by Roth, that he refused £700 (a large sum in those days), which the nuncio had offered for it, deeming it an ornament worthy of Rome itself. Upon the return of bishop Williams, in 1660, he found the cathedral and palace completely ruined, "and nothing (as he himself remarks) standing, but the bare walls without roofs, without windows but the holes, and without doors." He immediately commenced the renovation of the structure; but it was not till after the expenditure of large sums, both by him and his successors, that it entirely recovered from its ruinous condition. In 1675, bishop Parry and the citizens of Kilkenny

* Now called Upper Court; situate near the village of Freshford, in the county of Kilkenny.

† Elizabeth, in the thirteenth year of her reign, sent over a fount of Irish types, "in the hope that God in mercy would raise up some to translate the New Testament into their mother-tongue." Walsh was therefore the first who set about an Irish version of the scriptures. His translation was continued by Donellan, archbishop of Tuam, and completed by Wm. Duwel, archbishop of the same see. This translation was published A.D. 1602, at the expense of the province of Connaught and of sir Wm. Usher, clerk of the council. These are some deserving of Ireland's gratitude.

* This prelate was the prosecutor of Alice Kettelle and others, natives of Kilkenny, for witchcraft. [See a curious account of this transaction recently published by the Camden Society from the Harleian MSS.]

erected a ring of six bells in the steeple. But it was in the time of doctor Pocock, who was promoted to the see of Ossory, in 1756, that the church recovered most considerably from the effects of fanatical violence. "When he came to see (says Ledwich) the church was in the most ruinous condition; its galleries were decaying, its roof tumbling down, its monuments rotten and scattered about; and a few years must have beheld this venerable fabric with scarcely one stone upon another." He collected and arranged all the tombs, though not always correctly in the best taste; and it is strange that a man of his extensive attainments should, merely for economy-sake, have shortened almost all the lancet windows, and incongruously fitted up the interior of the choir in the Ionic style.

Within the walls of St. Canice are the graves of many not unremarkable in Irish history. Most of the bishops of the diocese have been buried here, and many of the feudal lords of the surrounding country. Of the great house of Ormonde, some of the most illustrious chiefs are here interred: James, the second earl, who on account of his maternal descent from Edward the first was called "the noble earl," and whose son purchased the castle of Kilkenny from the De Spencer family; Piers, "the red earl," and his countess Margaret Fitzgerald, both so famous in the feuds of the Butlers and Geraldines; here also is sepulchred the heart of James the ninth earl, according to his earnest wish, expressed while dying in London from the effects of poison: Thomas, the tenth earl, whom queen Elizabeth honoured with the title of her "black kinsman;" Walter, the eleventh earl, grandfather to the great duke of Ormonde; together with many other less celebrated members of the family, have their resting-places here. The three first viscounts Mountgarret, who were so intimately connected with the politics and intestinal wars of their time, are also buried in this church. There are, besides, monuments of many other ancient families of the county of Kilkenny, but particularly that of John Grace, baron of Courtstown, a lineal descendant of the famous Raymond le Gros. Many of these ancient tombs are in fine preservation, of altar-shape, richly sculptured on the sides with saints and armorial bearings, and adorned above with a recumbent effigy of bishop, knight, or noble lady, as representative of the person entombed below. There are also many modern monuments, some of which are of considerable beauty.

The round tower, to which I have before alluded, is one of the finest in Ireland: it stands at the distance of seven feet from the end of the south transept; it is 108 feet in height, 47 feet in circumference at the base; the entrance (eight feet six inches from the ground) is four feet eight inches high by two feet in breadth, and has a semicircular arch: in the interior there are the marks of six stories, each of which is lighted by a single narrow window, except the upper story, which has six of these apertures. The tower is roofed with an arch of mason-work.

The cathedral is now in excellent repair, and it is, I understand, the intention of Dr. Vignoles, the present dean, to make such changes in the interior of this venerable structure, as will do away with some of the tasteless incongruities it at pre-

sent exhibits, and conduce much to its general beauty and effect.

The two views, included in this part, were sketched by the rev. James Graves, expressly for the "Church of England Magazine." That of the interior is taken from the northern transept, and shows the groined arch of the belfry-tower, said to have been built by bishop Hacket. The other plate gives an idea of the general external appearance of the structure, which has perhaps undergone less alteration than any building of a similar antiquity.

INTERESTING ACCOUNT OF A LUTHERAN PASTOR*.

THE German Lutheran church at Kharkoff is an elegant building, though it partakes somewhat of the ecclesiastical architecture of Russia. This church was erected by the late incumbent, at an expense of 80,000 rubles, which he had eloquence and influence enough to prevail upon his flock to subscribe. This reverend gentleman, who now reposes in the cemetery annexed to the church over which he once presided, was a man possessed of considerable property: he was respected by the rich on account of his knowledge of the world, by the poor for his benevolence, and by the whole congregation for the impressiveness of his oratory. He had completed his fiftieth year before the idea ever occurred to him of devoting himself to the pastoral office; and his previous occupations, one would think, were little calculated to prepare him for the sacred mission to which he afterwards devoted himself with so much zeal and success.

He was born at Prague, of humble parents, and married early in life, having obtained an appointment as assistant scene-painter at a theatre. He was wretchedly poor, occupying only one room with his whole family, whose common couch was generally composed of a few trusses of straw. At a subsequent period of his life, when his son was settled at Moscow as a man of fortune, the old clergyman would often tell of the shifts to which he had been obliged to have recourse, to obtain a crust of bread and a few rags of clothes for that very son. He afterwards obtained an appointment as scene-painter at Brussels; but, during the French revolution, he was denounced as an Austrian, and forced to quit the country. The little money he had he then invested in a pacotille of perfumery, and embarked for St. Petersburg. In the Russian capital he established a little shop of cosmetics; and, through the interest of some of his customers, obtained an engagement at the theatre. With the usual rapidity with which dexterous foreigners get on in this country, he rose to the office of inspector of the imperial theatre; and was in a fair way to fortune, when the theatre under his inspection was unfortunately burnt down. As it is a Russian principle that an inspector must be answerable with his purse and person for any misfortune that may happen to any thing confided to him, and as the master of police happened to be a very severe man, our poor inspector was already thinking of making up his bundle for a trip to Siberia. He was agreeably disappointed: none of the blame was laid on him; and a new theatre was ordered to be built

* From Kohl's "Russia," vol. II, p. 511.

immediately. Nevertheless, he began to think that a fancy warehouse at Moscow might bring him in more than he could earn as theatrical manager at St. Petersburg; so he started for the ancient capital, where, with his savings on the banks of the Neva, he soon stocked a shop with toys and millinery wares.

The burning of Moscow in 1812 ruined him again, but in a fortnight afterwards laid the foundation of his fortune. Bankrupt as he was, a little ready money remained in his hands; and this he employed in buying up the Russian bank-notes from the French soldiers. This was a profitable trade, in which his capital could be rapidly turned; and some successful speculations in which he afterwards engaged soon made him a very wealthy man.

He now began to take an active part in matters of a more public character. He became president of the freemasons' lodge at Moscow, and instituted an association to alleviate the condition of those who were banished to Siberia. These occupations afforded him an opportunity for the display of his eloquence—a gift, the existence of which he had perhaps not himself been conscious of; and such was the delight he took in the exercise of his newly-discovered powers, that at the age of fifty he determined to look out for a situation as preacher. He prepared himself for his new office with great diligence; and, having passed his examination before the consistory, he was shortly afterwards appointed to the Lutheran church at Kharkoff, where he devoted himself for the rest of his life, with great zeal, to the spiritual interests of his congregation. His salary he gave to the poor; and, moreover, he built a school and parsonage at his own expense. His career had been a variegated one. He had seen life under every variety of form, and had learned, by personal experience, to judge correctly of the sufferings of poverty. In society he was cheerful and gentle: in the pulpit his zeal sometimes bordered on intemperance. So zealous, indeed, was he, that even sickness could not keep him from his church on a Sunday. More than once he quitted his bed to ascend the pulpit, and at the conclusion of the service had to be carried home again to his bed. Yet he never prepared a sermon, but trusted always to the inspiration of the moment. Indeed, he would sometimes say that his flock was composed of such fluctuating materials that he never knew beforehand how his congregation would be made up; and he held it to be the duty of a clergyman to suit his sermon as much as possible to the auditory he had to address.

His death was as easy as his life had been marked with activity and zeal. He was sitting one Sunday at his writing table, where he had just concluded a letter to his son with these words—"So much, my dear boy, for to-day: I shall write to you again next post, if I should not die before then." He then rose from his seat, to proceed to his church, but turned suddenly to his daughter, and said—"Child, I must stay at home. My strength fails me. The hand of the angel of death is upon me." A physician was immediately sent for: the daughter was fervent in her prayers; but before night the good man breathed his last, with perfect resignation, and full of confidence in his God.

THE CHRISTIAN IN VARIOUS POSITIONS.

No. III.

THE CHURCHWARDEN.

WHO or what is a churchwarden? Does he occupy the same place or situation in the church establishment, as a deacon in a baptist or independent congregation, or an elder in a presbyterian? Is he a person generally selected to fill the office—which this name would imply—from superiority of intellectual endowments, or of deep Christian principle? It is to be feared he is not. He is an ecclesiastical not a spiritual adjunct to the church. His office is one, however, of importance: in many cases his signature to deeds is indispensable. They are invalid without its power. He is often chosen without the slightest reference whatever to his moral qualifications; often because, in small parishes, he is the only individual capable of undertaking the office, and hence it is no uncommon thing, in agricultural districts especially, for the same individual to fill the office for thirty or even for forty years, even without the form of an annual election—and this often with much advantage.

Full well do I recollect, in the early days of my clerical life, giving unpardonable offence, because, as a humble curate, I did my best, from the most conscientious motives, to exclude from the office, in the parish of which I had the cure, an individual of low, mean, dissipated habits. I gained my point; but I gained at the same time the odium and hatred of a large portion of my parishioners—some of whom were his jolly pot-companions, and wished to see him in office—an odium so great and so inveterate, that it drove me from the parish; for I could not stem the strong current that set in against me. The charge of bigotry and methodism, loudly urged against me sounded in the tap-room, was re-echoed within the walls of the meeting-house, and a bond of union was thus called into existence between those who had never before associated together.

In the vast majority of parishes, there are two churchwardens at least; one appointed by the incumbent, one by the parishioners. Nothing, it would appear, can be fairer than such an arrangement; and, generally speaking, it works well. There is the due and proper balance of authority—well-poised, it would appear. But it does not invariably work so well; and the experience of very many years in the ministry leads me to the conclusion that the office of churchwarden, as it is now filled, not unfrequently militates most fearfully against the interests of vital godliness in a parish: that it affords a very strong handle against the church, as by law established; and I confess, not without good reason, that the churchwardens are often a clog and a hinderance to an energetic minister.

Let it be recollected that many questions used, at visitations, to be annually sent to the churchwardens, respecting the moral conduct of the clergy in the parish—an inquiry as preposterous as degrading; for the inquiry was often answered by men living "without God in the world," who were exalted to the rank of judges on their pastor's conduct, had an authority given them utterly subversive of that high tone of moral influence which a clergyman should possess amongst his people, and who were often biased by personal pique.

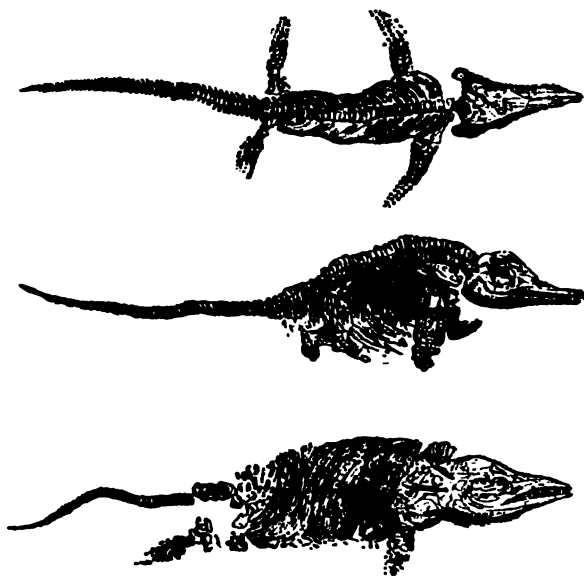
The greatest enemies of the established church are not the open, avowed, uncompromising non-conformist, the dissenting teacher or deacon—nay, many such I have found truly anxious to support it. I believe most of the old dissenters did. They conscientiously held their own views, but they were too well aware of the blessings of an establishment in many points, to wish its destruction. It is impossible to conceive a Watts or a Doddridge presiding at an anti-church meeting, writing vile scurrilous trash in the columns of a newspaper, or sending forth emissaries in lanes and streets and highways, to distribute, in the shape of tracts, statements which they knew to be false. But there is now a change come over the spirit of nonconformity. Not a few there are to whose ear the church-bell never sounds so melodiously as when it gives notice of a vestry-meeting, where clamour and abuse will be mingled with epithets too rough even for the use of Billingsgate. What an animating scene, to pull up or pull down the rector, to have a good attack on all establishments! I have known the whole nonconformist population of a parish in a perfect ferment at the prospect of a vestry-meeting. What a day of excitement an Easter Monday or Tuesday often proves to be! the whole opposition force collected: what winks and nods and shakings of the head! If the reader was never at a stormy meeting in a low, radical parish, no description of mine can fully portray it to him; if he ever was, he cannot wish for a detail of the disgraceful scene. And yet I have witnessed the presence of one wealthy, influential, and staunch churchman, whose patronage and favour were worth obtaining, quell the noisy ferment of clamorous nonconformity, and cause the ebullitions of overflowing radicalism to sink into the calmness of the Dead Sea.

It is astonishing the paralyzing effect of self-interest in restraining the tempers of wayward men. I have known individuals boldly and unblushingly pull a man's character to pieces in a quiet way and in a snug place, who would quail with terror when confronted with the object of their hatred, and offer the incense—nay, it debases the word—of their fulsome flattery at his shrine. But, after all, the greatest drawback to a minister's comfort and usefulness—and he cannot be very useful when he has to contend against opposition—is that of a churchwarden who, while he professes to belong to the church, and may sometimes attend at the Lord's table, is, in point of fact, a man of no fixed principle, if of any principle at all. Take up a newspaper, read the reports of some vestry meetings, and it will at once be seen that the church is opposed even by those who have been, once on a time, sworn, but now give their declaration, that they will support it. I can meet a dissenter, and know how I am to act towards him, and I trust I always do so in a spirit of Christian charity, and can pretty well guess his feelings towards myself; and I have experienced them to be most kindly. But there is no coming to any thing like plain, honest dealing with a half churchman, who is found at church in the morning, and at meeting in the afternoon, to show his liberality; who goes to a place of worship, not to worship his Maker, but to hear Mr. So-and-so preach; and who finds it good policy not altogether to forsake the establishment lest he should offend his clerical customers, but thinks it prudent

to rent a seat at the chapel lest he should lose the favours of the dissenting interest. The "voice is Jacob's voice, but the hands are the hands of Esau." Self-sufficient, proud, overbearing, such a person is a moral pest in a parish. He is an enemy within the camp—a treacherous enemy. No clergyman in his senses would, of course, appoint such a man as his churchwarden; for he could not for a moment calculate on his steadfastness of principle. But such a one is often selected by the parish, through the influence of the opponents to the establishment, often an undercurrent influence—always under-current, if honest open opposition will bring any temporal loss—and frequently for the purpose of thwarting the clergyman. These remarks are made from painful experience.

But who is a good churchwarden? Not the man who rides to a visitation, answers a few questions, and dines at the parish expense more sumptuously than he does any other day in the year: not the man who seeks the office that he may be in authority, and may have some little patronage. The devoted Christian—the man who, a thorough member of the church, from really enlightened views, feels it his imperative duty to support, to the utmost of his power, the interests of vital religion and heartfelt godliness in his parish; who feels it a privilege to be a fellow-worker with his minister in promoting the spiritual welfare of the people; and who, rather than urge the penalties of the law, would insist on the requirements of the gospel. Attentive himself to the improvement of religious privileges, he will impress their importance on others; and the lay sermon of his life may prove as efficacious as the most splendid effusions of pulpit eloquence. Such I have known, and traced with gratitude the effects of their endeavours for the temporal and spiritual amelioration of their parish. None of my clerical brethren will fail to confess that such a coadjutor is invaluable. Let them remember that, in their selection of an individual to fill the office, it is their duty to look, not to rank or station, or mere worldly respectability, but to the Christian consistency of the person they would select. Even selfish motives might induce them to do so; for comfort they can have none, save with an individual of this description, if they are at all anxious for the spiritual interests of their parish.

Perhaps the eye of some churchwarden may fall on this page. May I, though not possessed of archidiaconal authority, request him to consider how solemn are his engagements to perform, to the best in his power, the duties of his office; and how imperatively he is called upon to support his minister in the performance of every good work, to be ever ready to consult with him as to the people's truest welfare. Undaunted by the fear of man, or what man may say concerning him, let him, in the meekness of wisdom, if he would have a clear conscience, endeavour to act as a warden of the church indeed, as one who feels it his privilege, no less than his duty, to maintain and encourage the interests of vital religion. Let him remember that a high standard of religion will sooner or later manifest its powerful influence, and that, if he would have a conscience void of offence towards God and man, he must pray that he may be directed aright, and have power and strength vouchsafed to him to act up to his solemn obligations.



FOSSIL REMAINS.

No. I.

THE ICHTHYOSAURUS*.

THE ichthyosaurus derives its name from the Greek words *ichthys* (a fish) and *saurus* (a lizard). It resembled the lizard tribe, partaking at the same time of the nature of a fish. Seven or eight species of it are known. It was first described by sir Everard Home, in 1814; but, more remains being found in the succeeding years, the account was enlarged, and has been completed by the valuable additions of M. La Beche, Mr. Conybeare, and Dr. Buckland, with the remarks of M. Cuvier; the latter of whom states, both as to the ichthyosaurus and the plesiosaurus (to be described in another paper), that "it is in England especially that their remains appear to be abundant, and it is to the zeal of the English geologists that our knowledge of them is due." The largest are upwards of forty feet in length. The snout resembles that of a porpoise: its head is like the lizard's, having two long, slender jaws, each furnished with upwards of eighty sharp, conical teeth, shaped like those of the crocodile. The cavity for the eye, in some specimens, exceeds fourteen inches in diameter; "and this," says Dr. Buckland, "is among the most remarkable peculiarities in the structure of this animal. From the quantity of light admitted, in consequence of its prodigious size, it must have possessed very great powers of vision: we have also evidence that it had both microscopic and telescopic properties." These eyes must, of course, have given its head a most extraordinary appearance, and greatly facilitated its vision during the night.

The head of an ichthyosaurus, formerly in the possession of a gentleman at Bristol, measured ten feet in length; being joined to the body by a very

short neck. The body was arranged on a long, spinal column, composed of more than one hundred vertebræ, or joints, similar to those of a fish, to which a quantity of ribs were attached, and terminating in a long, broad tail. Instead of feet, the ichthyosaurus had four paddles, resembling those of the whale, enabling it to move through the water in the manner of that animal: the breast-bone and fore paddles were similar to those of the *ornithorhynchus**, or water mole, an aquatic quadruped found in New Holland, which enabled it to descend to the bottom of the water in search of food.

"As the form of the vertebræ," says Dr. Buckland, "by which it is associated with the class of fishes, seems to have been introduced for the purpose of giving rapid motion in the water to a lizard inhabiting the element of fishes; so the further adoption of a structure in the legs, resembling the paddles of a whale, was superadded, in order to convert these extremities into powerful fins. The still further addition of a furcula and clavicles, like those of the *ornithorhynchus*, offers a third and striking example of selection of contrivances which enable animals of one class to live in the element of another class.... It was a necessary and peculiar function in the economy of the fish-like lizard of the ancient seas to ascend continually to the surface of the water in order to breathe air, and to descend again in search of food: it is no less

* It is not intended in this series to enter at all upon the discussions and controversies existing among geologists as to the various details relative to the creation of the world, &c., &c. The reader will find books upon books upon such subjects. It is simply proposed to give a brief description of those remains which have been discovered.

* In nothing does the contrast between Australia and the rest of the world more fully manifest itself than the great difference found in man as well as other animals. All the indigenous quadrupeds differ from those of other countries. There are no great mammalia; and the small ones are peculiar, such as the kangaroo, and especially in the *ornithorhynchus paradoxus*, which has a form of construction intermediate between that of the quadrupeds and birds. It is furnished, like the former, with grinding teeth at the posterior part of both the upper and lower jaws, but they are of a horny substance; and the mouth is terminated in front by a horny bill, greatly resembling that of the duck or the spoonbill. It has small cheek pouches, in which it can store up provisions for future consumption. The males have poisonous properties for their defence, situated in their hind legs. On account of its having a mouth resembling the bill of a duck, and being almost web-footed, it has been stated to be oviparous; but the researches of Mr. Owen have almost proved that it does not leave its mother as an egg, requiring her incubation, but in the form it is afterward to maintain.—Kirby, Roget.

a peculiar function in the duck-billed orrithorhynchus of our own days* to perform a series of similar movements in the lakes and rivers of New Holland."

A most important discovery was made, some years ago, at Lyme Regis, by professor Buckland. He had frequently observed numerous stony bodies, resembling kidney potatoes, lying near the remains of the ichthyosaurus, which, on close examination, were found to be the refuse of that animal, petrified as hard as the most compact marble. These bodies, which the learned professor has called coprolites, from *σπορος* (dung) and *λίθος* (a stone), were found to contain the scales, teeth, and bones of fishes, which had passed undigested through the body.

"In all these various formations," says Dr. Buckland, "the coprolites form records of warfare waged by successive generations of inhabitants of our planet on one another; and the general law of nature, which bids all to eat and to be eaten in their turn, is shown to have been co-extensive with animal existence upon our globe, the carnivora in each period of the world's history fulfilling their destined office to check excess in the progress of life and maintain the balance of creation."

Remains of the ichthyosaurus have been found in all the strata called by geologists the secondary formation, but are more frequently met with in the lias limestone at Lyme Regis, in Dorsetshire; though they abound along the whole extent of this formation throughout England, *i. e.*, from the Dorset coast, through Somerset and Leicestershire, to the coast of Yorkshire. On the continent, among those discovered, was a skeleton almost entire, and four at Boll, in Wirtemberg. "The lias—that bluish, marly, and pyritous marble—seems to have been its sepulchre" (Dr U're). This lias consists of thick, argillaceous deposits. Upper portions of the lias, nearly two-thirds of its total depth, comprises beds of deep, blue marl, containing only a few irregular limestone beds. In the lower part, the limestone beds increase in frequency, and assume the peculiar aspect which characterizes the lias. Its organic remains afford a greater number of vertebral animals than any other lower formation (See Conybeare, pp. 270, 281-285).

"The introduction to these animals," says Dr. Buckland, "of such aberrations from the type of their respective orders, to accommodate deviations from the usual habits of these orders, exhibits an union of compensative contrivances so similar in their relations, so identical in their objects, and so perfect in the adaptation of each subordinate part to the harmony and perfection of the whole, that we cannot but recognise throughout them all the workings of one and the same eternal principle of wisdom and intelligence, presiding from first to last over the total fabric of creation."

How strange to know that "what are now the temperate regions of Southern England (the wold of Sussex and Dorsetshire, for example) were peopled by monsters of this character, which stalked amid marshy forests of a luxuriant tropical vegetation, or floated huge on the genial waters.

* Their earth is gone for ever."

"Persons to whom this subject may now be presented for the first time will receive with much

surprise, perhaps almost incredibility, such statements as are here advanced. It must be admitted that they at first seem much more like the dreams of fiction and romance than the sober results of calm and deliberate investigation; but, to those who will examine the evidence of facts upon which the conclusions rest, there can remain no more reasonable doubts of the former existence of these strange and curious creatures, in the times and places assigned to them, than is felt by the antiquary who, finding the catacombs of Egypt stored with the mummies of men and asses and crocodiles, concludes them to be the remains of manumalia and reptiles that have formed of an ancient population on the banks of the Nile*."

THE FIRST BIBLE SOCIETY.

IF the infallibility of the Romish church be such as its hierarchs pretend, and if its unity of principle and homogeneity of action be so typical of its divine origin and descent as we are now-a-days told, whence comes it that the first bible society originated in a Roman catholic land, was supported by Roman catholic prelates and ecclesiastics, and conducted by Roman catholic priests and laymen? Protestantism is reviled for the multitude of its sects; but those who are familiar with the constitution of the papistical hierarchy are familiar with the diversity of opinions and usages which are holden within the pale of its membership. But the papacy is wise in its generation: if one of its hands be evil, it will not cut it off; but, in its politic charity, will cover a multitude of what it would otherwise deem sins against its teaching and canons, so long as the offenders will render outward allegiance to the pseudo "head of Christ's church." Now, it was undoubtedly a sect in the Roman church to which we owe the model of our existing bible societies; for the establishment of the first association of the kind was an open contravention of the decree of the council of Toulouse in 1299, and, not to quote a host of other denunciatory prohibitions, of the bull "Unigenitus" of Clement XI., in 1687. It was about the time of this last prohibition, which proclaimed the reading of the holy scriptures by men at large to be "heretical," that a knot of Roman catholic priests and laymen met at Paris, and determined, under the presidency of the Abbé Barneveld, an Irishman by birth, to form themselves into a society for the purpose of circulating the bible and other devotional books. The principles upon which they proceeded were similar to what are carried out by the bible associations of our own day. And it should be remarked, not only that laymen as well as ecclesiastics united in this work of love, but that protestants and every other willing giver were admitted to participate in it. They set on foot an improved translation of the holy scriptures, without note or comment or any addition, save and except a short preface, and the "approbation" of several religious orders and church dignitaries. Among these we find the bishop of Rhodes, who makes use, on this occasion, of these pointed expressions:

"The church, ever solicitous to supply the spiritual needs of her children, has never ceased to

* Quarterly Review, April, 1836 Review of Dr. Buckland's Bridgewater Treatise.

place the holy scriptures, especially the New Testament, in their hands (?). She has found therein, as St. Augustine remarks, a source of doctrines which is specially adapted to inform and nurture their souls; and is so entirely suited to the capacity of all, that there is no individual who may not derive all-sufficient instruction from it, when he sits down to read it with that measure of faith and devotion which true religion requires; for the bible, in its clearer passages, is, as that great doctor of the church pronounced, like a true friend, who speaks to the heart, both of learned and unlearned, in a language devoid of art or circumlocution; and, where it conceals a truth beneath the mantle of mysterious expressions, it never employs a haughty tone, such as may dismay the inquirer from pushing his inquiry deeper. That the holy scriptures have been so repeatedly translated into various tongues, has originated in the desire that they might not be a closed book to the simplest of believers. Nor can we commend the souls whom providence has entrusted to our charge to give themselves with too much diligence to the reading of them. In order, therefore, that those who desire to feed upon this 'hidden manna,' may be the more readily provided with it, it is our wish that the present translation may be printed in large numbers, and circulated in our diocese." Dated at Paris, November 20, 1718.

A second edition of the new translation, undertaken by the society, was published in 1728, and a third in 1731. Subsequent editions are extant of the years 1732 and 1735, at which time the society were called upon to vindicate themselves against those who impugned their precious work. We cannot discover any traces of their proceedings after the year 1750.

The slavish dread which the pontiff of Rome still continues to entertain of the "word of truth" is abundantly manifested by the following facts:—In the year 1816, Pius VII. addressed two briefs to the archbishops of Gnesen and Mohileff, dated on the 29th of June and 3rd of September severally, in which he not only renews the prohibition to read the bible, but denounces bible societies as so many "plagues;" he succeeded, likewise, in enforcing the same prohibition in the Austrian dominions. Leo XII. also, in his brief of the 3rd of May, 1824, trod in the steps of his predecessor, and compared all bible societies and translations of the scriptures to a "pestilence;" and his successor, Pius VIII., promulgated an encyclical letter on the 24th of May, 1829, denouncing both the one and the other as a high crime. Neither has the living head of this corrupted church been slack in showing himself an adversary to the spread of gospel truth and a foe to the best interests of the human race.

S. K. C.

ON THE GIFT OF THE HOLY SPIRIT:

A Sermon

(For Whitsunday),

BY THE REV. J. ALLEN, B.A.,

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JOHN vii. 38, 39.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

THESE are the words of Jesus, spoken on one of the great feasts of the Jews, in the temple at Jerusalem. They relate to the gift of the Holy Spirit, the greatest gift of God next to that of his Son, and for which his Son died and rose again, that he might receive of his Father and impart to his church. The circumstances under which they were spoken, as well as the greatness of the gift, shew their importance. May we be led to seek to be partakers of this promise, which belongs unto all, as many as the Lord our God shall call!

In considering our Saviour's promise, let us inquire,

I. Into the connexion of Christ's exaltation with the gift of the Spirit.

While the Lord was with his disciples, he assured them that it was better that he should leave them, to the end they might receive the gift of the Spirit. "It is expedient for you," he says, "that I go away: for, if I go not away, the Comforter will not come to you; but, if I depart, I will send him unto you" (John xvi. 7). And again: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John xiv. 16). So also: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John xv. 26).

Thus Christ declares that one purport of his ascension and exaltation was that he may send upon his church the Holy Spirit, who should supply the want of his presence, who should be the teacher, and comforter of his people, who should dwell with them for ever. Hence the Holy Ghost is frequently called the Spirit of Christ, and the sending of the Spirit is attributed to him as also to the Father. "Christ," says the apostle, "hath redeemed us from under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. iv. 5, 6). We are said to be saved "by the washing of regeneration and renewing of the Holy Ghost, which be," i. e., God, "shed on us abundantly through

Jesus Christ" (Tit. iii. 5, 6); and yet more plainly by the apostle addressing the Jews—"This Jesus hath God raised up, whereof we all are witnesses; therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts ii. 32, 33).

Not that we are hereby to understand that the Spirit of God was not given to the church before Christ's ascension, for it was never left without it. Thus St. Peter declares, speaking of the prophetic writings: "Holy men of God spake as they were moved by the Holy Ghost" (Pet. i. 22). And again: "Searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and of the glory that should follow" (1 Pet. i. 11). So David prays: "Uphold me by thy free Spirit" (Ps. li. 12); "and take not thy Holy Spirit from me" (Ps. li. 11). But this is spoken comparatively, to show that the Holy Ghost was given but in scanty measure before Christ's coming and his ascension into heaven, as compared with the times after. And by this we may see that we live in more glorious times than the saints of the Old Testament: we have fuller and larger measures of the Spirit than they had; and hence we should seek to live more under its influence, to find the comfort and fruits of it. Thus that evangelic prophet, Isaiah, speaks of the glorious times of the gospel, and of the pouring out of the Spirit from on high in those days: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (Isa. xlv. 3-5). And, when this should be, the church, which before was as a barren wilderness, neither fruitful nor lovely, and as a lonely, solitary one, comparatively without comfort and without grace, "shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. xxxv. 1, 2).

Thus God would honour Christ in his work, declare his complete satisfaction with it, that his sacrifice was as a savour of a sweet smell before him, and that upon his ascension

he should receive the promise of the Spirit, abundantly to pour out upon his church. It was, as it were, the seal affixed to the work of Christ, that God's holiness and justice was therein appeased, and that there was now peace and good will to men; that God would therein more abundantly impart of the Holy Spirit to his church, than in the times of the Old Testament worship; so that its ordinances and ceremonies, yea, even the times of Christ's sojourning upon earth, should be barren times compared with those afterwards. Thus we may see how abundantly it was poured out, so that, within a few days after, on the day of Pentecost, three thousand were converted in one day. Christ had laboured many years; and, though no preacher was like him, none so plain and convincing, none endowed with such wisdom, none with such sweetness and grace, "none ever spake like this man," yet how few were persuaded to follow him and embrace his doctrine; and we cannot fail to be struck with the marked difference in the effects of the apostles' preaching—plain and simple men—upon the hearts and consciences of those to whom they spoke, and that of Christ, though so greatly superior. The reason was that the Holy Spirit was then poured out: they spake with demonstration of the Spirit and of power, which it was needful that Christ should ascend to receive and send. And we may ask, is not Christ ascended now into heaven; and has he not received now also the promise of the Spirit, and does not the promise belong also unto us? And why may we not also receive and experience its quickening, comforting, and sanctifying effects? It indeed belongs unto us: we may look, and we should pray for it, desire it of God, through his Son Jesus, for ourselves and for his church; and that, when we read and preach and hear, we should not go away with empty, unfruitful notions, but with us also "the desert should rejoice and blossom as the rose," and our hearts and lives should savour of the Spirit of Christ, in its sweet and pleasant and gracious fruits.

Christ having received for his church the promise of the Holy Spirit, let us inquire,

II. Who are they who shall be made partakers of it.

The promise is not to all, indiscriminately, in the church of God, but to those only that believe: they alone have interest in this or any promise of God. It is the hand of faith which lays hold of and receives the gift: "This spake he of the Spirit which they that believe on him should receive." Easy is it for many to say they believe in Christ; but we may as easily and readily answer, they prove they do not, since they

are destitute of his Spirit, and bring not forth its fruits, and are still with minds carnal and unrenewed. Christ says, all that believe on him are partakers of the Spirit. Let us inquire into the nature of faith; and let us seek to have it indeed, that we may receive the Spirit of God, and have it more abundantly.

Faith is the simple reception of Christ. This is not easy, as many are ready to imagine. There are many impediments and hindrances to the reception of Christ in the souls of every natural man, strongholds of Satan, which must be cast down before he can be entertained. Let us inquire, first, what it is not; and, secondly, what it is.

It is not the mere hearing of Christ: or that Christ be opened to us, and that we understand many things about him and be able to speak of him. Many know much of him who have no part whatever in him. The devils could declare, "I know thee who thou art, the Holy One of God;" which is a greater degree of knowledge than many have.

Nor is it, again, the having some desires and some wishes after him. Many will hope to enter heaven who shall never see it. To take some steps towards Christ is not the same with coming and closing with him: as many set forward for Canaan, but who perished in the wilderness. And good desires and good wishes are, as it were, the buds and blossoms of good; but they are not the fruit. And the east wind may kill and wither the blossom before it ripens to perfection: so the cares of the world, its pleasures and pursuits, choke, in many hearts, the good seed of the word, that it bring forth no fruit. Let especially young people, whose hearts are tender, cherish good desires, water them with prayer, and follow and know the Lord.

Nor, again, is that faith where there is only a looking at the promises of forgiveness of sin and of life, and not at the duties required. Doubtless, indeed, a poor convinced soul, burdened with sins, may, under the feeling of that burden, think only how it shall be removed; as a drowning man will think only how he may be saved. But if there follow not a coming after Christ, a learning of him, and obedience and conformity to him, our faith is but an empty speculation, a notion of the head: it has no root in the soul. If Christ would thus receive and save us, and leave us to continue in our carelessness, worldliness, and ungodliness, he would have many believers: many believe only as far as their lusts allow them.

What, then, is faith? and in what souls, may we ask, does it dwell? Is it found in us?

Faith receives Christ, the Son of God, in all his offices. Christ was anointed by the Holy Ghost to be the Prophet, Priest, and King

of his church. Faith in the heart says to Christ, "Lord, be my prophet, to teach me; my priest, to atone for my sins; my king, to rule over me." It is willing to take Christ in every character as he is offered to us. It does not separate that which God hath joined: it does not say, "Lord, forgive me my sins, and let me act as I please; Lord, save me from hell, and bring me to heaven, and let me have my fill of the world, its follies and pleasures, and then die in peace." No; faith submits the soul to Christ, and is willing to take him in every respect as he is represented and offered to us of God: without cavilling, it brings every thought into subjection to the obedience of Christ, casting down imaginations and every high thing that exalteth itself against the knowledge of him.

Faith can only dwell in an humbled soul—one that is self-emptied. Who will bring a full vessel to the fountain? And is Christ the sole fountain of wisdom, grace, strength, righteousness; is he all in all to his church? Then must our vessels be emptied before they shall be filled out of his fulness. Has God convinced us of our sinfulness, weakness, ignorance, wretchedness? If God has wrought no such sense or feeling, then we may be sure we have nothing as yet in Christ; our faith is but notional—of the head, and not of the heart. How will those who are wise in their own conceits, and think that they have knowledge, or that they will be able to attain to it by their own powers and abilities; how will they practically look up to Christ, and depend upon his teaching; how can such receive him as their prophet? Again, those who are thinking of their own goodness, please and applaud themselves in their own self-esteem, and see nothing sinful in themselves, how can such feel their need of Christ as a priest, of his atoning blood and intercession? And those who are in love with the world, with their sins, how can such bear to part with their pride, their self-indulgence, their love of pleasure, and crucify their lusts at the cross of Christ, and submit the neck to his yoke, to take him to be their king, to govern them by his strict and holy laws. Will they not kick and fret against such subjection? How can they learn of him who is meek and lowly, and take up the cross? Be assured that, while we are rich and have enough in ourselves, we shall never cordially entertain Christ. God must humble and convince the heart of its wickedness and evil, and of our danger, before we shall ever cast the eye of faith unto Christ.

Again, faith is not merely a disposition or inclination: it is not in the soul as life is in a tree in winter, when to appearance it seems dead; but it is an active principle of the soul,

carrying us to Christ; and a man may as soon be said to live and not to breathe, as a Christian be said to have faith and not to be acting it continually in coming to Christ. It is upon the cherishing and acting of the soul in faith upon Christ that the comfort and fruitfulness of our lives depend. If a man says, "Christ abideth not in me," he is cast forth as a branch that is dry and withered. Be sure of this, that, if we are not going to Christ in those characters in which he is represented to us, as our prophet, priest, and king, the soul will be in a dry, withered, and comfortless state, like a withered and dry branch.

Nor is faith the once coming to Christ, as on a man's conversion to him. If a man be truly converted to him, he will be going to him every day of his life; he will be continually looking up to him; it will be as the breath of his soul; there will be a habit in him of constantly turning to Christ, and especially when we meet together in the ordinances of God. What, indeed, do we come together there for? Some may say, if their hearts will only speak the truth, they know not why; they have no defined object in so coming; some, perhaps, to hear the preacher and say their prayers; some because they have been accustomed so to do; and some to spend an hour, wickedly, foolishly, to see and to be seen. But Christians, those in whom the Spirit of God has shown their need, their sinfulness and wretchedness, those who have tasted the goodness of the Lord, what do they come for? Is it not to seek and to meet with Christ; to behold his glory, to hear his words, to receive his grace; to be taught, quickened, comforted, and blessed in him; and that they may go forth from the house of God with hearts more filled with Christ, with love to him, and to be made like him? So, more especially and eminently, in the ordinance of the Lord's supper. This is faith, when it thus leads the soul to Christ, makes us to live in him, and thoughts of him be sweet; when it subjects the heart to him, and so we are receiving Christ; and, in the measure of it in us, so may we expect that Christ will give unto us his Spirit, which he hath received of the Father to impart unto us; and that, as the scripture speaks, "out of the belly shall flow rivers of living water." This leads us to look—

III. At the effects of this gift, which is thus spoken of under this figure.

It is a figure often used in scripture to express the effects of the Spirit on the hearts and lives of those who receive of it, in its reviving, quickening, and cleansing effects; here compared to living or springing water, "springing up," as the Saviour speaks to the woman of Samaria, "unto eternal life."

Thus the Holy Spirit purifies the soul in whom it dwells: as waters cleanse away the filth and defilement of the outer man, so the Holy Spirit that of the inner man, the soul. The heart of an unregenerate man is full of evil, which defiles it: it is either plotting of evil, or indulging in the thoughts: it is a cage of unclean birds, full of envy, pride, murder, deceit, malignity. Now, the Holy Spirit, when it is given, purges out such dispositions of the soul; makes a holy, a loving, a pure heart, and fills it with the fruits of goodness. This it does by little and little—not all at once; and where there is most of the Holy Spirit, there is most of goodness and sweetness in the soul. A man who has not the Spirit of Christ, may be separated from his evil, as in sickness or in old age, when he cannot indulge his vicious habits or ways as before, when in his full strength; but the love of them remains still, and sin is acted and lodged in the heart, and the imagination dwells upon it, notwithstanding the powers decay. But the Spirit of God not only restrains the exercise, but makes the bent of the soul altogether new; so that holiness is loved, and sin hated. Where the Spirit of holiness dwells, it makes a pure soul; so that it will not willingly entertain evil therein, and thinks and delights in that which is good and holy. It loves God because of his holiness: it loves the assemblies of the saints: it delights in the excellent of the earth: it loves the ordinances of God, and the word and ways of God. It will have no fellowship with the works of darkness: it cannot indulge in lying and filthy and envious speeches, unchaste conversation and habits, scenes and places of folly, levity, and vice, and the resorts and company of the ungodly; it shrinks from the contact of all such things as unsuitable and opposed to it. If we have the Spirit of Christ within us, we shall not be able to endure evil, however specious or refined: it instinctively shrinks from it: it is too pure and holy a Spirit to permit any such ways.

The Spirit of Christ is also a refreshing, gladdening Spirit. In countries in the east, under the heat of the burning sun, springs of water were especially delightful; and so will the Spirit of Christ impart peace and sweetness to the soul. In all the ways of holiness there is peace; and the more holy any one is, the more will his soul resemble heaven; for what makes heaven, but all there are holy and happy, all pure and blessed spirits, "without spot," without defilement? And what makes hell, but all are disquiet, raging, malicious, fretful, unholy spirits? Are not many souls now more like places of the evil spirits than of heaven, that pure and happy place; and it matters not, though a man be rich and

great and honoured in the world, yet he may have a hell within him, or a disquiet and restless spirit. But the Spirit of Christ, when it is given to a man, as it makes him holy, and frees him from the love and habits of sin, it makes him peaceful, quiet, contented. If a man has the Spirit of Christ within him, put him in any situation of life, he will be contented therein. It is not outward things that give contentment: a man's contentment must proceed from himself: it is the Spirit of Christ within him alone can give it; and a fruit of the Spirit is peace and joy: it will be to the soul as waters in a weary land. In the world we are like Noah's dove, we may not find rest in it: the Spirit leads us to Christ the ark, the true refuge of the soul; and there, though in the world we have tribulation, yet in him there is peace.

Again, water fertilizes every place where it comes. This was more strikingly seen in the countries of the east, where the lands were parched up under a burning sun, than with us; and, where vegetation was so rich in all its variety of plants and fruits and flowers. Yet, after a dreary winter, we may see how beautiful, even with us, the face of nature looks. When the showers have descended and fertilized our fields, then go, look at the gardens and fields and hedges, how beautiful do they appear! And does not this represent to us the effect of the Spirit? If it was poured out upon us, how much better would churches and families and households—how much better would Christians appear! Wherever the Spirit of God is given, it blesses the place where it is; and there religion is seen not to be a name or notion, but a blessed thing, in the meek and holy and humble and loving lives of those in whom it dwells and all about would be the better for it, and would bless God for the grace that was in us of a truth: it would lead to acts of kindness, love, goodness, and charity to others, mutual forbearance and tenderness; and others would be drawn to come and join themselves to us, and to embrace that Saviour whose power and grace and image they behold in us.

We trust that, while we have been considering this subject, some may have applied it to themselves; that it has led to searchings of heart. "If any man have not the Spirit of Christ," and none of these fruits, "he is none of his;" and vain are all our hopes and pretences; we are but builders on the sand, without the Spirit of Christ.

Again, consider that, if we have it not, it is because we ask not. If we have not the fruits of the Spirit, it is because we seek it not; or, seeking it, do not do so sincerely. *God will not withhold it from any who seek it in his Son's name: he is engaged, both*

by covenant and promise, to impart it; and that freely, without money and without price.

Again, consider how this leaves us without excuse. Many lay the blame upon their tempers and natures, saying they cannot be otherwise than they are; but are not all things possible with God? That which is impossible to ourselves, the Spirit of Christ would enable us to do: it would make lions lambs, the unclean chaste, and our souls the abodes of peace and love. "Without holiness no man can see the Lord;" and it is only by the Spirit of God we can become so. Then ask of God to give, for his Son Jesus Christ's sake, this Holy Spirit; do so earnestly, sincerely, perseveringly: the Holy Spirit shall be given you, and you will become a new creature in Christ; "old things will pass away, and all things shall become new."

Let us also not be contented with little measures of the Spirit of Christ. Christ will give abundantly rivers of living water, not drops. Why should Christians be so low in grace and comfort and fruitfulness, when Christ is so generous, so overflowing? Let us beg of him, that we may have more of his Spirit than we have; and, in order to that, cherish those motions of it which we have; seek to walk in the Spirit. To him that hath he gives more abundantly. Let us not resist or grieve the Spirit by disobedience, or by sinning against him, by neglect of him or his calls, or we shall provoke him to depart from us. Obey the Spirit; so shall we increase and be more fruitful; and, waiting upon Christ, we shall, through the Spirit, mount up on wings in faith, love, and hope and desire: our souls will be as a well-watered garden, whose waters fail not; and, seeking it for ourselves, let us pray also that it may be imparted to those about us, to neighbours, friends, and households, and more especially upon the church of God; that it may be enriched in Jesus Christ, with all gifts and graces, to the praise and glory of God.

Biography.

ST. COLUMBA.

IN the year 563, a new era commenced in the history of Christianity in Scotland, the arrival of Columba in Iona. He was a native of Ireland, and of royal blood, being also connected with the princes of the Dalriad Scots. Marvellous circumstances are recorded as having preceded his birth; but they are mere legends, resting on no foundation. The earliest biography of Columba was written sixty years after his death, but is not to be relied on as a faithful document. He was born A.D. 521; and, as he grew up, his parents, observing his love for divine things, so directed his education as to fit him for the office of a minister of Christ. His biographers give us a list of his in-

structors; one of whom is said to have thought that he had received in Columba an angel from heaven as his pupil, or rather companion. All of them found him to be of great capacity and application, and discovered in him promises of future celebrity. The last and the best of these was St. Ciaran, under whom his knowledge greatly increased, and for whom he ever entertained a strong affection. It is said that he left Ireland from being engaged in some family quarrel, which issued in the shedding of blood; but whatever might be the cause of his leaving home, he set out A.D. 563, accompanied with twelve companions, in a vessel of the rudest construction. He first visited the island of Oronsay, and then settled in Iona. It has been remarked that, as his companions were thirteen, so his Culdee colleges numbered the same. On their arrival, they were not understood; and, when Columba preached, it was necessary to have an interpreter. At Iona he experienced many difficulties. In the *Æbude*, the druids had remained unmolested, unmoved by the storms which had swept away their institutions in Britain, and naturally opposed the exertions of Columba. The inhabitants were barbarous, and openly attempted to murder him. Brude, king of the Picts, ordered his gates to be shut against him. The country was woody and mountainous, and infested with wild beasts, so that no one could travel in it without danger. The greatest vigour of mind and steadiness of purpose were required to encounter such dangers.

Notwithstanding this opposition, his perseverance was crowned with success. The college of Iona became a place of education for those intended for the church. Iona and the neighbouring islands were taught the way of salvation, and many parts of Scotland profited by the labours of his disciples. What sciences were taught besides theology is not known. Columba was well skilled in medicine; and it is probable that his followers were instructed in it, as calculated to procure the confidence of the people. That they were not ignorant of the learned languages appears from their writings, and abbot Adomnan is said to have written a geography of the Holy Land.

Columba and his followers had a clear knowledge of Christian doctrine. They were entirely untainted with the errors that had crept into the church of Rome, and would not bow to the authority of its bishops. Many attempts were made, if not in the lifetime of Columba, at least soon after his death, to bring them to adopt the observances and ceremonies of the church of Rome, but without effect. Bede had a dislike to any who questioned the infallibility of the pope: still he excused the Scots. "In the remote part of the world," says he, "in which they lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the writings of the evangelists and apostles."

With reference to this point, and it is one of no small importance, lord Lorton in his "Ireland and the Irish church," has the following remarks, very applicable here. He is referring to Mr. Moore's Ireland, and to the many erroneous statements therein contained:—

"The difference between the religion of the ancient Irish and that of the church of Rome may have arisen either from some of the early

Christians having derived their religion from the Asiatic churches, of which it will be seen presently there is very sufficient evidence; or it may have arisen from those who were subsequently instrumental in the conversion of that portion of the inhabitants who remained heathens, having commenced their labours before the western churches became essentially corrupt.

"The difference with respect to the time of the celebration of Easter is a proof that the Irish did not derive their Christianity from Rome; and it is admitted that they had little in common with that see, whose authority is by no means esteemed infallible. The Irish church celebrated Easter on the fourteenth day, whenever it happened on a Sunday; but the fifth general council regulated the time for keeping Easter according to the rule now observed by all the western churches. If, therefore, either the supremacy of Rome had been allowed, or even if the Irish church had not been perfectly independent, they would have submitted to the solemn adjudication of this point by what would, in that case, have been superior authority. But they did not take that course; and even when a synod was held at *Strenaschalch*, said to be the same as *Whitby*, in Yorkshire, at which both the kings, *Oswin* and *Alefrid* attended, and king *Oswin* urged the duty of keeping one order and rule, *Colman*, a bishop, who was sent from Ireland, said the Easter he had observed he had received from his ancestors, and that it was the same observed by the blessed *St. John*, the disciple whom *Jesus* loved, and of all the churches founded by him*. In this declaration there is not only a dereliction of the authority of the western church, but an appeal, as it were, to an Asiatic origin, which is only to be accounted for by supposing their first Christian instruction was derived from Asia.

"But it further appears that, in 630, according to Mr. Moore, the attention of the bishop of Rome, *Honorius*, was drawn to the controversy concerning Easter; who addressed a letter to the nation of the Scots†, not to consider their own small number wiser than all the ancient and modern church of Christ. This exhortation is remarkable for not evincing any of the modern pretensions of the see of Rome: there is no assertion of the infallibility even of a general council; no requisition to obey the see of Rome as dutiful children; but simply an exhortation to distrust their own infallibility. Moreover, we find this letter failed of its effect, and this matter is referred by a deputation to the heads of cities, not to the head of the church, as the case is stated by Mr. Moore; and, though the deputation were sent as children to their mother, they report not an apostolic determination of the question, but their own observation, that various nations kept Easter at the same time as the church of *St. Peter*. But this mission, after all, was not to the bishop of Rome, who had already expressed his opinion, but is sent in search of evidence upon which the Irish church themselves were to decide.

"Whether the ancient Irish were wrong or right, is here out of the question; but this controversy, so long continued, shews that Mr. Moore is under a mistake when he urges the appeal made to the heads of cities as if it were a submission to papal

* Bede.

† The common name of the Irish.

authority, and adds that the Roman practice on this point was ascertained and adopted; for he himself admits, in a subsequent page, that it was only adopted in the southern part of the kingdom.

"But this controversy, with respect to the keeping of Easter and the mission to Rome, is much too instructive to be dismissed in the summary way in which it was disposed of by Mr. Moore. It was one upon which the Irish were peculiarly tenacious. St. Columba, called Columbanus, left it in charge to his successors to observe the time of celebrating Easter on Sunday, from the 14th to the 20th of the moon, after the custom of his predecessors, and contrary to the practice of the church of Rome*.

"Subsequently to the controversy between Colman and Wilfred, at Whithy, Cumian, abbot of Hy, perceiving so great a schism in the Irish church†, in an epistle to Segenius, declares his intention of carefully examining the question; and which he proposes to do, not by an inquiry into what the bishop of Rome had determined, for of that he was made aware by the letter from pope Honorius, but by taking the advice of the apostle, to 'prove all things, and hold fast that which is good.' Then he says he 'entered at the sanctuary of God, i. e., I turned over the holy scriptures, I studied history, and, lastly, all the cycles I could find.' He then says he consulted different bishops as to their separation from the apostolic see. Those bishops so assembled, he says, sent 'some, of whose wisdom and humility was had good experience, as it were children to their mothers;' and 'some of them arriving at Rome,' 'there they abode at an inn, with Grecian, Hebrew, Scythian, and Egyptian,' where they all celebrated Easter in the church of St. Peter; and the result was, the Irish bishops adopted the Roman cycle, first in the south, and not for some time afterwards in the north, not without vehement opposition, and the rebuke of the monks of Hy, who reproved Curwen sharply, as a deserter from the tradition of his ancestors."

Churches and colleges were established by Columba over different parts of Scotland; but an exact enumeration of them cannot now be given, as their records have perished. It is certain that he planted churches throughout the *Æbudæ*, and in the territories of the ancient Scots and northern Picts. He founded the church of Dunkeld, the college of Incheolm‡ in the Firth of Forth, and of Go-

van on the Clyde. The names of his followers are found still interwoven with the names of many of our parishes; but the precise period of their establishment it is, perhaps, now impossible to trace. From Iona was spread the knowledge of Christ crucified. The torch of religious truth, kindled by him in an inconsiderable island of the western ocean, has proved like that foretold by Latimer, and has never been put out.

The character of Columba claims the admiration of every lover of religion. As a man of extensive knowledge, he will be found to stand conspicuous among those who held the first rank. His courage, firmness, and perseverance we have seen were clearly shown in grappling with the difficulties which opposed themselves on his arrival in Iona—difficulties which would have disheartened any man not zealous for the glory of God and the good of mankind. His moral qualities ever shone with brightness during his long life; but what is most remarkable in his character is that which worldly men are at least able to appreciate—the fervour of his piety and the ardour of his devotion.

On the 9th of June, 597, he expired in the act and attitude of prayer—that solemn exercise which had ever been regarded by him as a privilege, and which constituted his chief delight. T.

The Cabinet.

THE KING OF TERRORS.—O, what can strip the king of terrors of his hideous guise? what divest him of his awful power to terrify and alarm? Nothing but the blessed gospel of salvation, through which our Lord and Saviour Jesus Christ hath brought life and immortality to light. Naught can reconcile us to the loss of our best-beloved friends but the believer's hope of a happy and blissful re-union in the mansions of eternity, "where the wicked cease from troubling, and the weary are at rest." As Christians, we sorrow not as those which have no hope, but look forward with holy confidence and lively faith to that glorious time "when this corruptible shall put on incorruption, and this mortal shall put on immortality;" when all that are in their graves shall hear the voice of the Son of man, and shall come forth, that he "may change their vile body that it might be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself;" and when death, too, shall be swallowed up in victory, and we can exclaim, in the joyful language of exultation and triumph, "O death, where is thy sting? O grave, where is thy victory?" "O death, I will be thy plagues: O grave, I will be thy destruction." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for John Fordoun's *Scoti-chronicon*. He died in the year 1448. James Stuart, of Belth, of the family of Ochiltree, was made commendator on the surrender of Henry Abbot in 1443. His second son, Henry, was created a peer by James VI., A.D. 1611, by the title of lord St. Colme. The reformation proved the downfall of the place, as a religious establishment. In 1560 it would seem to have been untenanted. In that year the plague was imported into Leith, by a ship from Dantzic, and the infected persons were sent to Incheolm, where many of them died and were buried. I saw two skulls, probably remains of the unfortunates, which were lately found on the spot. During the late war, batteries were erected at Incheolm, as a protection to the Firth of Forth. An invasion was then dreaded.

* Bede, lib. iii. cap. iv. Sir James Ware.

† Sir James Ware, vol. ii., p. 37.

‡ The monastery of Incheolm is an interesting spot: the little island on the Firth of Forth, is not a mile in length, and scarce a hundred and fifty paces broad. The ruins are extensive. One stormy day, A.D. 1128, Alexander I., king of Scotland, was crossing, with his retinue, over at the queen's ferry, and was driven for refuge into this island. They found one inhabitant in it, a hermit of the order of St. Columba, who supported himself with a cow, and such shell fish as he could pick up. The king and his retinue were forced to remain three days, partaking of the hermit's simple fare; and the monarch, grateful for his escape, vowed to erect a monastery; the tower of which, with the cloisters, the chapter-house, and part of the buildings, remain to attest their former grandeur; and these, seen from the sea, are not unlike the ruins of Iona. The monks would seem to have been skilled in herbs; for many rare plants still abound here.

The protector Somerset, in his expedition to Scotland, during the reign of Edward VI., took possession of Incheolm. The monks had fled, and Somerset installed one of his knights, sir John Luttrell, as abbot. His inauguration was something like a military triumph: he had with him a hundred hackbutters and fifty pioneers, to keep his house and land; two barks, well furnished with ammunition, and seventy mariners, to keep his water.

Walter Bowmaker, abbot, was one of the continuators of

myself, and mine eyes shall behold, and not another ; though my reins be consumed within me." This is the Christian's blessed, lively hope ; a hope that will sustain him in his bitterest afflictions ; a hope that will comfort him in his severest bereavements ; a hope that will impart peace to his troubled breast, when all creature comforts fail to console ; a hope that he may build upon without the faintest shadow of doubt and uncertainty, for it is sure and steadfast, being based upon the word of Omnipotence. With this hope to animate us in the afflictive as well as self-denying path of duty—"for we must through much tribulation enter into the kingdom of God"—we can look with fortitude and resignation on all the trials and miseries of this present life ; knowing this, that, though our "earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." To the blessed asylum of peace and glory, all who have put on the Lord Jesus Christ in truth and sincerity are travelling in the power of his might. And they earnestly long for the realization of their Christian hopes ; they ardently desire to gain possession of that rich and precious treasure which they have laid up for themselves in the ample storehouse of heaven ; they are anxious to behold the spiritual land of promise, that they may enter in through the gates into that holy celestial city whose "maker and builder is God ;" and they joyfully anticipate an everlasting and felicitous re-union with those well-beloved friends who are gone before, and who have entered, they fervently hope, into the joy of their Lord. But this blessedness can only be attained by those who diligently seek the Lord in this life while he may be found, and faithfully call upon him while he is near. Christ our adorable Saviour "hath brought life and immortality to light through the gospel ;" but those who will not come to the Sun of Righteousness on earth, and walk in his laws which he hath set before them, can never hope to come to the brightness of his rising in the many mansions of glory hereafter. The everlasting gospel clearly and fully reveals to us "the way, the truth, and the life ;" and all, however ignorant, may know what they must do to be saved, if they will but in earnest apply their hearts to the subject, and diligently seek to acquire that heavenly knowledge which can alone make them wise unto salvation, through faith which is in Christ Jesus*.

JESUS AN ALL-SUFFICIENT SAVIOUR.—The word Jesus was a name in frequent use among the Jews, and simply means a saviour. It was given to the Son now born into the world, because it described the character which he should bear and the office which he should perform. To save his people from their sins is mentioned as the purpose of his great undertaking, and of his long-expected coming. It is assumed, then, that this was what the world most wanted, and ought to be most grateful for. And we know it was so : scripture acquaints us that "in Adam all died ;" that "by one man sin entered into the world, and death by sin ;" "and so death passed upon all men, for that all have sinned" (Rom. v. 12, &c.).

* From "A Sermon preached in the parish Church of Widdford, Essex, Sunday, Sept. 10, 1843." By the rev. Wm. Buswell, B.A., rector. Chelmsford : Meggy and Chalk. 1843.

Since, therefore, "judgment had come upon all men to condemnation," what the world required was a deliverer from that judgment. Jesus came to be such a deliverer—not in the sense in which Moses and Joshua were deliverers, but in a sense as different as his birth was different to theirs: he came "to give his life a ransom for many ;" to suffer once for sins, the "just for the unjust, that he might bring us to God" (1 Peter iii. 18). But the world required something more—required to be delivered not only from the fatal consequences of sin, but from sin itself. This, too, is a part of the salvation brought by Jesus. It was for this salvation that St. Paul gave thanks to God. After lamenting the natural state of man—that in him (that is, in his flesh) dwelleth no good thing: for the good that he would he does not, but the evil which he would not, that he does—he thanks God, who has delivered him from the body of this death, through Jesus Christ our Lord (Rom. vii. 18-25). To this power he trusted, saying, "I can do all things through Christ that strengtheneth me" (Phil. iv. 13) ; for he had been assured, and believed the promise, "My grace is sufficient for thee" (2 Cor. xii. 9). Such is the fulfilment of that gracious purpose announced in the name of Jesus : he saves his people from their sins ; he saves them from the guilt of sin by his blood ; and, by the power of his Holy Spirit, he saves them from the dominion of sin.—*Bishop of Chester's (J. B. Sumner) Expository Lectures—St. Matthew.*

Poetry.

THE GENERAL PEACE WITH ENGLAND.

(For the Church of England Magazine.)

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory."—1 CHRON. xix. 11.

FROM the calm depths in every heart

That looks with love upon its kind,

And would its own pure joys impart,

Freely and far as sweeps the wind

Let heavenly lays

Ascend in praise

To God, for peace restored, and realms to peace inclined.

Hush'd is the deadly cannon's roar ;

The sword so bravely bared, is sheathed ;

And Britain's mighty throne once more

With wonted laurels is enwreathed :

Yet with proud voice

Let none rejoice,

But praise to God alone from shore to shore be breathed !

For holy praise no meeter theme

Can heaven-instructed bosoms know

Than peace, from him who rules supreme,

With every near or distant foe :

But the loud cry

Of victory

Would ill accord with scenes that finished battles show.

Ah, no. Methinks the widow's wail

For distant dead should check the sound

Of triumph, and the orphan's tale

Should not in shouts of joy be drowned :

No other tone
Should reach the throne
But praise serene, whose notes with blended prayer
abound.

Praise that the mortal strife hath ceased;
Prayer for the mourners it hath made:
Praise for Britannia's might increased;
Prayer it may never be displayed
In arms again,
But aye remain
In memory alone, to make the bad afraid.

Father of all, accept the praise,
And hear, O hear the suppliant cry!
Yea, shed on every land the rays
Of truth divine; till, far and nigh,
Discord shall cease,
And love and peace
Prepare all hearts to share the same bright home on
high.

THOS. DAVIS.

Roundhay Parsonage.

Miscellaneous.

THE BO-TREE*.—The bo-tree (bō-gaha) or "God-tree," as Knox calls it, is held in great esteem by the natives, as being the tree under which Budha, when in the island, was accustomed to sit and preach to the people, and against which he leaned at his death. It is to be found near every wihāra; and every place where it grows is counted sacred. Those that grow near the wihāras are generally enclosed with stones to the height of three or four feet, the roots carefully covered with earth, and the space around swept clean. Sometimes the natives carry their veneration for it so far as to erect an altar, or place a table under it, and burn lamps near it, and offer flowers, &c., to it daily, as they do to the images of Budha at their wihāras. If they find one of these trees in the jungle, the place is cleared round it, and it is protected with as much care as those near the temples. It is a work of great merit to plant these trees, as he who does so is sure to go to heaven when he dies. It grows to a great height, and has long spreading branches. The leaf has a stalk three inches long, and is itself four inches long and three broad, is triangular, and has a long and sharp point. The leaves are always in motion. The fruit is small and round, and about the size of a pea, full of extremely small seeds, and grows at the base of each leaf-stalk in clusters of six or seven. It is never eaten. The wood is soft and white; but, as it is a great sin to cut it down, it is never used, the people being forbidden by their religion to burn it, even if they should find it lying on the ground rotting. It is often called "bōdin-wahane" by the Singhalese; the termination "wahane" being added

* From "Recollections of Ceylon, after a Residence of nearly Thirty Years; with an Account of the Church Missionary Society's Operations," &c. By the Rev. J. Selkirk, a work we have already recommended.

to the names of things and persons for whom they express great reverence.

BIBLICAL PRONOUNS.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye my people, saith your God." No longer the "Lord God, the Lord strong and mighty," but "your God," and "my people." And how marked the difference between saying, "The Lord is a shepherd," and "The Lord is my shepherd;" between the heathen, who acknowledge God as the Father of all things, and the redeemed of his well-beloved, who behold in the Lord "our Father which is in heaven;" between "the Lord will hear me when I call upon him," and "Lo, I am with you always, even unto the end of the world!"

FUNERAL.—We grudge not the "waste of ornament," however costly, so it be poured out in the honour of God, and not for the pride of man; and the very want of our Lord's visible presence suggests that we have the poor in his room. * Many of the best and greatest men have left strict injunctions on this head, which have mostly been evaded for want of more definite expressions. Pope, Burke, sir M. Hale, and, we think, bp. Hall, all strongly deprecated funeral extravagance. Evelyn records of his mother that, on her death-bed, she importuned his father "that what he designed to bestow upon her funeral, he would rather dispose among the poor." We learn from Gregory Nyssen, that Ephrem Syrus* left it upon his will that nothing should be expended upon his funeral; but whatever should be appointed for that should be given to the poor. Paula left not money so much as to buy a winding-sheet. St. Basil asks the rich, "What need have you of a sumptuous monument, or a costly entombing? Prepare your own funeral while you live. Works of charity and mercy are the funeral obsequies you can bestow upon yourself. St. Jerome commends a widower upon this account, "that, whilst other husbands throw violets and roses and lilies upon the graves of their wives, our Psammachias waters the holy ashes and bones of his wife with the balsam of alms." We add, "Go and do ye likewise."—*Quarterly Review*, March, 1844.

* We take the liberty of putting this word right. The reviewer, having consulted an edition of Bingham (he has not gone to original sources) where, by a misprint, the name is spelled Ephrem Cyrus, carefully transfers it to his pages, as if the individual in question was one of the large family of Cyrus, king of Persia. What would the "Quarterly" in its palmy days have said to any unfortunate, guilty of such a blunder, or of another it perpetrated not long ago, when actually through a whole article Henry II. was styled Henry Beauclerc!—Ed.

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OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 466.—MAY 31, 1844.



NOTES OF A TOURIST.

No. XVII.

FURNESS ABBEY.

THE abbey of Furness, in the parish of Dalton, in Furness, situated in the part of the county of Lancaster north of Morecombe sands, is a venerable relic of antiquity, about a mile and a half south of the town. Comparatively speaking, its existence is little known; and it has not been so numerously visited as other interesting ruins. But now it is likely, through the vast change in the mode of travelling, to become a greater object of attraction. It is located in a most retired valley, called Bekangs Gill, or the vale of Nightshade, which grows there in great abundance, and a bunch of which is engraven on the ancient seal of the fraternity. The remains occupy a considerable portion of a deer park, an area of sixty-five acres, enclosed by a stone wall; and the approaches are strewn with memorials of the abbots, and mutilated tombs. It was originally founded by Stephen, earl of Mortaigne and Boulogne, afterwards king of England, for monks of the Cistercian order,

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removed by him from Tulket, in Amounderness; and was subsequently enriched by the benefactions of Michael le Fleming, and others, whose bones rest here. The Cistercians continued to flourish here for more than four centuries, devoting themselves much to agriculture, which, it would appear, they brought to a very advanced state, considering the times in which they lived. It is a mistake to think that all the monastic fraternities were idle, lazy, and secretly self-indulgent; indubitable evidence may be adduced to the contrary: but it is a greater mistake still to hold them up, as they are now often held up, as a kind of models of excellence, as patterns to be followed; and that, in churches not submitting (*as yet*) to the authority of the see of Rome, it might be well to introduce monastic establishments, as pioneers to prepare the way for a closer connection with the papal see.

"The ruins amply attest the former magnificence of the structure. The length of the church is 287 feet, the nave is 70 feet broad, and the walls in some places 64 feet high and 5 feet thick. The walls of the church, and those of the chapter-

c c

house, the refectory, and the school-house, are still in great part remaining, and exhibit fine specimens of gothic architecture. The chapter-house, 60 feet by 45, has been a sumptuous apartment: the roof, which was of fret-work, was supported by six channelled pillars. The great east window, the four seats near it adorned with gothic ornaments, and four statues found in the ruins, are particularly worthy of notice.

"The windings of the glen," says Mrs. Radcliffe, 'conceal these venerable ruins, till they are closely approached; and the by-road that conducted us is margined with a few ancient oaks, which stretch their broad branches entirely across it, and are fine preparatory objects to the scene beyond. A sudden bend in this road brought us within view of the northern gate of the abbey, a beautiful gothic arch, one side of which is luxuriantly festooned with nightshade. A thick grove of plane-trees, with some oak and beech, over-shadows it on the right, and leads the eye onward to the ruins of the abbey, seen through this dark arch in remote perspective, over rough but verdant ground. The principal features are the great northern window, and part of the eastern choir, with glimpses of shattered arches and stately walls beyond, caught between the gaping casements. On the left, the bank of the glen is broken into knolls, capped with oaks, which, in some places, spread downwards to a stream that winds round the ruin, and darken it with their rich foliage. Through this gate is the entrance to the immediate precincts of the abbey, an area said to contain sixty-five acres, now called the deer-park. It is enclosed by a stone wall, on which the remains of many small buildings, and the faint vestiges of others, still appear; such as the porter's lodge, mills, granaries, ovens, and kilns, that once supplied the monastery; some of which, seen under the shade of the fine old trees that on every side adorn the broken steeps of this glen, have a very interesting effect.

"Just within the gate, a small manor-house of modern date, with its stables and other offices, breaks discordantly upon the lonely grandeur of the scene. Except this, the character of the deserted ruin is scrupulously preserved in the surrounding area. We made our way among the pathless fern and grass to the north end of the church, now, like every other part of the abbey, entirely roofless; but showing the lofty arch of the great window, where, instead of the painted glass that once enriched it, are now tufted plants and wreaths of nightshade. Below is the principal door of the church, bending into a deep round arch, which, retiring circle within circle, is rich and beautiful: the remains of a winding staircase are visible within the wall on its left side. Near this northern end of the edifice is seen one side of the eastern choir, with its two slender gothic window-frames; and, on the west, a remnant of the nave of the abbey, and some lofty arches, which once belonged to the belfry, now detached from the main building.

"To the south, but concealed from this point of view, is the chapter-house, some years ago exhibiting a roof of beautiful gothic fret-work, and which was almost the only part of the abbey thus ornamented; its architecture having been characterized by an air of grand simplicity, rather than by the elegance and richness of decoration

which, in an after date, distinguished the gothic style in England. Over the chapter-house were once the library and scriptorium; and beyond it are still the remains of cloisters, of the refectory, the locutorium, or conversation-room, and the calefactory. These, with the walls of some chapels, of the vestry, a hall, and of what is believed to have been a school-house, are all the features of this noble edifice that can easily be traced: winding staircases within the surprising thickness of the walls, and door-cases involved in darkness and mystery, the place abounds with.

"The abbey, which was formerly of such magnitude as nearly to fill up the breadth of the glen, is built of a pale red stone, dug from the neighbouring rocks; now changed by time and weather to a tint of dusky brown, which accords well with the hues of plants and shrubs that every where emboss the mouldering arches.

"The finest view of the ruin is on the east side, where, beyond the vast shattered frame that once contained a richly painted window, is seen a perspective of the choir and of distant arches, remains of the nave of the abbey, closed by the woods. This perspective of the ruin is said to be two hundred and eighty-seven feet in length: the choir part of it is in width only twenty-eight feet inside, but the nave is seventy: the walls, as they now stand, are fifty-four feet high, and in thickness five. Southward from the choir extends the still beautiful, though broken, pillars and arcades of some chapels, now laid open to the day, the chapter-house and cloisters; and beyond all, and detached from all, is the school-house, a large building, the only part of the monastery that still boasts of a roof.

"Of a quadrangular court on the west side of the church, three hundred and thirty-four feet long, and one hundred and two feet wide, little vestige now appears, except the foundation of a range of cloisters that formed its western boundary, and under the shade of which the monks, on days of high solemnity, passed in their customary procession round the court. What was the belfry is now a huge mass of detached ruin, picturesque from the loftiness of its shattered arches, and the high inequalities of the ground within them; where the tower that once crowned this building, having fallen, lies in vast fragments, now covered with earth and grass, and no longer distinguishable but by the hillock they form.

"The school-house, a heavy structure attached to the boundary wall on the south, is nearly entire, and the walls, particularly of the portal, are of enormous thickness; but here and there a chasm discloses the staircases that wind within them to the chambers above. The school-room below shews only a stone bench that extends round the walls, and a low stone pillar on the eastern corner, on which the teacher's pulpit was formerly fixed. The lofty vaulted roof is scarcely distinguishable by the dusky light admitted through one or two narrow windows placed high from the ground, perhaps for the purpose of confining the scholar's attention to his book.

"These are the principal features that remain of this once magnificent abbey. It was dedicated to St. Mary, and received a colony of monks from the monastery of Savigny, in Normandy, who were called grey monks, from their dress of that colour, till they became Cister-

mans, and, with the severe rules of St. Bernard, adopted a white habit, which they retained till the dissolution of monastic orders in England.

"The privileges and immunities granted to the Cistercian order in general were very abundant; and those to the abbey of Furness were proportioned to its vast endowments. * * *

"The deep forests, that once surrounded the abbey and overspread all Furness, contributed, with its insulated situation on a neck of land running into the sea, to secure it from the depredations of the Scots, who were continually committing hostilities on the borders. On a summit over the abbey are the remains of a beacon, or watch-tower, raised by the society for their further security. It commands extensive views over low Furness, and the bay of the sea immediately beneath; looking forward to the town and castle of Lancaster, appearing faintly on the opposite coast; on the south, to the isles of Walney, Fulney, and their numerous islets, on one of which stands Peel castle; and, on the north, to the mountains of High Furness and Coniston, rising in grand amphitheatre round this inlet of the Irish channel. Description can scarcely suggest the full magnificence of such a prospect, to which the monks, emerging from their concealed cells below, occasionally resorted to soothe the asperities which the severe discipline of superstition inflicted on the temper; or, freed from the observance of jealous eyes, to indulge, perhaps, the sigh of regret which a consideration of the world they had renounced, thus gloriously given back to their sight, would sometimes awaken.

"From Hawcoat, a few miles to the west of Furness, the view is still more extensive; whence, in a clear day, the whole length of the isle of Man may be seen, with part of Anglesey, and the mountains of Caernarvon, Merionethshire, Denbighshire, and Flintshire, shadowing the opposite horizon of the channel.

"The sum total of all the rents belonging to the abbey immediately before the dissolution was 946*l.* 2*s.* 10*d.*, collected from Lancashire, Cumberland, and even from the isle of Man; a sum which, considering the value of money at that time, and the woods, meadows, pastures, and fisheries retained by the society in their own hands, the quantity of provisions for domestic use brought by the tenants instead of rent, and the shares of mines, mills, and salt-works which belonged to the abbey, swells its former riches to an enormous amount.

"By the ebbing of the tide, the sands of Morecombe bay, lying between Lancaster (hence usually termed the Lancaster sands) and Ulverston, are, twice a day, to the extent of several miles, left perfectly dry, except in the channels of the rivers Kent and Leven, and may be crossed by vehicles of every description. Guides, who are remunerated by government, are stationed at the places where the rivers flow, to conduct travellers cross in safety. The whole distance from Lancaster to Ulverston is twenty-two miles. From Hest bank, the point of entry upon the sands on the eastern shore, to Kents bank, is a distance of eleven miles. Three miles of terra firma are then crossed, and three miles of sand follow, lying between the shores of the Leven estuary, from the nearest of which Ulverston is distant something more than a mile. If the proper time be chosen

(which can be easily ascertained by inquiry at Lancaster and Ulverston), there is no danger in crossing these sandy plains, and yet few years pass in which lives are not lost*." It has been for some time in contemplation to form a railroad over the sands. And the traveller may now proceed direct by railroad to Fleetwood, where he will find steam-boats between that new station and Ulverstone.

The abbot did not reside with the monks, but had a separate dwelling, now converted into a manor-house. He had also a castle at the Pile of Foudry; a rocky island, separated from the isle of Walney, the ruins of which still remain. The castle was doubtless erected as a place of refuge in times of alarm, and to defend the approach to the harbour. It was at the Pile of Foudry that Lambert Simnel, pretended earl of Warwick, though in fact the son of a baker, and the tool of Richard Simon, a priest of Oxford, landed from Ireland, drew together his forces, and advanced against the ruling powers as far as Coventry.

The abbot had, moreover, a castle or court at the neighbouring town of Dalton, where he was privileged to try causes and confine prisoners; a privilege granted by Stephen: in short, he had all the privileges and power of a petty prince. This castle was erected, probably, as a place of retreat for the inhabitants at a period when they were continually exposed to suffer much from the inroads of the Scots, from whom they experienced severe losses by plunder and rapine. It was erected in the reign of Edward III., and supposed to occupy a portion of the site of the fort built by Agricola; for, according to Tacitus, when Agricola had conquered this district, he erected a fort here. Late discoveries have led to the confirmation of the fact that here was a Roman road. The castle is at present appropriated to the holding of courts. It is a massive quadrilateral building of three stages, having the principal entrance on the south side. It was as a place of refuge and security in times of alarm.

The military establishment of Furness likewise depended on the abbot. Every meane lord and free homager, as well as the customary tenants, took an oath of fealty to the abbot, to be true to him against all men, excepting the king. Every meane lord obeyed the summons of the abbot, or his steward, in raising his quota of armed men, and every tenant of a whole tenement furnished a man and a horse of war, for guarding the coast, for the border-service, or any expedition against the common enemy of the king and kingdom. The habiliments of war were a steel coat or coat of mail, a falce or falcion, a jack, the bow, the bill, the cross-bow, and spear. The Furness legion consisted of four divisions; of bowmen horsed and harnessed; billmen horsed and harnessed; bowmen without horse and harness; billmen without horse and harness.

At the Reformation the abbot was accused of sedition against the crown, and was compelled to surrender his estates.

The following judicious remarks are peculiarly applicable to the case of Furness: "If you look to the great monastic institutions which, in theory, and certainly in their early operations, were alike

* The above extract is taken from "The Picturesque Guide to the Lakes," published by Messrs. Adam and Charles Black, Edinburgh. 1841.

distinguished for munificent alms-deeds—for unswerving integrity—for devotedness to God in body and soul—for seraphic piety and love unfeigned, you will find that, under the influence of the popedom, these lofty aims and holy deeds degenerated from time to time into selfish, avaricious, lawless practices. The mitred abbots were not only in the gorgeousness of their equipages, and the luxuries of their banquetings, almost unrivalled by the richest nobles of the land, but with their brethren bound by the same vows to a life of self-sacrifice, they, nevertheless, became the most turbulent characters in the nation; spending their time in the sports of the field—giving refuge at their pleasure to outlawed criminals—making every act against their exclusive privileges sacrilegious, and therefore capital—keeping their dependents in abject slavery—constantly heading revolts, and leading armies to battle, and many not unfrequently adding to their wealth by a system of open highway plunder. I speak not of all: doubtless, there were in the most corrupt times some, such as William of Wykeham, who mourned in secret over the prevailing recklessness, and lived themselves in the fear and love of God. But these charges do, for they are historical certainties, lie against the majority in the then monastic houses; and the interests of truth require that they be fairly confessed*.

PASSAGES OF SCRIPTURE ARRANGED UNDER HEADS.

No. IV.

THE SECOND ADVENT.

(With suitable Collects.)

"Search the scriptures, for in them ye think ye have eternal life" (John v. 39).

"Blessed Lord, who hast caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen."—*Collect for the second Sunday in Advent.*

I. Our Saviour's second coming predicted—

1. By the prophets. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him" (Dan. vii. 13). Additional—Zech. xiv. 5.

2. By Christ. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64). Additional—Matt. xxiv. 30; Luke xxi. 27.

3. By an angel. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11).

4. By the apostles:

(1). St. Paul. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16).

(2). St. James. "The coming of the Lord draweth nigh" (James v. 8).

(3). St. Peter. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 7).

(4). St. Jude. "Behold, the Lord cometh with ten thousand of his saints" (Jude 14).

(5). St. John. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen" (Rev. i. 7).

II. The time of Christ's coming—

1. Is unknown. "Watch therefore; for ye know not what hour your Lord doth come" (Matt. xxiv. 42). "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. xxiv. 36). "I will come on thee as a thief; and thou shalt not know what hour I will come upon thee" (Rev. iii. 3). Additional—Luke xxiv. 39, 40.

2. Is sudden. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. xxiv. 27). Additional—1 Thess. v. 2, 3; Matt. xxiv. 38, 39.

3. Is near. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord" (Zeph. i. 14).

III. The objects of Christ's second coming.

1. To judgment. "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all" (Jude 14, 15). Additional—Matt. xxv. 31, 32.

2. To reward all men according to their works. "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be" (Rev. xxii. 12). "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. xvi. 27.)

3. To take vengeance on his enemies. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8).

4. To receive his followers. "I will come again, and receive you unto myself; that, where I am, there ye may be also" (John xiv. 3). "He shall send his angels," "and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31). Additional—Mark xiii. 27; 1 Thess. iv. 17; Heb. ix. 28; 2 Thess. i. 7.

5. To be glorified in his saints. "When he shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. i. 10).

6. To have dominion over all things. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 13, 14). "The Lord shall be king over all the earth: in that day shall

* Sermon on the English Reformation; by the rev. Berkeley Addison, M.A., assistant minister of St. John's episcopal chapel, Edinburgh; preached on the third Sunday in Advent, 1843.

here be one Lord and his name one" (Zech. iv. 9).

IV. The effects which the consideration of this doctrine should have on us.

1. To be a source of comfort. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 16, 17, 18).

2. To make us holy. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter iii. 10, 11).

3. To make us diligent. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter iii. 14).

4. To make us watchful. "The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest, coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark xiii. 34-37). "Watch therefore; for ye know not what hour your Lord doth come" (Matt. xxiv. 42). Additional—Matt. xxv. 13.

5. To make us prayerful. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 36). "Take ye heed, watch and pray; for ye know not when the time is" (Mark xiii. 33).

6. To make us seek to purify ourselves. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John iii. 2, 3).

7. To make us be in constant readiness. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44). Additional—Luke xii. 40.

8. To make us take heed. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke xxi. 34, 35). Additional—Mark xiii. 33.

9. To make us sober. "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter iv. 7). "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 2, 6).

10. To make us look for Christ. "The grace

of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 11, 12, 13). Additional—2 Peter iii. 12.

11. To make us patient. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts; for the coming of the Lord draweth nigh" (James v. 7, 8).

12. To make us abide in him. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John ii. 28).

V. A blessing promised to those who keep this doctrine in mind.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. xxii. 7). "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix. 28). Additional—Matt. xxiv. 43-46.

VI. The manner in which unbelievers receive this doctrine.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 3, 4).

VII. The consequence of such unbelief.

"If thou shalt not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee" (Rev. iii. 3). "But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. xxiv. 48-50).

VIII. The believer's answer to Christ's promise of his speedy coming.

"He which testifieth of these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (Rev. xxii. 20).

SUITABLE COLLECTS.

First Sunday in Advent: third Sunday in Advent: sixth Sunday after Epiphany.

L. A.

PORT PHILIP.

THE committee of the Society for the Propagation of the Gospel earnestly invite attention to the following appalling statement, which is authenticated by the signature of Mr. Latrobe, the able and excellent superintendent of Port Philip:—

"The attention of the Port Philip District Committee of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, having been directed to the large population in the interior of the country,

and to their religious condition and prospects, the committee deemed it very desirable that such statistical information should be obtained on the subject as would enable them to ascertain the amount of population scattered over the wide extent of country, and thence to estimate and lay before the public their spiritual destitution, in the total absence of religious instruction and ordinances. The necessary inquiries were accordingly entered into, and the sub-treasurer of Port Philip kindly allowed free access to the returns and other documents in his possession bearing upon the point; and the chief protector of the aborigines, with equal readiness, gave such information regarding the numbers and local haunts of the aborigines as to induce the committee to believe that they are in a position to lay before the public a statement, that may be depended upon as correct, of the entire population living in the bush without a minister of religion amongst them.

"From the returns made to the treasury every half year, by the commissioners of crown lands, it appears that, in the district westward of Melbourne, denominated the Portland Bay district, there are on the crown lands 1,850 souls from Great Britain and Ireland; and, in the district to the north and east, called the Western Port district, there are 2,295. These are the numbers on crown lands; but, in each district, there are at least 500 on private estates, which are not included in the commissioners' returns. In addition to this there is always a moving population in the bush of, perhaps, 500 in each district, more especially at the season for sheep-shearing. Besides, there are above 700 aborigines about mount Rouse, and the river Loddon, *i. e.*, to the westward of Melbourne, and 600 about the Goulburn river and east from Melbourne. And, near the towns of Melbourne and Geelong, but beyond the reach of the regular ministrations of religion, there are at least 2,000 Christian souls.

"These together amount to a population of 9,445, thus classed and distributed:—

Westward from Melbourne:

On crown lands	1,850
On private estates and small farms ..	500
Going up the country for employment, or returning	500
Near Geelong	800

North and east from Melbourne:

On crown lands	2,295
On private estates and small farms ..	500
Going up the country for employment, or returning	500
Near Melbourne	1,200

British population	8,145
Aborigines	1,300

Total .. 9,445

"These are scattered over a district extending 800 miles from east to west, and to about 150 miles inward from the coast. Beyond these limits, to the north, there are about 3,000 aborigines in tribes, each having their locality.

"In estimating the population around Melbourne and Geelong, and that on small farms, the committee feel conscious that the numbers given are below the actual amount, as the class of cultivators of the soil is rapidly increasing.

"It therefore appears, from returns and state-

ments on which the greatest reliance may be placed, that the population in the interior, entirely without the ministrations and ordinances of religion, amounts to no less than about 9,000; and that there are about another 1,000, who only occasionally, and at very long intervals, are visited by a minister of religion. It further appears that, amongst the British population in the bush, there are 1,300 aborigines in a savage and entirely uninstructed state. Thus are many thousands of our countrymen, of whom a large proportion came to this country but little under religious influence and guidance, placed in the most unfavourable circumstances, and in the most neglected condition with regard to religion; 1,300 naked savages roaming about amongst them, to the injury and deterioration of both races. The total absence of any religious ordinances, to call the attention and thoughts to the public worship of Almighty God, and the things which concern the soul's salvation and the day of judgment, and the want of any thing to mark the sacred day of holy rest, induce a carelessness and indifference to religion which amounts almost to practical atheism—a living without reference to God; while removal from outward restraint and the checks which society imposes, together with the leaven of some hundreds of degraded and untutored savages, expose all to moral contamination, and allow the vicious and polluted to proceed to great excesses in immorality. The entire absence of religious ordinances and of family devotion prevails throughout the greater extent of the bush; while only here and there is the Lord's-day observed, by the settler calling his servants together for the reading of God's word and the worship of his holy name. In this state of things, not only do religious impressions gradually wear off, but the knowledge of even the first principles of Christianity is forgotten; and children, growing up amongst parents thus lapsing into ignorance and irreligion, receiving neither the knowledge of the truths of Christianity nor seeing the example of religious observances and habits, seldom or never hearing the name of the blessed Saviour, except in connexion with profane swearing or some horrid oath, are nearly in the condition of the unenlightened heathen. In a succeeding generation, thus situated, the knowledge of Christian doctrine would be almost lost, and all traces of religious worship and observances nearly obliterated.

"With a view to direct attention to localities, the committee have considered it expedient to take certain spots as centres, around which, to a distance of above thirty miles, they have endeavoured to ascertain the amount of the population. They have fixed upon four central stations, which have been appropriated by government to the peculiar use of the aborigines, as places on which they might be collected, and experiments made to civilize them. On these localities the aborigines are at present collected in considerable numbers under the charge of the government officers denominated assistant-protectors. These localities are mount Rouse and the river Loddon, towards the west and north-west of Melbourne; and the native stations on the Goulburn, and at Dandenong, on the north and east.

"At mount Rouse there are about 300 aborigines, with access to 800 more; and within a ra-

of 35 miles around that central station there are less than 1,046 Christians, scattered in the bush in threes and fours, without ever seeing the face of a clergyman from one year's end to another. This presents a field of spiritual labour for at least two zealous and active missionaries, to be sent out itinerating by turns, to carry the ministrations of religion to a population so scattered. The Loddon protectorate station has on it 300 aborigines (with access to 800 more beyond the occupied country); and around that station, with the same radius as before, there are scattered in small numbers, at distances of a few miles, 1,102 Christians, in the same state of spiritual destitution. Here, again, is more than enough for the constant exertions of two missionaries.

In the Goulburn there are about 400 aborigines at the station, and 1,000 more in accessible bush; and, within a circuit of similar extent to that described, there are 750 of our countrymen regularly situated with those around Mount Rouse in the Loddon.

The remaining native station is Dandenong, 20 miles east from Melbourne. On it there are 600 blacks, and around it 290 whites on crown land, besides above 100 on purchased estates near Melbourne, in the same want of religious instruction and ordinances.

Besides the numbers given as stationary in each of these circuits, there are 957 in corners beyond the limits described, and 1,000 perpetually wandering in the bush, besides at least 2,000 on the farms at the distance of eight and ten miles from Melbourne and Geelong, as has already been mentioned in giving the estimate of the entire population. The following view may serve to show at a glance the numbers in each circuit, entirely freed from the restraints, the guidance, the ministrations, and hopes of religion, as regards public worship and the ministration of God's word and sacraments:—

WHITE POPULATION IN THE BUSH.

	Mount Rouse.	The Loddon.	The Goulburn.	Dandenong.	Totals.
1 circuit ..	1046	1102	750	290	3188
4 circuits ..	270	270	250	107	957
5 popula- tions	250	250	250	250	1000
Stations	1500	1093	1250	707	
1 British population entirely destitute of religious ordinances					5145
Purchased land ..				1000	
Villages and farms near town				2000	
Total almost destitute					8000
Total British population					8145

ABORIGINAL, OR BLACK POPULATION.

	Mount Rouse.	The Loddon.	The Goulburn.	Dandenong.	Totals.
Stations	400	800	400	200	1800
1 British population beyond limits of occupation ..	800	800	1000	—	2600
Stations	1200	1100	1400	200	
Total black population					3900
White population					8145
Black population					3900
Grand total					12045

"This view presents much to excite our sympathies and fears, and to call forth our active exertions to supply at least some of the religious wants of our fellow-Christians in the bush. Their condition holds out to the Society for the Propagation of the Gospel such a scene of spiritual destitution as called that noble institution into existence, when thousands of our Christian brethren were similarly situated in the North American colonies, nearly a century and a half ago. Worse, therefore, and under more aggravated circumstances of religious destitution than they were then in the plantations, are our bush population at the present day, in this wide tract of country, without the observance of the Lord's-day, without the celebration of public worship, without the ministrations of religion, and without even the occasional visit of a clergyman, either to counsel or comfort, rebuke or exhort.

"This is their condition; and, to add to the evils to which they are thus exposed, there are living amongst them 1,800 of the most degraded heathens. As the limits of occupation extend, this evil will be increased; for there are nearly 3,000 blacks at no great distance beyond some of the remote stations, on which herds and flocks are now running. The further the bush is penetrated, the greater the evils to which all are exposed.

"Such being the religious condition of the population in the bush, without any prospect of a better state of things arising out of the efforts of that population itself, the committee feel that they would be wanting in sympathy towards their fellow-Christians so situated, and also wanting in confidence in the readiness of the church societies to render aid, were they not to make known this great spiritual destitution to the venerable society which has already done so much to supply the religious wants of this country. The committee, therefore, is desirous to second the efforts of their beloved bishop in laying this statement of the religious destitution of the population in the interior before the venerable society, and would respectfully solicit such aid as the society may be able to extend, for the maintenance of religion amongst the scattered members of the church in Australia Felix, and for the conversion of the heathen amongst them, whose country God's providence has given to the British crown, and whose amelioration and happiness he has confided to British Christian benevolence.

"C. J. LATROBE,
"Chairman."

For the remedy of these evils, the committee of the church societies in the district of Port Philip have suggested a plan, which has met with the approval of the lord bishop of Australia.

The proposed remedy is to provide, at each of four central stations which have been selected by government for the peculiar use of the aborigines, an itinerating clergy, sufficient to minister to the British population, and at the same time to undertake the religious and moral instruction of the aborigines. For this purpose, two missionaries, with a good schoolmaster, will be required at each station.

There is reason to expect that, in a case where both the political well-being and the spiritual interests of so large a body of its subjects are at stake, the colonial government will be disposed to

assist in maintaining half the required number of clergy. The richer colonists are prepared to bear their part in providing for the support of the remaining half; while they confidently hope that their exertions will be encouraged and assisted by the contributions of their Christian brethren in England.

The salary required by the schoolmasters is already included in the expenses of the several protectorates.

The moral improvement which may be hoped for from the ministrations of religion among the British population in the bush will take away a chief obstacle to the amelioration of the aborigines, and tend to diminish those causes of collision justly lamented by his excellency Sir George Gipps, in his despatch on the progress of Australian discovery.

It is to be observed that, in the evidence given before the committee of the House of Commons as to the aborigines of Australia, great stress is laid upon the religious instruction of the remote British population in the bush, it being considered as an axiom, that any attempt to benefit the aborigines without it would be futile; and that Mr. Robinson, who is at the head of the protectorates, in his last annual report to the government, has most strongly urged the necessity of placing missionaries at the several native reserves.

It will hardly be disputed that the British government, having taken possession of the country of the aborigines, is bound to provide for their civilization and religious enlightenment; and it is the object of the present appeal to provide for the religious instruction, by the church of England, of the British population placed in contact with them, in the assurance that the more the settlers and their families are brought under the influence of religion, the more easy and certain will be the civilization and conversion of the natives.

The funds collected will be placed at the absolute disposal of the bishop of the diocese, to be expended by him in such a manner as he may judge will best conduce to the spiritual benefit of the population, whether of British or native origin, in the district of Port Philip.

* From "Religious Condition of the British and Native Population in the Interior of the District of Port Philip, in the Colony of New South Wales." This circular has been just received by us for insertion from the Society for the Propagation of the Gospel.—Ed.

Miscellaneous.

MONASTIC ESTABLISHMENTS, &c., IN SWITZERLAND.—While some semi-papists among ourselves are labouring hard to re-plant these asylums of sloth, superstition, and religious slavery on English soil, the governments of Spain and Roman catholic Switzerland have for some years been engaged in suppressing them. Deputies from the papal cantons of the latter country assembled in Luzern, in January; for the priesthood in Uri, Schwyz, Zug, Unterwalden, Freiburg, and Luzern had sounded the alarm of the "church in danger" among their flocks; and among other points mooted in this assembly was the withdrawing of those cantons from the national confederation. It was thought prudent, however, to defer the motion; and two others were substituted

for it; viz., 1, an address to the twelve cantons, who formed the majority in the Swiss diet, by whom the suppression of monastic institutions had been decreed, requiring them to rescind the vote; and, a manifesto to the people of Switzerland, calling upon them to compel their several governments, by active interference, to make amends for the wrong they had perpetrated. This is not, by many, the first attempt made by the Roman catholic clergy in Switzerland, since 1839, to rouse the people against their rulers: a new evidence of this may be seen in the distracted state of the canton of Tessino, where the town and some of the rural population are at arms against one another. In fact, no endeavour is spared to establish ultra-montane principles in their vigour in the Romanist cantons. All the most considerable appointments in those cantons are filled from the "Collegium Germanicum" in Rome, as the "Collegium Helveticum" at Milan. The Roman missionary society for Switzerland, a branch of the general society in Lyons, has its head-quarters in Einsiedeln, and is founding auxiliaries in the various cantons. It is wholly in the hands of Jesuits, and every member, man, woman, and child, must pay about twopence annually at least towards its support. Its revenue for the last year (1843) amounted to 3,500*l.*, and, as the ascendancy of the church over the state is here the main object, much of this revenue has been expended on political purposes. The government of Luzern is about to re-admit the Jesuits into the canton; as a preliminary, the female disciples of Loyola, the sisterhood of the Ursulines have already taken up their quarters in it. The more enlightened of the Roman catholic clergy are zealous opponents to their re-admission on any terms, and have been branded, therefore, by the "Waldstatter Bote," the chief organ of the Jesuits in this country, with the epithets of "false teachers," "disciples of heresy," &c. The Luzern government have latterly gone so far as to prohibit all marriage between Roman catholics and protestants; while the bishop of Solothurn, whose diocese comprehends the cantons of Solothurn, Argovia, Zug, Bern, Luzern, Thurgovia, Basle, and Schaffhausen, has addressed an epistle to the governments of those cantons, requiring them to prohibit the circulation of Distell's popular calendar, in which the principles, practices, and lives of the Jesuits are held up to view: he characterizes the work as "vexatious, corrupting good manners, anti-Christian, and blasphemous." The governments of Zug and Luzern only have obeyed the requisition: the others differ in opinion with the prelate, and decline to interfere.—*Letter from Zurich.*

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 467.—JUNE 1, 1844.



THE CATHEDRAL OF ELGIN.

THE see of Moray is said to have been founded by king Malcolm III. The original cathedral of the diocese was at Spey. By the interest of bishop Bricius, of the noble family of Douglas, who succeeded to the see in 1203, and died in 1222, the place of the cathedral was fixed at Spynie. He founded the college of canons, eight in number.

It was not till the episcopate of Andrew de Moravia, or Moray, that the cathedral at Elgin was founded, the ruins of which are regarded as among the most magnificent in Britain, nor was it without justice designated "the lanthorn of the north." It is situated at the east end of the burgh, commonly called the college, within twenty or thirty yards of the river Lossie. In the commencement

of the thirteenth century, pope Honorius, in compliance with a wish expressed to him, instructed bishop Andrew de Moravia, or Moray, to build a cathedral at Spynie, about a mile and a half north from the site of Elgin cathedral and where there was a castle of the bishop. The bishop, displeased with the situation, asked permission to build it at Elgin, urging, as the principal reason, that the distance of Spynie from Elgin, where all provisions were to be had, would have a tendency to divert the canons from their sacred functions, from the inconvenience they would be put to, and the time lost in getting their necessaries. The petition succeeded, and a bull, April 4, 1224, granted full power to erect a cathedral at the east end of Elgin, dedicated to the Holy Trinity, which should be declared the cathedral church of the diocese of Moray. The foundation stone of the

original building was laid, on the 15th of July following, by the bishop of Caithness and dean of Ross. Bishop Moray died A.D. 1242, and was buried in the south side of the choir, which, says bishop Keith, "is yet to be seen." He added fourteen more to the canons established by bishop Bricius. During the episcopate of bishop Archibald, who succeeded Moray, William earl of Ross having committed an outrage on the church of Petty, attached to a stall in the cathedral, as an atonement, gave the lands Catboll and others in Ross-shire to the see. Bishop Archibald built the palace at Kineder, where he chiefly resided. David Moray, his successor, founded the Scots college at Paris.

In 1390 the cathedral was burned to the ground, during the episcopate of bishop Alexander Barr. Lord Badenoch (son of Robert II. of Scotland), commonly called "The Wolf of Badenoch," on account of his ferocious conduct, was excommunicated, for having seized the bishop's lands in Badenoch, and his expressed determination to keep forcible possession of them. To revenge himself on his enemies, at whose instance this censure had been inflicted on him, in the summer of 1390, he burned the whole town of Forres, the residence of the archdean of Elgin, with the manse and choir of the church. In the month following, he reduced to ashes the town of Elgin, the church of St. Giles, the hospital of Maison Dieu (Domus Dei de Elgin), the cathedral, and eighteen houses of the canons and chaplains in the college, then, as now, forming the suburbs of Elgin.

But the Wolf did not commit these depredations with impunity. Proceedings were instituted against him: he was excommunicated with the highest solemnities, and obliged to make suitable reparation. Having done this, and at the same time publicly expressed his penitence, he received absolution at the hands of Walter Trail, bishop of St. Andrew's, in Blackfriars church, at Perth, in the presence of king Alexander III., his father, and many of the nobility. He was buried in the cathedral of Dunkeld. A second burning and plundering was effected A.D. 1402, by Alexander, third son of the Lord of the Isles, who had speedily to propitiate the church, and by costly gifts to obtain absolution.

The rebuilding of the cathedral was commenced with all possible expedition, under the superintendence of bishop Barr; every parish in the diocese paying a subsidy, the canons also contributing to the work. In consequence, however, of the commotions of the times, some time elapsed before its completion. That it might be protracted as little as possible, the chapter met, in 1414, on the death of bishop Innes, and bound themselves by an oath, that whoever should be elected bishop should appropriate one-third of his revenue for advancing the building of the cathedral. It is supposed to have been about twenty years in completing.

During the episcopate of bp. David Stewart, who was consecrated in 1462, Alexander earl of Huntley took forcible possession of some lands held of the see, and was accordingly excommunicated, but was restored by the interposition of the abbot of Kinloss*, the prior of Pluscardinet, and others.

* The ruins of the once extensive and beautiful abbey of Kinloss, founded in 1150 by the pious king David I., are about three miles from Forres. The monks were Clisterians, and

Patrick Hepburn, son of Patrick, first earl of Bothwell, succeeded 1535, and was the last popish bishop. He died at Spynie, the chief episcopal residence, in 1573.

He was succeeded by George Douglas, son of Archibald earl of Angus, at whose death after an episcopate of sixteen years, the bishopric was erected into a temporal lordship, and given to Alex. Lindsay, brother of the earl of Crawford, by the title of lord Spynie; but in 1606 the king got it back again by payment of a large sum, and restored it to the church. John Guthrie, who succeeded to the see in 1603, on the death of bishop Alex. Douglas, who assisted the archbishop of St. Andrews and the bishop of Ross, at the consecration of Charles I. at Edinburgh, was deprived by the assembly at Glasgow in 1638, and sentenced to do penance in Edinburgh for having, in 1633, preached in the high church therein before king Charles I., which was regarded as a forerunner of the mass.

The style of the building was pure florid gothic. It stood due east and west, and was built in the form of a cross. The length was 264 ft., the breadth 35 ft., and the length of the transept 114 ft. There were five great towers, two at the west end, one in the middle, and two at the east end. The two west towers, as far as the stonework is concerned, are still entire, and are 84 feet each in height. The height of the spires of these towers is unknown. It is supposed that they were of wood, and they must have fallen long since. The centre tower was the grandest; for, with the spire it measured 198 ft. in height, and lasted long after the others had been reduced to their present state. The towers at the east end are still entire, as to the stonework: they were much smaller than the others. The grand entry, which was a very rich specimen of architecture, was between the western towers. The rev. Mr. Shaw, one of the clergymen of Elgin, in a communication to Mr. Pennant, the tourist, thus describes it:—"This gate is a concave arch, 24 ft. broad in base, and 24 ft. in height, and terminating in a sharp angle. On each side of the valves, in the sweep of the arch, are eight round and eight fluted pilasters, six and half feet high, adorned with a chapter, from which arise 16 pilasters, which meet in the key of the arch. Each valve

amply endowed; and they appear to have been excellent gardeners. The abbots were mitred, and had a seat in Parliament. In 1650, the laird of Lethen, the then proprietor, consented to destroy this stately edifice, and converted it into a quarry for the erection of Cromwell's citadel at Inverness. It stood on a slightly elevated plain, bordering the wide embouchure, or bay, into which the Earn or Findhorn empties itself below Forres, and from which its waters are again ushered through a narrow passage into the open sea at the port of Findhorn. When Edward I. overran Scotland in 1303, he remained some time at the abbey, the rents of which appear to have been sufficient to provide all things for his proper entertainment. Edward Bruce, commissary of Edinburgh, afterwards a lord of session, was commendator of Kinloss at the reformation. He was created by James VI. baron Bruce of Kinloss, by letters patent, bearing date 8th July, 1604; which dignity, with a temporal lordship, descended to his son Thomas, created by Charles I. earl of Elgin, June 10, 1633.

† The priory of Pluscardine, six miles to the south-west of Elgin, was founded, in honour of St. Andrew, for Clisterian monks, by Alexander II., A.D. 1230, and named "Vallis Sancti Andree." The discipline was at first strictly maintained, but licentiousness crept in among the inmates: but they were changed into black friars, and the priory made a cell of Dunfermline. At the dissolution of the monasteries this rich priory was conferred by James VI. on sir Alex. Seton, created earl of Dunfermline. It is now the property of the earl of Fife, who has roofed in and repaired the dormitory as a place of worship.

of the door was five feet broad and ten feet high, to yield light to this large building, besides the great windows in the porticoes, and a row of windows in the wall above, each six feet high, there was above the gate a window, of an acute-angled arch, 19 feet broad in base and 27 in height; and in the east end, between the turrets, a row of five parallel windows, each two feet broad and ten high. Above these, five more, each seven feet high, and over these was a circular window near ten feet in diameter. The grand gate, the windows, the pillars, the projecting table, pedestals, and cordons, are adorned with foliage, grapes, and other carvings."

On the north side of the choir stands the chapter house, better known by the name of "The Apprentice aisle." It communicates with the choir by a vaulted vestry. It is a singular and beautiful piece of architecture. The form is that of an exact octagon. The height is 34 feet, and the diagonal breadth within the walls is 37 feet. It resembles a cube arched and vaulted at the top, while the whole arched roof is supported by a single pillar in the centre of the house. "Arched pillars," says Mr. Shaw, "from every angle, terminate in the grand pillar, which is nine feet in circumference, crusted over with 16 pilasters, and 24 feet high. These are adorned with a chapter, from which arise round pillars that spread along the roof and join at top; and round the chapter are engraven the arms of several bishops. There is a large window in each of seven sides, the eighth side communicating, as was said, with the choir; and in the north wall are five stalls, cut in niches, for the bishop's ministers of state, namely, the dean, the chanter, the archdeacon, the chancellor, and treasurer—the dean's stall being raised a step higher than the other four."

"On the 7th of February, 1568, during the regency of the earl of Moray," says Mr. Stephen, in his "History of the Church of Scotland," page 207, "an act of council was issued for unroofing the cathedrals of Aberdeen and Moray, under pretence that 'provision must be made for the entertaining of the men of war, whose service cannot be spared, while the rebellious and disobedient subjects, troublers of the commonwealth, in all part of this realm, be reduced.' Foreseeing resistance to this sacrilege, the council denounced severe vengeance on the inhabitants of those cities who should obstruct the removal of the lead from the roofs. Among the members of council who were present, and concurred in this iniquitous act, were the bishops of Galloway and Orkney, and the commendator of Coldingham. Among those to whom the communication is addressed, are the bishops of Moray and Aberdeen, and Thomas Menzies, esq., of Pitfodells, provost of the latter city. * * * But their short-sighted policy did not serve the purpose for which this senseless sacrilege was committed; for tradition affirms that the vessel in which it embarked was wrecked, and the lead which had been sanctified by the temples of God was lost."

Elgin cathedral, thus uncovered, was never repaired; and, being exposed to the elements, the wooden part of the great tower gradually gave way, and on Easter Sunday morning, 1711, it naturally fell to the ground with a tremendous crash. Fortunately, though a great many per-

sons had been on the spot a few minutes previously, none were so at the moment of its falling*.

The diocese of Moray comprised the counties of Elgin, or Moray, and Nairn, and the greatest part of the counties of Banff and Inverness, and had fifty-six charges belonging to it. The officials were a dean, chancellor, archdeacon, chanter, treasurer, and twenty-four canons.

The cathedral is surrounded by a very large burying-ground, in which are interred the remains of many distinguished persons, including several of the kings of Scotland.

To prevent the cathedral, if possible, undergoing any further dilapidation, the barons of exchequer, some years since, granted a sum of 900*l.* to keep it in repair. An ascent to the top of the two largest steeples, by means of interior stairs, which could not formerly be ascended, was then rendered easy; by which means the visitor can command a most extensive and splendid prospect. In the course of the repairs many curiously-sculptured stones were discovered, and, being taken out of the rubbish in which they had lain for a century or two, were deposited in the chapter-house.

By the late sexton or beadle, John Shanks, who died in 1841, much was done towards bringing to light many of the interesting relics which had long been buried in the cathedral†. "Elgin," says Cosmo N. Innes, esq., the present sheriff of the county, "long retained a strong impress of its ecclesiastical origin. Within the memory of some yet alive, it presented the appearance of a little cathedral city, very unusual among the burghs of presbyterian Scotland. There was an antique fashion of building, and withal a certain solemn, drowsy air, about the town and its inhabitants, that almost prepared a stranger to meet some church procession, or some imposing ceremonial of the picturesque old religion. The church of St. Giles, of venerable antiquity (which stood in the centre of the town, and had numerous altars and lofts, or small chapels and monuments, within it, and whose centre walls and pillars were as strong the day they were pulled down, as

* Our readers may recollect that a circumstance of a like providential character is recorded in the account of Hereford cathedral, vol. xi. p. 355.

† The unwearied enthusiasm of this man, in clearing away the rubbish which encumbered the area of the cathedral, and obscured its architectural beauties, may be gathered from the fact that he removed, with his pick-axe and shovel, two thousand eight hundred and sixty-six barrowfuls of earth, besides disclosing a flight of steps that led to the grand gateway of the edifice. Tombs and figures which had long lain hid in obscurity were unearthed, and every monumental fragment of saints and holy men was carefully preserved, and placed in some appropriate situation. The carved stones, which he fell upon in the course of his excavations, seemed all familiar friends: they were his companions for many years; and it was amusing to see how he looked upon the sculptured remains of a mitred bishop, or caressed the effigy of a dog, which "the old Duke of Gordon considered the most natural he ever saw in stone." In the chapter-house he took peculiar pride and pleasure; and he would sometimes slyly hint, as he pointed out a poor priest with a gag in his mouth, or the rich man in torment, that none of those who had ever interfered or obstructed him in his improvements had prospered. He went on from day to day, and from year to year, in his work of restoration. The chapter-house, with its beautiful pillar and groined roof and bishops' stalls, the sacristy and piscina, the effigies of priest and warrior, and all the long glories of the sacred edifice, from the great gate to the apprentice aisle, were kept with exquisite order and neatness. It was said by Livy, the Roman historian, that, by gazing on antiquities, the mind itself becomes antique; and this was strikingly evinced in the case of John Shanks. From daily intercourse, he seemed to look upon the sacred relics as living beings, amongst whom his lot was cast; and he walked about the ruins satisfied that his duty and his worship of the past were of a high and elevated character.—*Highland Note Book.*

that on which they were built), has given way to an elegant new Grecian edifice. The dwellings of the citizens have put on a modern trim look, which does not satisfy the eye so well as the sober gray walls of their fathers. Numerous hospitals, the fruits of mixed charity and vanity, surround the town, and, with their gaudy white domes and porticoes, strikingly contrast with the mellow colouring and chaste proportions of the ancient structures. If the present taste continues, there will soon be nothing remaining of the reverend antique town but the ruins of its magnificent cathedral." M.

THOUGHTS ON POETS.

BY J. W. LESTER.

No. I.

REV. JAMES HURDIS, D.D.—2.

FROM the extracts given in a former paper, I feel convinced that Hurdis ardently loved the works of that Almighty architect who formed his sublime and beautiful creations to reflect his brilliant attributes, and who gave a light that increased their magnificence sevenfold in the revelation of his will. He felt their influence as a poet, and as a child of that Father who scattered his gifts profusely upon him.

But let me hasten to point out another peculiarity which meets us on the perusal of his poems. We find from all his writings that he truly loved his species, and laboured for their temporal and eternal welfare. He lived apart from the world, and viewed their follies and their vices in their proper light.

Hurdis not only wept for his own countrymen, but also for those poor, degraded creatures abroad, who were condemned by demons to slavery with the lash, for being carved in ebony. Like every true Briton, he hated slavery; and, as every faithful Christian, he felt their sorrows and shared their griefs. The following lines are on this subject; and, if not so eloquent as his friend Cowper's, are at least firm and pious:—

"Cross not the proud Atlantic wave
With hellish purpose to enslave the free,
Or load the prisoner with eternal chains;
For he is man, as thou art. Not for thee
And only thee did God's creative word
Call into being this vast work, the world;
Nor yet for thee that Word incarnate shed
His precious blood. Go, cruel tyrant! go,
Reign in the forests of thy native isle,
And let the prowling savage reign in his.
Let him enjoy his little bliss he owns,
Or give him more. Make not his little less,
For Adam was his sire, and Adam thine;
And he shall share redemption, too, with thee—
With thee, with me, and all the Gentile world—
If we deserve to rank in brotherhood
With one we wrong so much. Content were he
To tread the burning desert, feel the sun
Dart his fierce rays direct upon his head,
And earn the little plenty his wild state
Affords, with hunter's toil. Content were he
To be an humble pensioner, at best,
Of the grim lion. But the cursed hand
Of brutal avarice that peace destroys—
That little peace the lion spares."

But that which bestows the chief charm to his poetry is his fervent piety. In all he writes, his

eye is fixed on the one pure Being. From I received his enjoyments; and to him his spirit high with gratitude. This feeling gave a his works; and I cannot but admire the soul in a few verses, which I will soon quote the death of his sister. Before doing this, ever, I extract one on the music of Handel; as I peruse it, I cannot forget the unutterable emotions I felt when first I listened to his lime notes. I then was young and in j merriment. All, all seemed music: from object melodious sounds greeted my ear seemed to welcome me to life and being: but O, how changed!—sorrow hath dried my sunny hopes, grief hath withered my rose schemes, and disappointment hath clouded loveliest visions: but enough—let us ask, Hurdis,

"What mortal is not rapt

To hear his tender, wildly-warbled song,
Whate'er the theme, but chiefly when he sings
Messiah come, and, with amazing shout,
Proclaims him King of kings and Lord of lords,
For ever and for ever? Hallelujah!
Great soul, O say from what immortal fount
Thou hast derived such never-fading power
To win the soul, and bear it on the wings
Of purest ecstasy, beyond the reach
Of every human care? From whence thine art
To lift us from the earth, and fix us there,
Where pure devotion, with unsparing hand,
Pours on the altar of the living God
The hallowed incense of the grateful heart?
O mighty Handel, what seraphic power
Gave inspiration to thy sacred song?
Thyself, perchance, wast some supernal spirit,
Permitted to reside on earth awhile,
To teach us here what music is in heaven.
If every angel that attends the throne
Of clouded deity such song inspire,
Let but our mortal ears one chorus hear,
And all the world were gather'd into heav'n:
The very devils surely were drawn up
To listen at the golden doors of light,
And hell left wasteful, wide, and desolate."

And should not the great congregations of land's churches endeavour to attain a nobler and lift up their voices with greater fervour many do at present? Is it right to have them unmoved when the hymn of praise is proceeding from some few of the people? Should we join and aid and swell the chorus? I will enter, at present, into this subject; but greatly rejoiced to see it taken up by the editor of this magazine.

Hurdis has some powerful lines on the firm of a good man, which are only exceeded in strength by those he wrote on the death of his beloved. I quote them both:

"The man of noble purpose nothing daunts—
No, not a falling world. He were composed
And steadfast as a rock, though floods of fire
The world and all its fellows swept away,
And he beheld a universe in flames."

"Where, O where
Is the sweet voice that charm'd my soul to rest,
And made my cottage but a step from heaven?
Where is the hand, so welcome to my touch.
So skill'd to gratify my thirsting ear
With harmony's full measure of delight?
Obstruction, hence! impediment, away!
Tho' universal hell my arm oppose,

• This idea may be poetical; but it savours not of Ed.

I will again behold her! Lend me, death,
Lend me, grim monster, thine eternal bar,
Thy massy lever, that upheaves the lid
Of the mephitic, marble-jaw'd abyss,
And I shall all prevail. Lo! it is done.

"Ah me! Is this my Isabel? Are these
The lips where health his odoriferous gales
And vernal roses shed? Are these the balls
Whose dew so often fell to soothe my pain,
Or welcome my return, provoking still
The latent sympathy my looks denied,
Till my heart melted and my eyes o'erflow'd?
Are these the fingers that so charm'd my ear?
Is this the hand that dwelt upon my arm
So many summers in the evening walk?
The hand that serv'd me with good-will so free,
Guided the pen so fairly, and the heart
So sweetly portray'd on the vacant leaf?
How chang'd and how disguis'd! Dear, lovely maid,
These wasted features, and this dread attire,
Deprive thee of all semblance. But for these
External horrors which thy limbs enclose,
And this thy name engraven, I should deem
Delusion bound me in her subtle chain.
Whither, O whither is thy beauty fled?"

But he breathes a sweeter note, and shows that
his Lord and Master had poured balm upon the
wound; and he beautifully writes a piece which,
for correctness of sentiment and elegance of ex-
pression, is not inferior to any in our language. It
is a lovely strain of melting music, proceeding
from the lips of a minister of the holy cross.

"Yes, I was happier once, and fondly sung
Of comforts not dissembled, of my cot,
And sweet amusements which attract no more.
Methought my song should ever be content,
Plac'd by my God where I was richly bless'd,
In such a nook of life, that I nor wish'd

Nor fancied aught could have pleased me more.

"My God, have I arraign'd thee? Let thy bow
Ten thousand arrows in this bosom fix,
Yet will I own thee just. Take all away;
Leave me no friend, but let me weep alone
At mute affliction's solitary board;
Summon Cecilia to an early grave,
And let her tribe of cheerful graces fade
Fast as the flower she gathers; let the worm
Prey on the roses of Eliza's cheek,
Yet will I bless thee. For to this world
I came a beggar, but sufficient bread
Have never needed: thy indulgent hand
Fed and sustain'd them, and sustains me still.
Nor feel I hardship which thy partial rod
To me alone dispenses: bitter loss,
Sorrow, and misery o'erflow the cup
Of many a soul more innocent than mine.

"Thou bounteous Author of all human bliss,
Give me whatever lot thy wisdom deems
Meet and convenient—pleasure, if thou wilt;
If not, then pain; and, be it sharp as this,
My heart, tho' wounded, shall adore thee still."

I here conclude, and trust that the quotations
given have justified my remarks. He holds no
mean place among our domestic poets—poets who
will live when the writing of greater but unprin-
ciple men have sunk into oblivion. Hurdis wrote
in the cause of truth, and his life furnishes the best
commentary on his works. He will shine when those
of more brilliant but perverted talents have ceased
to be. He has now entered the courts of that pa-
lace where he strikes a lyre of nobler form and
sweeter sound, in praise of him to whose service
his life was dedicated while on earth: there, freed
from sorrow's painful cup, he will for ever exult in
the joys of his Lord.



SKETCHES FROM NATURAL HISTORY.

No. XV.

THE PORCUPINE.

(Hystrix).

THE porcupine is one of the most remarkable of
the order "rodentia." The interest it excites is
owing doubtless to the *chevaux-de-frise* of spines
with which it is covered, and to the belief long
entertained, and even now not relinquished, that
it can launch these darts with effect against an
adversary. Writers, modern and ancient, and
even travellers of distinguished talents, have fallen
into this mistake. Aristotle, Pliny, and Oppian,

record it as a fact. The anatomists of the Aca-
demy of Sciences of Paris refer to it; and Bosman
says, "When the porcupine is enraged, it springs
with extreme rapidity (having its spines all ar-
ranged, which are often two palms in length), on
men and beasts; and it darts them with such
force, that they are capable of piercing a plank."
All this is erroneous. "Of all the number of
porcupines which I have seen in Africa," says Dr.
Shaw, "I have never yet met with one which
darts its quills, however strongly it was irritated.
Their common method of defence is to lie on one
side, and, when the enemy approaches very near,
to rise suddenly, and wound him with the points
of the other." Still there is some ground for its

to contemplate it. We had now seen many churches, each and all adorned with gifts, and consecrated with numerous offers. "He that hewed timber afore out of the thick wood had brought it to an excellent work;" the painter had perpetuated his sublime conceptions; "the top stone had been raised with shoutings;" the pious woman had wrought her needle-work, and laid it on the altar. All this I revered, and wished we did the same; and I felt humbled at witnessing the quiet devotion of the early worshippers; but the reliques of saints, the tinselled image of the virgin, the paper flowers, the whimsical medals—these intruding into the most holy place, and mingling with the awful solemnities of religion, outraged real taste and feeling. And, grand as were the paintings and elaborate the sculpture, I question the propriety of depicting deity: "no man hath seen God at any time;" and, therefore, ought the creature to attempt the delineation of the Creator? I would not judge, much less be a censor; but I thank God for my protestant religion, and pray that I may prize it more highly, and hold it faster than before.

A pleasant, quiet sail of ten hours brought us to Rotterdam, and we soon found ourselves in a singular country—perhaps unlike every other; a land rescued from the ocean by the enterprise and continued activity and skill of the inhabitants; a place well enough to see, but the very last to remain in: so thought I during the few, bright hours past in it. What, then, must it be during the rain and mist of winter?

From Rotterdam, which we reached late at night, we set off early on the next day after our arrival (Saturday) for Amsterdam; and our road lying across the country gave us an opportunity of seeing the land and its inhabitants. Tracts of pasture fields, with deep and wide ditches intersecting them; the canal constantly on one, and often on both sides the road, which was bordered with osiers and small trees, and of unvarying straightness; here and there, large portions of water, with innumerable windmills, made up our view. But thrift and industry were everywhere visible: in every habitable nook, and often surrounded with water, rose the neat house, with the gay and useful garden; and the women, without exception, were cleaning and polishing their utensils. "A nation of scrubs," I have heard them called; perhaps this plan of constant cleansing is adopted by the women, while smoking is by the men thought beneficial, for warding off the effects of *malaria*; and plenty of that there is at Amsterdam, "that city of beavers," where the whole—streets and squares, and walks and alleys—are built on piles raised in the sea. A strange place, more singular than agreeable and healthy, with its narrow, bustling streets, without any footpath; where the merchant's equipage, the public diligence, and the herds of cattle, jostling each other, leave you to wonder whether you are still sound in life and limb.

But I am anticipating. We stopped awhile at Gonda, and entered its spacious church, remarkable for its multitude of painted windows: a quiet Dutch town, where the maids were literally cleaning the brick-paved streets with brush and bucket; where we frightened one old woman, by mistaking her clean house for an inn, and which place we were glad to leave, after having refreshed our-

selves with wine and fruit. From thence, arriving at Amsterdam, we had just time before dark to go over the king's palace, a stately building, formerly the town-hall. All the show-rooms, which open one into the other, are of pure white marble, each grander than the former, till we come to the ball-room, 120 feet long, 60 wide, 100 high. How dazzling must it look, when the light and elegant chandeliers are lit up, and its thousand lights burning! We ascended the tower of the palace, and surveyed the city and spacious plain, and so closed our week. Sunday, on the whole, was a quieter day than the one past at Brussels. We attended English service twice, and enjoyed an hour's reading and quiet conversation; and we noticed, with pleasure, that the city was well ordered; the people, passing to their places of worship, carrying their books of devotion; but, at the hotel, worldly company, music and singing, and the *spectacle*, violated God's ordinance and profaned the day. Monday-morning found us early at the museum, looking at the beautiful collection of Dutch paintings. The exquisite fruit and flowers and still life, with the highly finished rural and home scenes delighted me: each picture was a perfect treat, and well demanded the time and the attention we gave the whole. By rail-road we proceeded to Haarlem, and there our attraction was music; that grand organ, which awes and delights the listener. The first chords were struck, and the reverberation round and round the spacious church was electrifying: then, according to the different stops, there would sound, as it were, a chorus of voices, male and female, all in harmony: then would the trumpet sound, the thunder peal, the hail and tempest rattle. Well may the musician and congregation be proud of their wondrous organ.

Our next temporary resting-place was Leyden; but, arriving late at night, and away early in the morning, we could merely notice the general appearance of the town. The country round was the most pleasing we had seen: many good houses and gardens, finer trees and less water; and so it continued till the Hague, where we alighted, and soon reached the famous gallery of pictures, our last and greatest treat; one lovely scene after another attracting and claiming the attention, the eye not knowing where best to linger. The noble bull, by Paul Potter, arrested many; but the virgin and child, by Murillo, the landscapes by Vernet, a mother working at an open window, her child asleep in a cradle, by Gerard Dow, some fruit and flowers, are among those I shall remember. Much I longed for some with more skill and taste than mine to share my pleasure. A hasty walk round the museum, and a saunter through part of the city; then, again, a ride in the diligence to Rotterdam, and our wanderings in Holland terminated; for, at seven the next morning, we were on board the Columbine to return to dear, old England. I knew I loved my native land before; but my very short sojourn on the continent, while it has enlarged my views, has strengthened all my home feelings. It may be well to go abroad for a short time, then come back thankful for your home and privileges; but a pity for English people to tarry till they lose their individuality of character, or only to retain what is least worthy in it. The suavity of foreign manners is very pleasing; but it is purchased at a dear rate, if the

peace of the English sabbath is forgotten, and public dinners, music and the *spectacle* are complacently regarded on that holy day. And, at home, we have an example to set, friends to serve, the poor to relieve—all which elevate the character; therefore I would advise my friends and acquaintance to remain no longer than while they prefer home to every other place, and then to return most thankfully. S. G. E.

BAPTISM:

A Sermon,

BY THE REV. CHARLTON LANE, M.A.,

Minister of St. Mark's, Kennington.

(On the occasion of an elegant Font being presented to the church, Easter, 1844.)

ACTS II. 38, 39.

"Be baptized every one of you;" "for the promise is unto you and to your children"

THE New Testament proposes but two ordinances of which our Lord, the great head and overseer of the church, was himself the institutor—that is to say, baptism and the supper of the Lord. The latter of these is too often called "*the sacrament*," as if there were no other. This is manifestly a wrong mode of speaking. The more correct way of speaking of the sacrament of the Lord's supper would be to call it by one of the names given to it in the book of common prayer—viz., "the Lord's supper" or "the holy communion;" the word "supper" simply signifying that this ordinance is not a *sacrifice*, as the Romanists allege, but a *feast* upon that one great and finished sacrifice which our divine Lord *once for all* offered up in full and complete satisfaction for the sins of the whole world. This remark will also, I trust, provide you with an answer to a petty cavil of some who contend that our holy feast is not the Lord's supper, because it is not eaten in the evening. It might be enough to allege that the Jewish evening corresponds with our afternoon, the time between our noon and evening; but we hold the real reply to be, that the feast, commemorative of our Lord's passion, and of the spiritual sustenance thence derived to every faithful soul, may be eaten at any hour and at any place, provided it be administered from the hands of a duly authorized minister, and that there be several present to participate in the communion. This other name of "communion," or "holy communion," supposes two facts: first, that there be several present who are "partakers" thereof; and secondly, that, in full accordance with the Greek word, it is also a communication of privilege from Christ himself. Faithful Christians partaking together of this ordinance of their Lord are, in this feast, not only at one with each other, but are one with Christ. There is a virtue in that sacrament through which

they dwell in Christ, and Christ in them: they are one with Christ, and Christ with them; and thus, in eating that bread and drinking that cup, they are parts, as it were, of Christ's body; they are his flesh, his bones, and thus are members one of another. Such is the meaning of the term "communion," or "holy communion." And I think I need add but little on the expressive beauty of this title; how completely it testifies to us the exceeding great mercy and benevolence of our God and Saviour in doing so much for us by his death, and in having instituted so beautiful a ritual, as at once expressive of his goodness, and a pledge as well as means of his grace; and how should we lay to heart the powerful admonition which such an institution is so calculated to convey of our duty to repress every angry, every sensual, and every worldly feeling, lest we receive that bread and drink that cup of the Lord unworthily. "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." He becomes an outcast from his Saviour and from the communion of saints, cut off from membership with the body of his Saviour Lord.

But, you will say, what appropriateness have these remarks to the subject of reflections suggested by our text? I reply, much. First, I have asserted that it is wrong; it is a false mode of speaking, and therefore calculated to lead to error in thinking, to speak of the Lord's supper as if it alone were the sacrament; since there are, as our church holds in common with ancient Christians, and with the consent of almost all the reformed churches, two sacraments ordained by Christ himself, corresponding to the two sacraments of the former dispensations (viz., circumcision and the passover)—as means whereby we may receive grace, and pledges to assure us that we shall receive it. In the next place, a correct mode of viewing one of these sacraments may lead to a more correct apprehension of the other. If in the one we discern an outward sign, and acknowledge the due reception of that to be a means of receiving the grace signified by that sign; and if, moreover, we deem the fact of Christ an omnipotent Saviour's being himself the institutor and blessing, of itself an ample pledge that the due reception of his own ordinance by us will ever be attended with his own promised blessing; if, I say, this be our sacramental view of one of these institutions, such will also be our estimate of the other kindred institution. Both are sacraments, and both are, for that reason, signs, and means, and pledges. Both have Christ for their author, grace and mercy for their end, and faithful hearts the sure and certain and universal re-

and its seals belong to infants; and the promises conveyed in it are the property of believers and of their children. Infants being heirs of corruption, equally with others, need remission of sins and regeneration—in other words, the kingdom of heaven—and, therefore, are equally with others, due recipients of the privileges of a covenant in which God is only the donor and man is only the benefited party. And as, moreover, baptism took the place of the former initiatory sacrament of circumcision, and circumcision was administered to infants, so it would have been a drawback upon Christianity if, in her system, infants should have ceased to receive that privilege of adoption which had been anciently conveyed to them.

Such are the *subjects* of baptism. We have spoken of the outward sign or mode, viz., by water: we next have to mention the *benefits* represented by the sign.

The water signifies both the blood and the Spirit of Christ—the blood which justifies, acquits, or cleanses from past guilt—the spirit which sanctifies the soul after the image of him who created it originally in righteousness. Hence by baptism is conferred unto him who brings to it repentance and faith, “remission of sin” and the “washing of regeneration;” and as the body is cleansed from filth by water, so is the soul purified of its guilt by the blood and by the Spirit of Christ. Hence the original term “regeneration,” applied by the Jews to that baptism whereby a heathen proselyte was admitted into communion with Jehovah, was applied also to the new-made Christian; and our church, following in the track of the primitive believers, applies this term to the incorporation of the professor into the external church and body of Christ.

The last question which at present remains is the *necessity* of baptism; and on this head I shall say but few words. Our church speaks of the sacraments thus, that they are “generally necessary to salvation;” and in another place she speaks of baptism as “necessary where it may be had.” It seems remarkable that finite beings, acknowledging themselves to be encompassed with infirmity, should have dared to question the necessity of complying with a plain institution and command of God. It is true that our church does not hold to the *absolute* necessity of baptism. Her words are “generally,” not absolutely, necessary to salvation. She remembers that he who expired at his Saviour’s side, when that Captain of our salvation was fighting his last struggle against the powers of hell and of death, needed no baptism of water. He received *the thing* signified without the intervention of the sign.

Again, although Christ declares that “he who believeth and is baptized shall be saved,” he does not declare that he who is not baptized shall be damned, but only he who believeth not. Yet who will, therefore, deny the necessity, generally speaking, of compliance with a positive institution of our divine Lawgiver? Innumerable are the precepts commanding to be baptized: in no one instance do we find that need dispensed with after the resurrection of our Lord. It is a sacrament which has Christ for its author: shall his authority be despised? It is a pledge of a kind friend, who mercifully makes known in this his ordinance the natural state of man, and the utter need to man of a change or regeneration; and it is, from the very fact of its being the ordinance of such a Saviour, a means of grace to all who obediently and gratefully avail themselves of it. If it be “generally necessary” to obey any institution of divine authority, until divinely abrogated, it is equally necessary to obey that which, like the circumcision of the former church, is the initiatory rite introducing into the church of Christ.

Some who hear me, and who are accustomed to but one meaning of the word “regeneration,” may be surprised at the sense which is by others attributed to that word, confining it simply to the initiatory act. I myself deem this sense to be the primitive signification. At the same time, it must also be remembered that our service prays for a spiritual regeneration, as if distinct from that which is outward and typical. On this point—the meanings of the word “regeneration,” as used by different writers—I hope, through mercy, to address you on a future opportunity. I will merely at present give you one warning, which is, alas! but too much needed, viz., that in the use of theological terms there has not been sufficient attention to exactness, sometimes through indifference to verbal correctness, sometimes through ignorance. Hence, in some cases, men have believed themselves to differ from others in principle when their difference has been merely verbal; and are again supposed to agree necessarily in principle and in doctrine with those whose phraseology they adopt as being the most accordant with the vocabulary of scripture. Differences of opinion among human beings are endless, and their causes are endless also. How far more useful would it be, if we were as jealous for the cause of charity as we are for consistent adherence to the views of thinking and modes of speaking peculiar to some favourite party! But, dear brethren, leaving these questions of words, let us remember that baptism is that initiatory rite through

which we were entered within the pale of Christ's church, became elected into the communion of the faithful, and were placed in a state of salvation through Jesus Christ our Lord. On that occasion, the covenant between your accepting God and yourself his creature was conducted after the manner of a human covenant. As you could not, by reason of your tender age, answer for yourself, your friendly sureties answered for you. It was a public acknowledgment of what the creature owed to his gracious Saviour, and therein accepting Creator. We have been willing enough to avail ourselves of the promises of God made to us in that covenant, let us now each of us ask himself, "Have I for my part thought seriously upon, and endeavoured thoroughly to practise, the promises which were made in my name, promises which merely declared my *already* existing obligations, and which added of themselves nothing whatever to those obligations which are already both by Providence and by nature, attached to my very existence, and enhanced by my birth in a Christian land? It was and is my duty to have renounced the devil and all his works, to believe in God, and to serve him. Have I done all this? Let me consider in what tempers, intentions, desires, and doings, I resemble that Satan whom it is my duty daily to renounce. Is there in this heart pride, malignity, cunning, revenge? I promised not to be guided by the desires of the flesh: have I, then, kept under my bodily appetites, and subdued my sensual affections? I promised to believe in and to serve God: how have I exhibited faith towards God, preference of his law, honour to his institutions, patient and tranquil submission to his disposal of me and of mine? Have I recurred constantly to him amid the trials, petty or serious, of this mortal life, for that grace which comes from no other source, and without which he cannot be served acceptably?" O, my dear brethren, no one knows, none ought to feel more truly than he who speaks, how needful is such examination, in order that we see rightly what compassion is extended daily towards us, how thoroughly we stand by grace, how long-suffering is God, how frail and sinful is man! Let us seek, then, all of us to be more rightly imbued with a knowledge of God's word; so that we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and "live godly, righteously, and soberly in this present world." "For you" (these are the words of our Church) "for you who have by baptism put on Christ, it is your part and duty, being made children of God and of the light, by faith in Christ Jesus, to walk answerably to your Christian

calling; remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."



TREES AND SHRUBS.

No. II.

FOREIGN TREES.

THE BREAD-FRUIT.

(Artocarpus Incisa, Linn. Artocarpus Integrifolia.)

"The bread tree, which, without the ploughshare, yields
The unrequit'd harvest of unfurrowed fields,
And bakes its unadulterated loaves
Without a furnace in unpurchased groves,
And flings off famine from its fertile breast,
A priceless market for the gathering guest."

THE existence of the bread-fruit tree was first made known in England by captain Dampier, in 1688. It grows to the size of an English ash, and is not unlike that tree in the form and colour of its leaves, which are like those of the fig, only more deeply indented, and being sometimes a foot and a half long. The fruit is egg-shaped, and sometimes measures twenty-two inches in its shortest, and twenty-five in its largest circumference. The trees are cultivated almost entirely on the low grounds; they are constantly in leaf, and produce four crops in the year; they are propagated by shoots from the roots, and bear in about five years, and continue to bear for fifty. Rumphius, who found this tree in these islands, says, "that, as the fruit is in season only eight months in the year, they cut the loaves into slices when new, and which they dry in the sun, by which it retains its nutritious qualities." The following, however, appears to be the usual method:—The fruit is gathered when ripe, and being laid in heaps, is closely covered with leaves, by which it undergoes fermentation. The core is then removed, and the remainder thrown into prepared pits, carefully lined with leaves. Heavy

stones being put upon it, fermentation a second time takes place: it becomes a kind of sour paste, and may then be taken out, and used. To the natives of the "South Sea Islands" it is the principal article of diet: they are exceedingly fond of it. To them it is very nutritive. Preserved in the way mentioned, it is called *mahi*. It is never eaten raw, except by pigs. The fibres of the bark is made into garments, and the wood employed in building houses, and in making canoes. It also affords good pitch.

"During the fruit season," says Mr. Ellis (Polynesian Researches), "the inhabitants of a district sometimes join to prepare a quantity of *opio*. This is generally baked in an immense oven. A large pit, twenty or thirty feet in circumference, is dug out; the bottom is filled with large stones, logs of firewood are piled upon them, and the whole is covered with other large stones; the wood is then kindled, and the heat is often so intense as to reduce the stones to a state of liquefaction: when thoroughly heated, the stones are removed to the sides; many hundred ripe bread fruits are then thrown in just as they have been gathered from the trees, and are piled up in the centre of the pit: a few leaves are spread upon them, the remaining hot stones built up like an arch over the heap, and the whole is covered a foot or eighteen inches thick with leaves and earth. In this state it remains a day or two: a hole is then dug in the one side, and the parties to whom it belongs take out what they want, till the whole is consumed. Bread fruit baked in this way will keep several weeks after the oven is opened.

"Although the general or district ovens of *opio* were in their tendency less injurious than the public stills, often erected in the different districts, they were usually attended with debauchery and excess, highly injurious to the health and debasing to the morals of the people, who generally relinquished their ordinary employment and devoted the nights and days to mere animal existence of the lowest kind, rioting, feasting, and sleeping, until the *opio* was consumed. Within the last ten years (1828) very few ovens of *opio* have been prepared; those have been comparatively small, and they are now almost entirely discontinued*."

The scientific men who accompanied captain Cook in his voyages came home with the most enthusiastic ideas of this tree. A tree, of which such encouraging accounts were given, naturally attracted

* The stills referred to were those used for procuring ardent spirits from the saccharine *ti* root, in which they had some years before been instructed by the Sandwich Islanders. Travellers among the natives experienced greater inconvenience from these stills than from any other cause, for, when the people were either preparing or engaged in drinking, it was impossible to obtain either their attention or the common offices of hospitality. Under the unrestrained influence of their intoxicating draught, in their appearance and actions they resembled demons more than human beings. When in this state, one or two European vessels were seized by them, and the crews inhumanly murdered. The first was the "Queen Charlotte," of port Jackson. "The vessel," says Mr. Ellis, "by which we arrived in the islands, and which had gone to the Pamotee, or pearl islands to the east of Tahiti, to fish for the pearl oyster, the natives attacked the crew, murdered the first and second officers, and one seaman, and took possession of the ship. A similar assault took place on the crew of the 'Daphne.' The commander, captain Fodger, was killed." Since the islands have been so much visited by shipping, they have been taught the art of distillation; and foreign spirits in some places are so easily obtained, that inebriety, with all its demoralising and attendant misery is ten times more prevalent than formerly—a circumstance to be deplored, especially when we recollect the immediate cause of its prevalence.

public notice, and more especially of those colonists of Great Britain who lived in warm climates. An application to be furnished with plants was accordingly made to George III. by those interested in the West Indies; and, in consequence, the "Bounty," of about two hundred and fifteen tons burthen, was fitted up for a voyage to Otaheite. Lieutenant (afterwards admiral) Bligh, who had accompanied captain Cook on his last voyage, was appointed commander. The "Bounty" was skilfully and scientifically fitted up, and put to sea about the middle of November, 1787. After a voyage of ten months, the vessel arrived at Otaheite. The instructions for the conduct of the enterprise were speedily put into execution. The young shoots that sprung from the lateral roots of the bread-fruit trees were taken up, with balls of earth, where the soil was moist; an operation continued till one thousand and fifteen live plants were secured in pots, &c. To complete this cargo occupied them till the 3rd of April, 1780; and they sailed on the 4th, passing through the group of islands, and bidding adieu to the natives, with whom they had been on the most friendly terms.

As yet there had been no perils to contend with but those of the sea; but, after four-and-twenty days, and far from land, a mutiny of a very determined character, and which had long been planning, broke out: none but the mutineers themselves having the slightest notion of it.

The known bravery of their commander made the mutineers afraid to attack him awake; and so, on the morning of the 28th of April, he was seized while asleep in his bed, and hurried in his shirt on deck, where he found the master, the gunner, one of the master's mates, and Nelson, the botanist, who had been under him with captain Cook, confined in the fore-hatchway, and guarded by sentinels. The launch was hoisted; and such persons as the mutineers did not like were ordered to quit the ship, and forced if they refused. Eighteen individuals out of the forty-six remained true to lieutenant Bligh. Four of the men, who kept their allegiance, were detained by the mutineers against their wishes. The cause of this singular mutiny, for which none of the usual motives could very well account, could not with certainty be known; but it was generally supposed that the instigator was Mr. Christian, one of the master's mates.

Bligh was disappointed, and he and his faithful associates were sent adrift in an open boat, with only one hundred and fifty pounds of bread, a few pieces of pork, a little wine and rum, a quadrant and compass, and a few other implements of navigation. After suffering the greatest fatigue, exposed to the vicissitudes of the elements, and forced to bear famine, they reached the Dutch settlement of Coupang, in the island of Timor, without the loss of one individual by disease, though they had traversed at least five thousand miles of sea. Even during this perilous voyage the lieutenant was occupied in making very valuable observations.

The Dutch governor of Coupang showed them every attention; and, from the care taken of them, twelve were enabled to return to England. Lieutenant Bligh, with the master, three midshipmen, boatswain, carpenter, and six seamen, were tried by a court-martial at Plymouth, Oct. 23,

1790, and were all honourably acquitted*. The lieutenant was promoted to the rank of captain, and appointed to the command of his majesty's ship "Providence," to repeat the voyage.

The "Providence," with the "Assistant," a small ship in company, sailed on the 3rd of August, 1791. On the 9th of April, 1792, they reached Otaheite; and, by the 17th of July, were ready to leave the island, having on board twelve hundred and eighty-one tubs and pots of plants, all in fine condition. These were distributed amongst the colonists at St. Helena, St. Vincent's, and Jamaica. At the two last-mentioned, six hundred and eighty plants were left. Five plants were brought to England. "In professor Martyn's edition of Miller's Dictionary," says Mr. Loudon, "will be found a variety of interesting details relative to this tree, and another species, the *integrifolia* or *Jaca* tree, which also well deserves culture on account of its fruit."

The "Providence" and "Assistant," after many severe privations on the part of the crew, who suffered much from illness, arrived in the Downs Aug. 2, 1793; captain Bligh received the old medal offered by the society to the person who should first convey from the West Indies under the British sway the bread-fruit tree.

But, after all these perils and expenses thus incurred, the bread-tree fruit has not hitherto answered the expectations that were entertained. The mode of propagating the tree is not, indeed, difficult; for the planter has only to lay bare one of the roots, and mound it with a spade, and in a short space a shoot comes up, which is soon fit for removal. "It is probable," says Mr. Ellis, "that in no group of the Pacific is there a greater variety in the kinds of this valuable fruit than in the south sea islands. The several varieties ripen at different seasons, and the same kinds also come to perfection at an earlier period in one part of the island than in another; so that there are but few months in the year in which ripe fruit is not to be found in the several parts of the island. The missionaries are acquainted with nearly fifty varieties, for which the natives have distinct names. These I have by me, but it is unnecessary to insert them: the principal are the *paca*, *artocarpus incisa*, and the *uru mache*, *artocarpus integrifolia*" (Polynesia Researches, i. 356).

* This court was almost wholly composed of admirals. The naval history of this country does not furnish another instance of eleven admirals sitting on a court martial: but on this occasion there may be said to have been twelve, for sir Roger Curtis, captain of the fleet, ranks as a rear-admiral (Scot. Mag. App. 30, p. 681).

The Cabinet.

THE CHRISTIAN'S SAFETY.—"A man shall be an hiding-place from the wind, and a covert from the tempest." If you desire to understand the full force of the image, picture to yourself one of those scenes which eastern travellers paint when they describe the passage of a caravan across some dreary and uninhabited desert, where, throughout the long day's journey, there is no house, no rock, no tree, to offer a moment's shade or a moment's shelter. In

* From "Posthumous Sermons." By the rev. Henry Blunt, A., late rector of Streatham, Surrey. London: Hatchards; Smith and Co. It is quite unnecessary for us to say anything in praise of the excellence of this volume. The title rises with it sufficient recommendation.—Ed.

the midst of such a scene, the wind suddenly rises, and the lightning glares around, and in the distance are beheld gigantic columns of sand, raised and kept together in such vast masses by the whirlwind as to exclude even the rays of the sun from passing through them; and, as these fearful phenomena approach, every thing is overwhelmed before them. The poor, bewildered travellers behold in them at once their destruction and their grave. In vain do they attempt to fly; their gigantic enemies are coming upon the wings of the wind, and nothing mortal can outstrip them: in vain do they attempt to face them, for who can wage equal war against the elements? All hope is at an end, all efforts vain; the wind slackens not, the tempest does not cease; and, before the shortest prayer is finished, that multitude that was but now replete with life and animation is hushed in silence; every mouth is stopped, every heart has ceased to beat; the simoon of the desert has passed over them, and the place they occupied is scarcely to be distinguished from the surrounding plain. Now, imagine, in such a scene and at such a season (and this is no flight of imagination, but a simple, though appalling fact), the feelings with which those alarmed and flying travellers would greet a "hiding place" and a "covert." Imagine that, while they were looking with an apprehension which we can scarcely conceive at those advancing pillars of sand in which they were so shortly to be entombed, they should on a sudden behold a rock of adamant spring up before them—a barrier which neither sand, nor wind, nor tempest could overleap—what would be their feelings of joy, their thoughts of gratitude, their language of praise? O, who can imagine the heartfelt cry of thanksgiving to God which would arise from that vast multitude at so complete, so merciful, so unlooked-for a deliverance? Then, brethren, such are the feelings with which we would encourage you to "behold the man" of whom we this day speak. Our sins had raised a tempest of the wrath of God, against which the whole created host of heaven would in vain have attempted to erect a barrier. Therefore, said the Lord, "I have laid help upon one that is mighty. I looked, and there was none to help; and I wondered that there was none to uphold: therefore, mine own arm brought salvation." He has on this day, taking upon himself our nature, placed himself between us and his Father's wrath: he stood alone, as that wall of adamant, between us and the coming tempest. All that would have driven us from the presence of God for ever, or have overwhelmed our souls with remediless destruction, fell upon him, and upon him alone; and, by his life of suffering and humiliation and obedience, and by his death of agony, and by his resurrection of power, we were secured. The tempest, which would have scattered us as chaff before the whirlwind, has lost its power, and now, if we have fled into the "hiding-place," if we are seated beneath "his shadow," pass harmless over our heads, or is heard by us, as many of you this evening, when seated comfortably in your warm and peaceful dwellings, surrounded by the quiet circle of your own happy families, will listen to the winds or rain of winter, blessing God that you enjoy a refuge and a home.

visions, &c. There can be no doubt that, from the tolls, rents, licenses to sell, &c., a large revenue was often collected by the religious houses. From these market crosses exhortations were often given to the multitude, and sermons preached, as at Paul's cross, London. Proclamations were there issued, as most likely to be more extensively made known and widely spread; and, at the present time, even should the cross have been removed, such proclamations are now made at the place where they had been erected. Of very many crosses no vestiges are to be found: some were pulled down to widen or improve a street, probably in some instances that the mayoralty of some vain citizen might be had in remembrance; just as parish officers besmear fresco or oak screens with sky-blue paint, that their names as renovators may stand forth to the gaze of admiring fellow-parishioners, and perhaps to the envy of some of them, in all the brilliancy of glistening gold letters: others were demolished in some tumult: others gradually mouldered away, though there is usually some record of their existence. Many noble architectural specimens, however, still remain, and, of these, that at Chichester justly ranks among the chief; for it is pronounced by Mr. Britton—no mean authority—to be “the most enriched and beautiful example of the class of buildings in England.” Like those of Malmesbury, &c., he says it was intended to shelter persons who brought articles to the market. A large central column, from which spring numerous bold ribs, beneath a vaulted roof, and eight pier buttresses, support superincumbent parallel wall, parapet, pinnacles, and flying buttresses. Shields, charged with the arms of bishop Story, the founder, impaling those of the reigning monarch, are attached to the buttresses; whilst the walls between the arches and the outer ogee mouldings are ornamented with sculptured mitres. These mouldings terminate with large and elaborate finials, which serve as brackets to pedestals in niches, surmounted by fine canopies. Three inscriptions on tablets fill as many niches, whilst large clock dials are inserted above them. The clock was presented by “Dame Elizabeth Farrington, as an hourly memento of her good will,” in 1724. The open turret is comparatively modern, and executed in a very bad style.

This cross was erected by bishop Story, who was translated to Chichester from Carlisle, in 1478. He endowed an estate worth 25*l.* per annum, to keep it in repair. It is now, comparatively speaking, useless. A convenient market-house was erected in 1807, and a handsome corn exchange in 1837, beyond which are ample stores for grain. Bp. Story was a patron and promoter of learning in a dark age. He was the founder of the prebendal or free grammar school, chiefly intended for the education of young men for holy orders, and endowed with the prebend of Highley, annexed to the mastership, which is in the gift of the dean and chapter of the cathedral, but requires to be confirmed by the bishop. Among other illustrious men educated here were archbishop Juxon, Selden, &c.

FAMILIAR THOUGHTS ON THE DOCTRINE OF THE TRINITY.

BY THE REV. HUGH WHITE, M.A.

THERE is one consideration which seems to establish, on an incontrovertible basis, the doctrine of the Trinity. God is uniformly represented in scripture as “a jealous God, that will not give his glory to any created being.” Is it conceivable, then, that he would allow a created being to be addressed as God, and as entitled to that supreme adoration—love, confidence, and homage, which he uniformly claims as his own exclusive prerogative? If Jesus be not very and eternal God, since he is exhibited as possessed of omniscience, omnipotence, omnipresence, as entitled to be the object of our supreme affections, as receiving the worship of all the host of heaven, as the Creator and Preserver of all things in earth or heaven, the Governor of the universe, the Judge of all men, what especial glory has God, on this supposition, reserved for himself? Where is his jealousy of his glory, if it be thus, in every essential point in which the glory of the godhead is displayed, shared with a created being, no matter of how exalted a rank that being is supposed to be? Can we imagine God would allow his Son to be honoured even as he himself is honoured, to be loved even as he himself requires to be loved, to be worshipped with the very same worship that is offered to himself, if he were not co-eternal and co-equal with himself? Just substitute the name of Gabriel in the place of Jesus Christ, and the force of this observation will be more apparent.

But, further, if Jesus be not God, since the love displayed by the Redeemer—love manifested by the humiliation and sufferings to which he stooped to save sinners—so much transcends that manifested by the Creator, must not the heart be more drawn to him who died for us on Calvary than to him who created us, as we owe so much a deeper debt of gratitude to the former than to the latter? And, thus, must we not be guilty of breaking the first and great commandment, and loving the creature more than the Creator? Must not gratitude to the Saviour, on this supposition, bring him who cherishes it to the very brink of idolatrous love to a created being, who will thus usurp in the heart the place which the Creator claims as his exclusive right? Whereas, if Jesus be Jehovah, all the love due both to the Creator and Redeemer will be justly lavished on him; and, in like manner, admitting the Holy Spirit to be God, all the glory of his sanctifying grace will contribute, with the love displayed in creation and redemption, to draw the believer's heart with

concentrated affection to the triune God of his salvation.

Look, again, at the offices sustained by the Saviour and the Holy Spirit in the economy of redemption, and say, are they offices that any created being could be adequate to sustain? To exercise unlimited dominion over all the inhabitants of heaven, earth, and hell; to reign supreme in the hearts of all his people; to be the judge of quick and dead; to receive the adoration of all the heavenly host; to be the source, the sum, and substance of the eternal felicity of all his blood-bought church—are these offices for a creature, however exalted, to sustain? To watch over and regulate every movement of the Christian church; to teach and direct all its ministers; to watch and counteract all the devices of Satan; to enlighten, to sanctify, to comfort every individual member of Christ's mystical body, wherever scattered through the world; to impart to each, when engaged in prayer or the perusal of God's word, the peculiar assistance which they require; to carry on the work of renewal in the divine image in every child of God, till it be perfected in the divine beauty of unsullied holiness—O, is this an office for a creature, however glorious, to sustain? If such, then, be the offices of the Saviour and the Holy Spirit, must they not each be possessed of the essential attributes of deity—infinite wisdom, knowledge, holiness, love, and power?

Seeing, then, that the scriptures thus set forth three Persons as equally possessed of every divine perfection essential to the deity, and at the same time as clearly set forth that there is but one God, does not the doctrine of the Trinity in unity follow, by necessary consequence, as the scriptural exhibition of the divine nature? And how fearful, then, must be the condition of those who degrade to the level of a creature that divine Saviour whom the scriptures declare to be "God over all, blessed for ever," "the mighty God," the First and the Last," "the Almighty;" and reduce to a mere influence that Eternal Spirit, in whose name, equally with that of the Father and Son, the believer is baptized, and communion with whom is, in the apostolical benediction, desired equally with the love of God the Father and the grace of our Lord Jesus Christ!

But it is not so much in a speculative as in a practical point of view, that this doctrine is of such vast importance, and may indeed be considered as the sun and centre of the whole system of evangelical truth. It is the character of infinite grandeur which it flings round the whole scheme of redemption, that impresses on it such infinite value. It is the attribute of divinity with which it invests

every doctrine, and the seal of divinity which it stamps on every duty, that renders the belief of the Trinity so momentous an article of saving faith.

If Jesus be God, how immeasurably does his deity enhance the greatness of his love in dying for us, and of the salvation he has wrought out for us; and proportionably the greatness of our ingratitude and guilt, if we despise so stupendous a love, and neglect so great a salvation! And what doctrine or duty is there in the whole range of gospel truth and gospel morality, round which the godhead of the Saviour does not throw a character of infinitely increased importance and infinitely deepened obligation?

The same observation will apply to the Holy Spirit. The same importance is attached to his offices and operations by his essential godhead; the same attractiveness and stupendousness to the display of his love; the same stamp of infinite obligation impressed on his demands on our gratitude, obedience, and entire submission to his will; and the same character of infinite ingratitude and guilt in slighting his invitations, and doing despite to the solicitations and strivings of his grace.

Yes, assuredly, if the Saviour be God, to despise his love and his salvation, must involve guilt of so deep a dye, that no language can be strong enough adequately to express its enormity—no punishment too severe to mark with sufficient force God's abhorrence of such an insult to the Son of his love.

And, if the Holy Spirit be God, to slight his invitations and to quench his influences must equally involve guilt of such a character as to call for the severest condemnation at the hands of a holy God.

On the other hand, this same doctrine is the very basis of the believer's confidence and comfort. For, if the Saviour in whom he trusts be indeed very and eternal God, how secure may he feel that with such a Saviour all is inviolably safe for eternity! And, if the Sanctifier on whom he leans be very and eternal God, what perfect assurance of eventual triumph over all his enemies, and entire renewal in the divine image, is he warranted by the grace and guidance of such a Sanctifier to feel!

If, then, instead of attempting to explain what is altogether inexplicable, or to make clear to our comprehension a truth which the limited nature of our faculties, combined with its own essential mysteriousness, must necessarily render obscure, ministers would employ this sacred season in establishing this doctrine on a scriptural basis, by bringing forward the unanswerable arguments for the godhead of the Saviour and the Holy Spirit

which the scriptures supply, and unfolding the important practical consequences which the belief of them involves, and the vital influence emanating from them on every feature of the believer's character, and the very foundation of the believer's hopes, the consideration of this glorious mystery would be made at once most conducive to the glory of the triune God, and to the spiritual welfare of the living members of his believing and blood-bought church.

MODERN JUDAISM—PHYLACTERIES.

THE phylactery of the modern Jews is a small square box of leather, containing four small boxes sewed together, and thus forming one, which contain texts of scripture, and are worn, one on the head, and another on the arm. "They write the four following parts of scripture: 1st part, Exodus xiii. 1-10; 2nd part, 11-16; 3rd part, Deut. vi. 4-9; 4th part, xi. 13-21, upon one slip of parchment, which is rolled up, and put into a little leathern box. This box is then sewed together with the sinews of a clean animal, and bound for a sign upon their hands. They again write the four passages on four separate slips of parchment, and put them into four small leathern boxes, joined together in one, being sewed with sinews as before; and they put them as frontlets between their eyes." The phylactery for the head must have stamped on it the figure of the Hebrew letter shin, with three beads on the right side of the wearer and four beads on the left. That for the arm is uninscribed. Both are fastened with long slips of leather, which are made to go round the head and arms a certain number of times. The "ritsuah," or tying for the head, must end in a knot, shaped like a dalet; and this every learned man is expected to be able to form: the straps for the arm are to end in a yod; and thus are formed the three letters of "Shadal," i. e., Almighty.

Before each son of a family attains the age of thirteen, he must be instructed in the use of these amulets, for they are nothing better.

"When a male child attains the age of twelve years and eleven months, his father is obliged to begin to instruct him in the requisite observances relating to the phylacteries; and to impress on his mind the devotional feelings required in using them, and the blessings that are bestowed on him that uses them rightly; and, on the other hand, the terrible punishments that await him that abuses them. Thus the mind of the poor youth is entirely devoted to the phylacteries, and he pays more homage to them than to God. During a whole month, he is taught nothing else but their sublime holiness. When he is thirteen years and a day old, he takes the responsibility of the law upon himself, and is thenceforth bound to use them. He is then called "Bar mitswah," son of commandment, i. e., subject to the law. This is much the same as confirmation in the church of England. The father is now irresponsible for the transgressions of the child; and he returns thanks to the Lord in the *synagogue*, before all the congregation, that he has released him from his child's responsibility, in the

words, 'Blessed art thou, O Lord our God, king of the universe, that thou hast set me free from the punishment of this child;' for, according to the talmud, until that time the son's conduct is imputed to the father. If the child be clever, he delivers a lecture, stating his reasons for taking upon himself such a responsibility. The father considers that day a day of rejoicing, and makes a sort of feast for the child's teachers, which is, indeed, a very solemn ceremony."

The time for the first putting on of phylacteries in the morning, is made a subject of extreme nicety.

"The earliest time in the morning, at which they are allowed to wear phylacteries is 'when a person is able to distinguish between blue and white.' Another rabbi says, 'when a person is able to distinguish between a wolf and a dog.' A third rabbi defines the time in another way: 'when a person is able to recognise his friend, with whom he is but little acquainted.' Every Jew would be under an obligation to wear them all the day long; but, since he is obliged to labour for his daily bread, and his attention would necessarily be taken from the phylacteries (for, as long as he is arrayed in them, his mind must be free from every thing else), therefore, the rabbies have ordered them to be used only at the time of morning prayers, which commonly last only about an hour and a half, and, with the most strict Jews, three hours or more. Hence they are called by them 'T'phillin,' from *palal*, 'to pray.' Gesenius very properly renders it *die Gebetriemen*, 'straps for prayer.' The Grecising Jews seem to have called them *φυλακτῆρια*, originally from *φύλασσω*, 'to keep,' or 'preserve;' and hence 'phylacteries,' because they are reminded by them to keep the law, or, more probably, because of Proverbs vi. 21, 22: 'Bind them continually upon thine heart, and tie them about thy neck. When thou goest it shall lead thee; when thou sleepest, it shall keep thee (*φύλασσει σε*); and when thou awakest, it shall talk with thee.' A very great number, however, of the Jews of Poland and Russia wear them from morning until evening, with the view of separating themselves from the world, and enjoying close communion with God in their studies."

But, as in all cases where outward service receives an undue importance, the end is soon lost sight of in the means, and the mere wearing of phylacteries is considered a meritorious act. Like the scapulars of the Romanists, they are regarded as at once preservatives from evil and means of procuring good; nay, they are even substituted for the keeping of God's commandments. One of the synagogue prayers runs thus:

"And may the influence that emanates from the precepts of the phylacteries be drawn upon me, that I may have a long life, and abundance of holiness, and imaginations without a thought of sin and wickedness; and that Satan may not deceive nor disturb us, but permit us to serve the Lord as we please, according to the dictates of our consciences. And may it please thee, O Lord our God, that the precept of wearing phylacteries may be counted before the Holy and Blessed One, as fulfilled by me, with all its particulars and scrutinies, and the six hundred and thirteen precepts which hang on it.—Amen."

Phylacteries thus became charms, and are considered powerful to drive away evil spirits and keep off the assaults of Satan. The superstitious Jews will not go out by night without them; and wonderful are the accounts given of the deliverances which have been effected by them, as also of the sin and danger of appearing without them.

"I had a conversation lately with an unbelieving Israelite," says Mr. Margolionth, "who was extremely attached to his phylacteries, and who would not eat any thing without first praying in them; for no Jew ever eats any thing before his prayers in the phylacteries. I told him I was investigating the fundamental principles of modern Judaism, and pointed out to him the same things that I have written here, and showed him the idolatry connected with them. The Jew began to think seriously, and found that the use of the phylacteries is a pernicious ceremony. The next day he did not put them on, nor ever afterwards; and I am thankful to the author and finisher of our faith, who said, 'Not unto the seed of Jacob seek ye me in vain,' that this Jew is no longer going about to establish his own righteousness, which is as 'filthy rags,' but has 'submitted himself to the righteousness of God' through Christ Jesus, and is now clad in the garments of salvation."

Far different from the "t'phillin," or phylacteries, which were formed on erroneous interpretations of the word of God, the "t'zitith," or fringes on the garments, were a plain and positive command from the Almighty, and were, doubtless, intended to preserve his people distinct from the surrounding nations by their dress, as well as by their diet. The appointment of these we have in Numbers xv. 37-40, and Deut. xxii. 12: "And the Lord spake unto Moses saying, speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribbon of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." And, "Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself." We have reason to think that the *κρασπεδον*, or "border," of our Saviour's garment which the woman with the issue of blood touched, and was by her faith made whole, was no other than this fringe; and, that he, who was made under the law, fulfilled all its precepts, and obeyed this requirement among the rest. The rabbies have turned the "t'zitith" into the grossest superstition; and, while the object of the appointment was expressed in conjunction with the appointment itself, "Be holy unto your God," and the separation from other people explained by the prophets to mean "Touch not the unclean thing," they have fabricated the most puerile rules about the length and thickness of the fringes, the number of the knots by which they are to be attached, and the preparation of the dye. The last is to be procured from a particular species of snail called "Chalazon," and the hue is taken from the heavens, because we read in Exodus, "And they saw the Lord God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness" (Exod. xxiv. 10).

The plain meaning of the divine command was to the effect, that the people of Israel should wear bordered or fringed garments as a peculiarity; but the rabbies have gone in opposition to this, and have invented a vestment to which fringes should be attached, while they remove them from the ordinary clothing.

"From the passage 'Thou shalt make thee fringes upon the four corners of thy vesture, wherewith thou coverest thyself,' the rabbies at first concluded that the fringes should be put in the upper garment, as it is particularly stated, 'Wherewith thou coverest thyself;' and laid it down as a rule of faith. But at a later period the Jews were ordered to make an especial garment for the purpose of putting fringes on it, which is commonly called by rabbinical writers 'talith,' which signifies a vestment, but is generally applied to that particular upper garment which has the fringes on its four corners. It resembles a napkin, or a shawl, in shape, and is made of white sheep or lamb's wool. The rabbies are very particular as to the whiteness of the talith. They order it to be of the same whiteness as the garment of the 'Ancient of days,' which was 'white as snow'" (Dan. vii. 7-9).

There are two kinds of talith, the "gadol," or great, and the "katon," or lesser. The reasons for wearing both will show how completely the Jews "reject the commandment of God, that they may keep their own tradition." The rabbies have appointed that fringes must be worn during the whole day; but in direct opposition to the divine intention, that they should be a distinguishing mark, these blind guides have discovered a means of escaping the peculiarity:

"According to the institution of the rabbies, the Jews are obliged to wear fringes the whole day; but, in order to avoid the odium and ridicule likely to be incurred by the singularity of appearance in such a dress as the talith gadol, they use it only at prayers, either in the synagogue, or at home, if prevented from going to the synagogue. In order, therefore, that they may fulfil the injunction of wearing fringes the whole day (which were designed to remind them of God's precepts, not only during prayers, but all the day long), they have another kind of vestment for that purpose, called by some "talith katon" or small vestment (for it is very much smaller than the other), and by others 'arba canphoth,' or four corners. It consists of two quadrangular pieces, generally of wool, the same as the talith gadol, joined together by two broad straps, and a space left sufficient for the head to pass between, exactly like a popish scapular. From each of the corners hangs a fringe of the above-mentioned description, so that the wearer may act according to the traditions of the rabbies, namely, 'Two fringes are to be turned in front, and two in the back, in order that the wearer may be surrounded by precepts.' The talith katon is worn constantly: some Jews make it into the shape of a waistcoat, or jacket, and use it as an inner garment. The talith katon, as worn by the Jews in Poland, Russia, and Jerusalem, is very long, and so made as to present the fringes to their view (although it is used as an inner garment), and thus reminds them of God's commandments; but the Jews in England are very careless in their observance of the precept of the oral law, which imperatively

enjoins that the fringes should be visible. They wear them in such a way as not to be visible at all."

The virtues of the "talith" are marvellous. It makes of the wearer's body a chariot for the Shechinah: it cleanses his soul from the defilements of sin: it saves him from the dangers of the night; and, when all nations shall take hold of the skirt of him that is a Jew, it is by reason of the merit of the fringes attached to this holy garment; like as in popery, blessings which are really attainable to man by the death of the Redeemer, and through faith in his atoning blood, are ascribed to empty ceremonial observances, and the strict keeping of certain fixed rules. Well may we pray—and at the present time more especially—to be delivered from all such tendency in the Christian church, and from giving too great heed to the commandments of men, which turn from the truth*.

THE CHRISTIAN IN VARIOUS POSITIONS.

No. IV.

THE SQUIRE.

"How much I am inclined to envy you," was my remark to a brother clergyman, resident in the neighbourhood of the parish of which I had but lately become incumbent. "I am here in a most forlorn condition. I am the only one in the place of any education, comparatively a stranger, for you are aware my last place of residence was full three hundred miles from hence. I have no one to counsel me, to direct me, to support me. The manor-house, you are aware, is empty, and no probability of its being soon occupied. Much do I wish there was a resident squire, such as the one in the parish the curacy of which I have left—so thoughtful, kind, exemplary in his whole deportment; and to myself, more especially during my rector's absence, from long illness, an invaluable friend. His influence, and that of his family, and it was very considerable, beneficially pervaded not only the parish, but the neighbourhood."

"And yet," replied my friend, "I had almost told you how much I envied *you*, in not having a resident squire. The Grange is, indeed, occupied, and the family is frequently resident; but the whole mode of living there—the almost profligacy of sir T——, the intolerable pride of Lady —— and the daughters, the habitual neglect of public worship, the reckless desecration of the Lord's day, the evil example set, and the wicked principles inculcated by the servants well versed in all the pollutions of a dissipated London life, and of those of the loosest character who haunt the stables, corrupt the whole village. My plans for the amelioration of the state of the parish are not only derided, but too often thwarted, and I myself am treated with little less than personal insult. Many a wife has had to deplore this baneful influence on a once sober and kind husband, many a mother to weep over the blighted hopes of a now corrupted daughter. Sad, indeed, the reverse from the days

of the old general who gave me the living. I regard a resident rakish squire, especially if he be patron, as one of the most serious evils against which a clergyman has to contend."

This remark very naturally gave rise to some serious reflections in my mind, while it tended to make me more contented. If neither the house-keeper, nor her husband, old Joe, the gardener at the manor, did much good, they did not do much harm. They were, if not truly religious, at least decent in their behaviour. And it was better to witness the melancholy state of devastation by which the splendid manor-house was surrounded—for the day of Joe's hard work was gone by—than to hear from it the sound of unhallowed mirth and godless revelry. It was less dispiriting to see the manorial pew empty, for it was deemed, notwithstanding my expostulations, almost sacrilege to enter it (the pew-destroying mania had not reached our quiet village, and, unmolested, the reading-desk had not been twisted round, but stood where it had from time immemorial); than to perceive it occupied by those whose external conduct, even in the sanctuary, testified how little they were under the influence of vital religion.

In agricultural districts the squire is generally the sovereign lord of the domain, and the labourer on the soil can scarcely conceive a more exalted person. "He is monarch of all he surveys, and his right there is none to dispute." His will is law; his word not to be gainsayed; his commands are to be scrupulously obeyed; his displeasure to be averted; his favour and approval to be sought. There is nothing wrong in all this. I am no leveller. It is important that all proper respect should be testified as well as felt towards those in higher stations; for every thing like radical and democratic feeling must necessarily have a most pestilential effect, especially on the mind of the individual in whom they rankle. That the mutual feeling of good-will on both sides, which used to exist between the squire and the people, is much diminished, is unquestionable; but, assuredly, it is not advantageous to either party. It may probably be referred to the dissemination of what are most erroneously termed liberal principles; and perhaps the gentry have in too many instances themselves to thank for it. They have broken the tie. They have begun to regard the labouring classes as a kind of public property. The aged labourer's asylum, in his hoary hairs, is not the woodbine-covered cottage, but the hall at the parish union-house; and the medicine-chest, from which used liberally to be supplied for dispensing little cordials, and the soup or little dainties for the sick man's refreshment are now exchanged for the medical order from the relieving officer. This is not the fault of the poor-law, but the fault of those who make public support an excuse for the non-exercise of private charity. It was not so in the days of sir Roger de Coverley. The country gentleman occupies a situation of great responsibility and trust. He can often effect infinitely more than the clergyman of the parish. He is generally less of a stranger. His family may have resided there for ages. The aged talk of the days of his fathers. His influence is greater, and his means of adding to the temporal comforts of the poor. He may be an important aid, or a fearful impediment to the minister.

* The above remarks are from the account in the Dublin "Christian Examiner," lately referred to in this magazine. The "Christian Examiner" has been always creditably and ably conducted. The new form in which it is now published appears to us to be a decided improvement.—Ed.

All will depend upon his own personal religion, the advice he gives, the example he sets, the firmness with which he acts, the temper by which he is governed. It is not enough that he be a mere moral and respectable man; though this, indeed, is of course infinitely preferable to his being a reckless and careless liver. He must not attend on public worship merely for example sake, and think it right to support religious institutions as part and parcel of the law of the land; but he must be acting habitually from Christian motives. I have known many squires, staunch for the external observances of religion, who entertained a fearful alarm for any thing approaching to what was termed enthusiasm. He must keep a watchful eye over all his dependents, expostulating with the idle, the dissolute, the godless, and in an especial manner inculcating and insisting on a strict observance of the Lord's day; not tolerating amusements at utter variance with its sacred requirements. That many will externally, through desire to please or fear to offend, attend to ordinances and observances, while utterly destitute of soul-saving religion, is highly probable: still his duty is plain. He is to discountenance vice: he is to make the "Bible" and not "The Book of Sports" his measure of right and wrong. There are many situations in which a country gentleman is placed, which will enable him to testify the importance of sound Christian principle, and none more prominent than that of a magistrate. How frequently has he the opportunity of reproving, counselling, and exhorting! even when compelled by a sense of duty to punish, he may do so in such a way as to bring conviction to the offender's heart; and may show that, while he must sentence the criminal, he deplores his wretched situation. Very painful it is to know that very often a far different mode of procedure is acted on, and not unfrequently from the flippancy of some attendant clerk. The offender's heart is hardened, not softened, for the crime committed. The unhappy culprit, not improbably, when he is set at liberty, returns to re-enter on his sinful course more reckless and more depraved. The country gentleman, in his magisterial capacity, requires to be carefully on his guard lest prejudice should in any way sway his decisions. He is not in the situation of a police-paid magistrate, before whom, as the routine business of his life, dozens of offenders are brought of whom he can know nothing, save from the evidence set before him; but the country magistrate has, in all probability, to deal with those whom he has known from their childhood, whose mal-practices he has witnessed, and who not unfrequently may have injured himself.

The education of the lower orders, far too long shamefully neglected, is a subject which at the present moment properly excites no small attention. The accusation is brought—whether justly or not, it is brought—against the large proprietors in the manufacturing districts, that they have been utterly reckless of the mental and moral culture of those whose energies are exhausted, and their health irretrievably impaired, in the dense and pestilential furnaces of public works. Let not the same be fairly brought against our landed proprietors. There is quite as much vice and ignorance and ungodliness and blasphemy and filthy communication in our fields, where the

pure air of heaven is blowing, as in the densely crowded manufactory. The natural atmosphere materially differs, but the moral and spiritual is the same. Lancashire and Yorkshire and Cheshire are not one whit worse in this respect in their manufacturing than in their agricultural districts: Chester and Stockport, York and Bradford, Lancaster and Bolton, are nearly on a par as far as spiritual ignorance and reckless ungodliness are concerned. How incumbent is it, then, that the country gentry should promote to the utmost of their power the scriptural education of the people! If rightly minded, they will do so; nay, on the most pitiable of all grounds, self-interest, they must do so. The time surely is for ever passed by, when it was deemed advisable not to send a lad to school, for it made him unfit for work. The notion of a ploughman learning to read—preposterous! Just as I heard an old lady declare that, ever since the opening of a girl's school in the parish, not a stair had been properly washed, or a cap properly ironed; the young women were now grown so fine. Take any rustic congregation in the south, and the probability is that two-thirds of the men above fifty years cannot read. This is not their fault, but their misfortune: they were denied the privilege of learning. I write from actual investigation, and the trials of those implicated in the riots of 1830, in Kent, Sussex, and Hants, bear full testimony to the truth of this remark. Let it not be said it is the duty of the clergy to look after such matters; unquestionably they are doing so: but what a strengthening to a minister's hand to find the resident landed proprietor ready to aid him in every good work, to further, not to thwart, his endeavours to ameliorate the state of his parishioners, and testifying how much he values divine ordinances by constant attendance thereupon, and that he counts the gospel his inestimable treasure, being rich in faith, and rich in the works of practical godliness! T.

REMARKABLE DAYS.

No. IV.

CORPUS CHRISTI.—JUNE 6.

THIS is a festival which, though retained in our almanacs, the church has wisely banished from the book of common prayer; for it was established for superstitious purposes, in order to commemorate the antisciptural popish doctrine of transubstantiation.

Dr. Becon, in his "Reliques of Rome," gives the following account of it:—"Pope Urban IV. ordained the feast of the sacrament of the altar, otherwise called the feast of Corpus Christi, with pardons and indulgences great plenty, to allure the foolish and simple people to commit spiritual whoredom with that sacrament by adoring and worshipping it as their God, Maker, and Saviour; and willed it to be kept holy the Thursday after Trinity Sunday, in the year of our Lord 1254. The beginning of this feast was this: In the country of the Leodicensis* there was a certain recluse or anchoress called Eva, which of a vain,

* The people of Liege. We remember, when visiting that city a few years ago, to have seen in one of the churches there some memorials of "Eva the recluse of St. Martin's."—Ed.

foolish, and superstitious devotion and love toward the sacrament of the altar, as they term it, procured through earnest suit of pope Urban IV. that the sacrament of the altar, commonly called Corpus Christi, might also have a feast and holyday, being as well worthy as the gallow-tree or cross that Christ was hanged on, which was already celebrated in the church; and that the same feast of Corpus Christi might with all solemnity be kept holy throughout the whole world. Pope Urban, being an holy and devout father, doubt ye not, considering the great devotion, earnest zeal, and godly mind of this holy and religious woman, accomplished full graciously her tender request, and did not only ordain that this feast of Corpus Christi should be kept holy, but he also granted plenary indulgence, and large pardon to so many as either do say or hear the service belonging to that feast which Thomas Aquinas, the black friar, made. Before that time there was no such feast known in the church of Christ. But this is most certain, that through this feast great idolatry and much spiritual whoredom is daily committed with the mass-bread in all those places where the true doctrine of the sacrament is not known."

In popish countries this day is observed with much ceremony. There are processions, flowers strewed in the streets, rich tapestries hung upon the walls, and, in short, all the demonstrations of joy. Its celebration is thus described by a traveller who witnessed it some years ago at Rouen: "The host was borne under a magnificent canopy through the streets, which, in honour of the procession, were strewed with flowers; while the fronts of the houses were hung with carpets, tapestry, and linen. Every body was out of doors; and, as they proceeded to elevate the sacred wafer at the various altars which pious individuals had raised before their houses in those streets through which it was to pass, the people with one accord fell upon their knees, while the ascending censers filled the air with perfume. Solemn music, a long train of military, and a vast number of priests of various orders and in splendid robes, attended and made up the pageant." It may be questioned how far it is justifiable in a protestant to be a spectator of such a festival; for a certain reverence is expected to the host, which no enlightened mind can pay; and yet, if it be not paid, insult, and in some cases personal violence, is likely to be offered. We have no right to place ourselves in such a dilemma; and therefore the safer course for a conscientious member of the church of England is to keep aloof from the spectacle.

Anciently, both in England and abroad, it was usual on this day to perform plays representing religious histories. These dramatic exhibitions, or mystery-plays*, embodied both scriptural and legendary narrative. They were, as might be expected, of a sufficiently coarse, and indeed profane, character; heaven, hell, the deity, angels and devils, being introduced. They were performed also at other seasons, but not with so much magnificence as on Corpus Christi day. The traces of them still remain in the almost dramatic representations, in Roman catholic countries, of the passion, &c.

* For an account of these, see 'Hone on Ancient Mysteries,' also, "Every-day Book," vol. 1.

So essential were these performances deemed to the due celebration of the day, that we find in various places companies bound by charter or incorporation to such an exhibition. For example, the religious guild or fraternity of Corpus Christi at York was obliged annually to perform a Corpus Christi play, and continued to do so till the year 1584. The incorporated trades of Newcastle-upon-Tyne seem to have been under the same obligation, and the practice prevailed for many years after the reformation. Coventry was also noted for its pageants of this kind, which attracted vast multitudes of people of every rank, the sovereign being sometimes a spectator.

For some of the observances of this festival it seems difficult to account. Such was that at Aix, in Provence, where, in the middle ages, a fine tom-cat was wrapped like an infant in swaddling-clothes, and exhibited in a sumptuous shrine to public reverence, flowers being strewed and incense poured before it.

A few local observances still remain in England. Pennant, as quoted by Brund ("Popular Antiquities"), says that in North Wales, at Llanasaph, there is a custom of strewing green herbs and flowers at the doors of houses on Corpus Christi eve. In London, the company of skinners, attended by a number of boys they have in Christ's Hospital school, with girls scattering herbs before them, walk in procession, at a quarter before one o'clock, from their hall on Dowgate-hill, to St. Antholin's church, to hear service. I.

THE VALUE AND IMPORTANCE OF THE RELIGIOUS EDUCATION OF THE WORKING CLASSES:

A Sermon*,

BY THE REV. R. G. L. BLENKINSOPP, M.A.,

Incumbent of Shadforth, Durham.

MATT. v. 13.

"Ye are the salt of the earth; but, if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

OUR Saviour, in his conversation with those around him, was very frequently in the habit of using illustrations so simple that it was next to impossible to mistake his meaning or fail to derive benefit from his instructions. He had been describing the peculiar qualities which mark the Christian character; and he now gives, in the words under consideration, the peculiar work assigned to every Christian. He says, "Ye are the salt of the earth."

The tendency of all animal matter is to decay, and become corrupt; and the purpose for which salt is used is to prevent this decay and stay this corruption: and, whenever it retains its savour, it answers this very end; but, on the contrary, when it "has lost its savour," it is worthless, altogether unfit for the purposes for which it is used, and "is good for

* Preached at St. Nicholas's church, Durham, on Sunday, March 10, 1844, in aid of the funds of the Blue-coat school of that city.

nothing, but to be cast out, and to be trodden under foot of men." In like manner, the tendency of every human being, in consequence of his fallen nature, is to grow worse, to sink lower in vice, and to become corrupted; and, unless some strong and powerful antidote can be brought to bear upon him, all history and experience prove that mankind become more debased in their morals and corrupt in their religion. On this account, Jesus declares that Christians are "the salt of the earth;" that, as salt alone can preserve animal matter from decay and corruption, so his gospel alone can preserve the world at large from sin. But, as the salt which has lost its savour is useless and good for nothing, so the Christian, unless he be such as the gospel requires, in heart, principle, and life, is worthless also in the sight of God, and "good for nothing" as regards the end for which he is placed in the world.

It becomes, therefore, the plain duty of every individual, not merely to be religious in himself, but to endeavour to promote the spread of religion around him, and to support all those means which are calculated to further that great end which every Christian ought to have in view—the extension of the gospel of Christ, the increase of his kingdom, and the promotion of his glory. Once convinced that any institution which he is called upon to support is calculated to accomplish this purpose, he ought, to the utmost of his power, to extend its usefulness and enlarge its resources.

Now, it is impossible to read the history of any nation, either ancient or modern, without discovering that there is a tendency in them all, after the enjoyment of a certain degree of prosperity, to become corrupt in their religion, principles, and morals, and, consequently, to fall from their greatness. The very circumstances, which ought, apparently, to ensure their prosperity and perpetuate their power, prove a snare to them, and are the cause of their decline. Their wealth, honours, and numbers—which, if properly used, would enable them to resist the attacks of all foreign powers, govern their subjects, and increase their resources—are the source of their weakness, destruction, and ruin. They lead to the indulgence of luxurious and sinful habits, which enervate both mind and body, corrupt the people, and bring down upon them God's vengeance. And, being thus decayed at the very core, they grow worse and worse: "the salt has lost its savour;" and the people fall a prey to any nation which has the power, energy, and vigour to attack them. Thus, if we look to profane history, we observe that such has been the case with all the nations of whom any ac-

count is there given. The Babylonian, Persian, Grecian, and Roman empires have each of them attained wonderful power, and for a time appeared invincible. And such they continued until they listened to the syren voice of luxurious indolence and vicious indulgence; and then, like Samson deprived of his hair, their strength wasted away, their energy disappeared, their vigour departed, and "they were cast out and trodden under foot of men."

And, if we peruse the pages of sacred history, we find exactly the same truth stated, only with this difference—that God's providence is more clearly mentioned as the real cause of a nation's rise or a people's overthrow. When, for example, God looked down from heaven upon the world he had so lately created, and "saw that the wickedness of man was great in the earth, and that every imagination of the heart was only evil continually;" when, in fact, he beheld that "the salt had lost its savour," and that the earth was corrupt before him; then God determined to destroy the earth, and to bring a flood which should drown every human being excepting Noah and his family, and wash away the guilty and polluted race of man. Again, when, after a while, God beheld Sodom and Gomorrah, and all the cities of that most beautiful and fruitful plain, and heard that the cry of their sin was great and their wickedness grievous, then God determined to destroy those places by fire, as he had once destroyed the world by water. But, before pouring out upon them the fury of his wrath, and raining down fire and brimstone to consume them, he made known his intention to Abraham. And Abraham pleaded with God until he promised that, if ten righteous men were found in Sodom, he would not destroy it for ten's sake. But even that number, small as it was, could not be discovered there; "the salt" had again "lost its savour," and was "good for nothing;" and all, excepting Lot and some of his family, were corrupted and lost.

Once more: when we read the history of the Israelites, as recorded in the books of Judges, Kings, and Chronicles, we shall invariably observe that, so long as they served the Lord, retained the true religion, and were a God-fearing people, he made them to prosper in whatever they undertook. On the other hand, whenever, under the rule and guidance of wicked judges and ungodly kings, they became corrupted, they were immediately oppressed by some other nation, and heavily afflicted. The hand of God is visible throughout, protecting them when they served him, and punishing them when they rebelled against him. And if you look to the last ac-

count of Jerusalem, you will observe that our Saviour plainly declared that the days were coming when her enemies would cast a trench about her, compass her round, and lay her even with the ground, and not leave one stone upon another. And why? Because she killed the prophets, persecuted the apostles, and slew the Lord of glory. Thus "the salt had lost its savour," was good for nothing, and was therefore trodden under foot of men.

And if we peruse the history of the seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea—where are they now? Have they not likewise passed away, and are now no more seen? And why? Because "God had things against them;" because "they had a name to live, and were dead;" and because they said "they were rich, and increased with goods, and had need of nothing; and knew not that they were wretched, and miserable, and poor, and blind." Again "the salt had lost its savour," and has, consequently, been cast out. We look, therefore, for these churches now, but we look in vain.

And now let us turn from the records of other nations to that of our own, inquire into our own condition, and "judge ourselves, that we be not judged of the Lord." Let us examine, and see whether the salt of Christianity is still pure amongst us, whether or not it has lost its savour, and whether we are really alive in the sight of God, or have only a name to live, and are dead. And may God direct us in this inquiry! May his Spirit guide us, so that we may see these things, not as man seeth, but as the Lord seeth! And may he make us to "know the things which belong to our peace before they are hid for ever from our eyes!"

Now, I do not hesitate to affirm that God has blessed this nation, temporally and spiritually, far beyond any other. Her armies are the terror of the world. "Her merchants are princes, her traffickers are the honourable of the earth." Her wealth has increased to that amount that "silver" in her capital "is as stones," and her possessions so extensive that upon them the sun never sets.

And, if we pass on to a view of her spiritual advantages and religious privileges, how great are they! I do firmly believe that God has chosen England under the new dispensation, as he selected Jerusalem under the old, to be the favoured spot where he would plant his gospel in its most beautiful and lovely form. Look at her sabbaths!

Behold her 10,000 parishes, each with its *own shepherd, its own temple, its own weekly service.* See the church of England shining

in them with a brighter and clearer light than ever any church had before, and possessing in her articles and liturgy—as in a precious casket—the saving doctrines of justification by faith in Christ, and sanctification by the Spirit. Watch the bold and determined front she presents against the inroads of vice, the progress of sin, and the advances of infidelity. Look next at her Sunday schools, where thousands of little children are trained up "in the nurture and admonition of the Lord," and where the good seed is sown in the young and tender heart; and then ye behold a truly lovely and delightful picture, and have reason to say, "Many prophets and kings have desired to see those things which we see, and have not seen them, and to hear those things which we hear, and have not heard them."

Now, the grand question which arises out of all that has been said is this, are we as a nation such as we should be, considering the extraordinary religious blessings we enjoy? For it must be remembered that God does not require that we should be merely better than other countries, but he expects that we bring forth fruit corresponding with our superior advantages: "To whom much is given, of him shall much be required." And if much is not produced, then will our condemnation be the greater. Thus our Saviour told the people of Capernaum it would be "more tolerable for the land of Sodom in the day of judgment than for them." And why? Not because they were more wicked and abandoned, for that I believe was impossible; but because they had greater light and more knowledge, and did not produce corresponding fruit.

If, then, we look at England's great and noble exertions in the cause of Christianity, we are ready, at first, to exclaim, we are not in this respect. When we view this country raising every year immense funds to build churches, erect schools, and support charitable institutions, all of which are so many proofs of our love to God and to our neighbour, and when, besides all these exertions, we see her contributing above £500,000 per annum to make known the glad tidings of salvation to the benighted heathen, we say, surely here "the salt has not lost its savour;" we shall never be cast out and trodden under foot; God has blessed, will bless, and not reverse it.

Would that I could end here! but truth compels me to go further, and tell you that, if we look down into the depths of society, we shall discover that below this fair exterior there is a fearful amount of drunkenness, debauchery, and vice. The salt has not altogether lost its savour; but much of it is

if we do not rouse ourselves. it will more. The picture is in many dark and gloomy one; sufficiently like the Christian's heart bleed at our brought upon God, the injury upon his fellow-creatures, and the that must follow unless we repent iod of tranquillity which God is at ving us. Yes, I again repeat, this land an amount of profligacy, and anarchy, which, if not stayed in d progress, will corrupt us at our , and bring upon us judgments, ch of which it is fearful to contem- the consequences of which it is im- calculate.

o prove that what I am stating is too l bring before you the condition of ur manufacturing districts, as re- parliamentary papers published e last year—evidence which, of is impossible to dispute, and which ly confirms all that I have advanced ount of vice that prevails.

), we turn to Manchester, we are that, in the year 1841, there were custody for crimes, 13,345 persons; are in that town 769 beer-houses, >houses, and 63 houses for receiv- goods. In Birmingham, in the r, there were taken into custody ere are 876 places for the encou- of vice of one kind and another, : houses, and 373 beer-shops.

the account of two Christian towns ian England; and I might in like escribe the state of the various ma- g cities in this kingdom, and give me sad account of many of them. t before you all the various partic- hich the young are entrapped, led m the paths of virtue, live a wretched able life, and die a premature and death; but I have no wish to weary further details of this melancholy and therefore will not say more topic, further than mentioning to ther fact, which speaks volumes as he condition of the country, and ght to be more generally known : it is this, that twenty-five millions are annually spent by the working on ardent spirits. Now, when we and calmly consider this circum- e can scarcely believe it possible; as it were supported by the clearest I should myself at once doubt it.

is. And, whilst the whole sum missionary purposes, by all the eties of the country—Church Mis- ociety for Propagating the Gospel n Parts, Colonial Church, Wesleyan

Missionary, London Missionary, and Bap- tist Missionary societies—does not amount to one million of pounds annually, that spent by the working classes on one sin is twenty-five millions. And, if we view the amount raised annually by the queen's letter, addressed to all the ten thousand churches of this country, we shall find that the whole sum raised is, in general, about £36,000, while that spent upon one vice is £25,000,000. Where, then, is the salt of the gospel? Is it not rapidly, fearfully, wofully losing its savour? Has not the Christian reason to tremble, like Eli of old, for the safety of the ark of God? Has not "the gold become dim, and is not the most fine gold changed?" "Shall not God visit for these things, and shall not his soul be avenged on such a nation as this?" May we not fear lest there be written against us, "Mene, mene, tekel, upharsin"—God has numbered our kingdom, and finished it: we are weighed in the balauces, and found wanting?

And is there no remedy for these things? Has the salt so lost its savour, that it is good for nothing but to be "cast out and trodden under foot of men?" Has the sun of Eng- land's glory already reached the zenith of its prosperity, seen its noon-day splendour, and begun to go down till it set to rise no more? I know there are some who think thus: I confess I do not. I hope and trust that, as God gave to Nineveh forty days to repent, so he will extend his mercy to Eng- land, and grant her yet forty years; and if, like Nineveh, we turn from our sins, God, I believe, will yet spare us: if we do not, we cannot expect it. There is a means of saving the nation, and there is a remedy for its evils. Apply it: extend it throughout the whole length and breadth of the land; let its benefits be felt in the remotest corners of our country and in the darkest alleys of our cities, and England, by God's grace, may be saved: let her neglect it—let her heed not the darken- ing sky and the lowering cloud, and then, I fear, she will sink amid the waves of insur- rection and the storms of anarchy, and her glory be seen no more.

And what is this all-powerful remedy, upon which so much depends? It is, brethren, the religious education of our people. Their ignorance is greater than any one, who was not acquainted with the facts of the case, could suppose. Above 750,000 children are growing up without any education whatever, unable to read their bibles, and ignorant of al- most every thing that is good. The population of this country increases 200,000 every year: if then, with an increasing population, there is likewise an increase of wretchedness, vice, and ignorance, what must the result be? It

must be ruin—fearful ruin. This is clear, from the following accounts, taken from evidence given before parliament. Thus we read that, of Willenhal, the commissioner who furnishes the report says, “A lower condition of morals cannot exist: they do not display the remotest sign of comprehension as to what is meant by morals.” Of Wednesfield we read, that “the inhabitants are much addicted to drinking, and many are besotted in the extreme. Poor, dejected men, with hardly a rag upon their backs, are often seen drunk two or three days in the week.” “The same profligacy and ignorance prevails at Dalston, where there is evidence from three parties, namely, an overseer, a collector, and a relieving officer, that there was a very large number of men who did not know their own names, but only their nicknames.” In the potteries, the commissioner says, “I almost tremble when I contemplate the fearful deficiency of knowledge existing in this district, and the consequences likely to result from an increased and increasing population.” In North Wales, it is said, “not one colliery-boy in ten can read, so as to comprehend the sense of what he reads.” In South Wales “many are in a state of barbarism.” In one of the last numbers of the “Miners Advocate,” a newspaper circulated amongst the colliers, it is stated “that, out of 32,000 members of the association, three out of every four are unable to read their own unstamped periodical.” A clergyman, in applying to the National School Society, writes thus: “Now, for educating the children of this vast and increasing population, which will soon amount to 40,000, there is no provision whatever in this district.” Another writes thus: “The population of this parish was, in 1825, nearly 24,000, but has increased to above 37,000. Children are born, grow up, and die, without ever being baptized into a Christian church. This is the case now more than ever. Should population increase, for the next fifteen or twenty years, at the same rate as at present, and should the people be left to grow up destitute of the knowledge of their duty towards God and man, as thousands of them do at present, it will require an immense army to preserve peace in the country.”

These are only a few out of a very large number of statements which I could easily bring before you, all telling the same tale of the ignorance that prevails. Now, you will almost invariably find that the inhabitants of those districts where there is a want of education are the most rebellious and abandoned. It follows, then, as a necessary consequence, that the only remedy for this vice *and ignorance is a religious education. Not merely secular education.* For, though it is

true “knowledge is power,” it is equally true that knowledge confers the power of spreading evil as well as that of doing good. If you merely give a man a secular education, you furnish him with no Christian principle to guide his conduct: you only give him the power to read every licentious and seditious pamphlet; and the last state of that man becomes worse than the first. But grant to him a religious education—lead him to become, under God’s blessing, and by the assistance of the Holy Spirit, a Christian—and he becomes at once a better man in all his social and domestic relations, a better citizen, a better subject, and a better neighbour; you root out of his heart every feeling of hatred to the laws of his country, because the bible directs him to “submit to every ordinance of man for the Lord’s sake;” you make him satisfied with his station in life, because, like the apostle, “he has learned, in whatever state he is, therewith to be content;” you cause him to be a better neighbour, because his Saviour directs him “to love his neighbour as himself,” and “love worketh no ill to his neighbour.” In fact, once implant in a man’s heart that God’s will is to be the rule of his actions, God’s book the guide of his life, and God’s kingdom the reward of his faith, and then he becomes a portion of the salt of the earth, and he has obtained a principle which enables him to resist the allurements of sin on the one hand, and the temptations of sedition on the other.

Now, this fact is proved by all experience. In the autumn of 1842, for example, when disturbances arose in the manufacturing districts, it was remarked that those who had received a religious education did not join in the riots of that day. They felt they could not hope for heaven’s reward if they opposed the will and broke the laws of heaven’s great king. They knew that such conduct was contrary to the example and precepts of Jesus; and therefore, for his sake, they bore with resignation the difficulties of that year, and refused to join the lawless, the wicked, and the profligate in their unchristian conduct.

Thus we see how a religious education is the greatest blessing which a nation can give to her people. All other plans to improve their habits have failed, when unaccompanied with the religious education of the children; and I could bring before you many interesting statements of experiments made by noblemen to improve the condition of their labourers, and which have failed, for this one reason, that in them the mind, intellect, and soul were never considered at all. And I do not hesitate at once to say, that, unless you cultivate the mind and educate the soul for eternity,

all plans will ever fail. I am convinced that one great cause of the hatred existing in many of the manufacturing districts between masters and men, and in this neighbourhood between the owners of collieries and their labourers, arises very much from the circumstance that the men feel they are treated as so many animals; that they are valued like the cattle around them, merely for the work they perform; and that too often the endeavour of the masters is only to obtain from them the greatest possible amount of labour at the least possible cost. They feel, therefore, degraded, oppressed, enslaved. And I, for one, who have conversed with them familiarly upon these subjects, am not surprised that they do. I could mention several colliery villages in this neighbourhood where there is no school for the children, no libraries for the people, and no reward for good conduct. All is labour, labour, labour! And the men feel—for they have feelings as well as others—that few men amongst their masters really care for their souls; and, I am sorry to say, from personal knowledge, that, in several cases, the men are compelled to work even on the sabbath-day against their wishes, their inclinations, and against God's laws. I again say that this state of things cannot continue, or punishment will come. The masters must act differently if they wish to possess the affections, esteem, and regard of their workmen; and, I may add, if they desire themselves to prosper. Let the masters join with the minister of the parish in establishing and supporting schools for the education of their workmen's children; let no case of sickness arise without the minister and the masters uniting to relieve the spiritual and temporal wants of the people; let religious libraries be established and religious periodicals circulated; let the men feel that their minister and their masters have an interest in their welfare, and that they are their best friends; and then the whole aspect of society will be changed—all will, under God's blessing, be joy and peace; and England may again be, as she ought to be, the happiest of all the nations of the earth.

And now I must not detain you longer. I am sorry to have trespassed upon your time, but this subject is of such momentous importance that I could not pass it over carelessly or lightly. It only remains that I beg of you to support by your contributions a school, the object of which is to give to the children of this city a religious education. It has peculiar claims upon you, for its benefits are felt in your own neighbourhood, and its blessings conferred on the children around you. Its course has been one of great prosperity, and, from the year 1708 down to this

day, it has conferred upon this city untold blessings. The number of scholars in attendance is 625, viz., 390 boys and 235 girls. They look to you for support: shall they look in vain? They ask of you the bread and water of life: will you withhold it from them? Upon you depends, in some measure, their well-being in this world, and perhaps in that which is to come. Need I, after all that I have said respecting the evils of ignorance, and the blessings of a religious education, dwell longer upon this subject? Need I remind you who has said, "It is more blessed to give than to receive?" Need I tell you who has promised that, "He that hath pity upon the poor lendeth to the Lord; and look, what he layeth out it shall be paid him again?" Need I remind you who it is that says to you, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God?" I believe I need not: I believe all here this evening will be glad to contribute to the benefit of these little ones. You know they are poor, young, and helpless. They look up to you. Jesus looks down from heaven upon you: he asks of you if you love him; and desires you, as a proof of that love, "to feed his lambs." Feed them, brethren, with the bread of life, and the water of salvation—feed them from love to Jesus; and he who accepted the widow's mite, and has promised to acknowledge the "cup of cold water given to one of these little ones in the name of a disciple," will in no wise suffer you "to lose your reward."

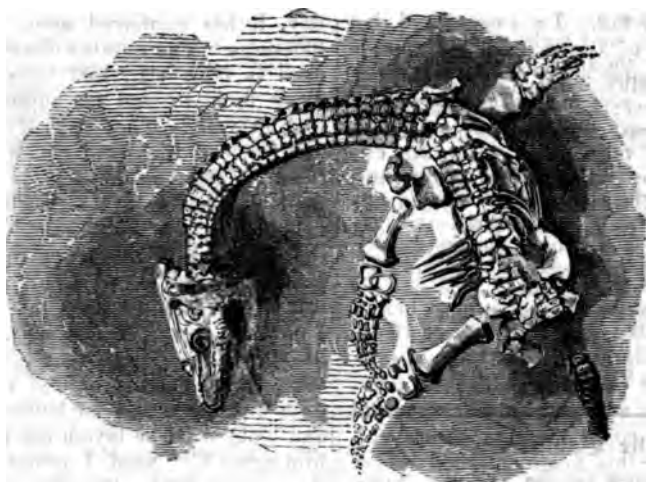
FOSSIL REMAINS.

No. II.

THE PLESIOSAURUS.

THE plesiosaurus is so named from its resemblance to the lizard tribe. "It appears to have lived," says Dr. Buckland, "in shallow seas and estuaries, and to have breathed air." There are five or six different species: of these the plesiosaurus dolichodairus is one of the most remarkable.

This reptile, known only in a fossil state, was of gigantic size. Its body and paddles resembled those of the ichthyosaurus; but the former was more bulky, and the latter longer and possessed more power. It had a very long neck, resembling that of a swan, nearly five times longer than the head; to compensate for the weakness of which it had an addition of a series of hatchet-shaped processes on each side of the lowest part of the cervical vertebrae. Its head was like that of a lizard, also partaking of the character of that of the ichthyosaurus. The neck, backbone, and tail, together, were composed of upwards of ninety vertebrae, thirty-three forming the neck. These did not bear so great a resemblance to the fish tribe as those of the ichthyosaurus, nor were they so well adapted for rapid motion. The ribs were formed so as to contain a capacious set of lungs, and to



[The Plesiosaurus.]

rise or fall as those lungs became inflated or emptied. It has been supposed not improbable that the colour of its skin was variable.

Such are the strange combinations of form and structure in the plesiosaurus—a genus, the remains of which, after interment for thousands of years amidst the wreck of millions of extinct inhabitants of the ancient earth, are at length recalled to light, and submitted to our examination, in nearly as perfect a state as the bones of species that are now existing upon the earth*.

"The discovery of this genus," says Dr. Buckland, "forms one of the most important additions that geology has made to comparative anatomy." "The discovery was entirely owing to the sagacity of Mr. Conybeare, who, from various bones which he found, was led to infer the existence of an animal different from the ichthyosaurus. In 1821 he sketched its probable shape. Three years afterwards, a skeleton of one was found by Miss Anning, of Lyme Regis, a lady well known as an eminent geologist, and whose indefatigable exertions have been crowned with success. This skeleton, which was almost complete, was lying on its belly, and measured nine feet six inches in length. The neck must have been longer than that of a swan" (Sharon Turner's *Sacred History of the World*, vol. i. p. 452).

It is of the plesiosaurus that Cuvier asserts the structure to have been most heteroclite, and its characters altogether the most monstrous that have been yet found amid the ruins of a former world. "To the head of a lizard it united the teeth of a crocodile, a neck of enormous length, resembling the body of a serpent, a trunk and tail having the proportions of an ordinary quadruped, the ribs of a camelion, and the paddles of a whale."

The first specimens of this animal were discovered at Lyme Regis, about the year 1823, and formed the foundation of that admirable paper (Geol. Trans., London, vol. v., part 2) in which Mr. Conybeare and M. De la Beche established and named this genus. Other examples have since been recognised in the same formations in different parts of England, Ireland, France, and Germany, and in formations of various ages, from the muschel kalk upwards to the chalk. The first specimen

discovered in a state approaching to perfection was that in the collection of the duke of Buckingham.

We cannot describe the habits of this remarkable creature better than in the words of the late rev. W. Conybeare, who discovered the genus, and who, from scattered fragments, almost restored a perfect skeleton. "That it was aquatic," he says, "is evident, from the form of its paddles; that it was marine is almost equally so, from the remains with which it is universally associated; that it may have occasionally visited the shore, the resemblance of its extremities to those of the turtle may lead us to conjecture. Its motion, however, must have been very awkward on land: its long neck must have impeded its progress though the water; presenting a striking contrast to the organization which so admirably fits the ichthyosaurus to cut through the waves. May it not, therefore, be concluded (since in addition to these circumstances, its respiration must have required frequent access of air) that it swam upon or near the surface; arching back its long neck like the swan, and occasionally darting it down at the fish which happened to float within its reach? It may, perhaps, have lurked in shoal water along the coast, concealed among the seaweed, and, raising its nostrils to a level with the surface from a considerable depth, may have found a secure retreat from the assaults of dangerous enemies; while the length and flexibility of its neck may have compensated for the want of strength in its jaws; and its incapacity for swift motion through the water, by the suddenness and agility of the attack which they enabled it to make on every animal fitted for its prey which came within its reach."

Its paddles, which were an improvement upon the fins of fishes, formed, at the same time, the type of the legs of quadrupeds and of the arms of mankind.

"Thus," says Dr. Buckland, "even our own bodies and some of their most important organs are brought into close and direct comparison with those of reptiles, which, at first sight, appear the most monstrous productions of creation; and, in the very hand and fingers with which we write their history, we recognise the type of the paddles of the ichthyosaurus and plesiosaurus."

* Buckland's *Bridgewater Treatise*, p. 203.

ring to these paddles, there are the following remarks in sir Charles Bell's "Bridge-treatise on the Hand:"—"Here are the ties or paddles, consisting of a multitude articulated; and among these we still see the humerus, radius, and ulna, and bones carpus and fingers. No fault is to be with the construction of these instruments: suited to their offices; and no bone is superfluous, or misplaced, or imperfect. In these we see the intermediate changes from the animals to the fin of the fish; from the dolphin, turtle, to the plesiosaurus and saurus, where we no longer find the phalanx attempt to count the bones; and where some irregular polygons or trapezoids, less oblong than the radii of the fins of a fish."

The Cabinet.

CHRISTIANITY OF THE PRESENT DAY.—There is much in the present aspect of the religious world (as it is called) calculated to elings of sorrow and alarm, cannot be denied should not be concealed; much hollow promuch feverish excitement, much dangerous novelty and desire to make voyages of discovery as I have heard such speculations well denominated "flighty excursions") into scripture, and an spirit of insubordination to all authority, giving a species of radicalism in religion, reluctant to deference due to opinions long established, and, as it were, consecrated by the venerable antiquity and the harmonious consent of the best of every age of the church of Christ, without any measure of deferential respect to veterans in the Christian warfare who have laboured in the Saviour's service, and to whose unflinching faithfulness in many a hard-fought field, tried and mellowed experience in all the toils of the Christian conflict, though not a submission, yet assuredly a respectful deference due from those inexperienced recruits who are just enlisted under the banners of the truth should, however, be equally admitted and fully acknowledged, that there is much conflict the cause of religion in our day calculated to excite feelings of the liveliest pleasure and the gratitude in every Christian breast. There is a noticeable increase of thirst for scriptural knowledge of scriptural truth; a more distinct and widely-extended proclamation of the message of a free, full, and everlasting salvation through the alone meritorious cross and paschal Son of God. The preaching of Christ, in all the length and breadth of that apostolic summary of the gospel, has—blessed be God!—to such extent, superseded the preaching of that heathen, half-Christian morality, which so long in our pulpits, the place assigned in scripture to the doctrine of the cross. Christian compassion, the sleep of ages, now awakened to pity the condition of the heathen world; and philanthropy has embodied her holy and benevolent zeal to advance the Redeemer's glory and moral and eternal welfare of mankind, in

those numerous societies and missionary labours which are at once the glory and reproach of our day—its glory, that so many Christian societies, the heralds of a Saviour's love, have been raised up amongst us; its reproach, that any of them should be allowed to languish for want of funds, while there is so much that could be retrenched from superfluities, in the decorations of dress and the indulgences of luxury, among even the faithful followers of him who was crucified for us men and for our salvation.—*The Rev. Hugh White's Meditations on Prayer.*

Poetry.

THE BEAUTIFUL.

THE beautiful, the beautiful!
Where do we find it not?
It is an all-pervading grace,
And lighteth every spot.
It sparkles on the ocean-wave—
It glitters in the dew;
We see it in the glorious sky,
And in the flow'ret's hue.
On mountain-top, in valley deep,
We find its presence there:
The beautiful, the beautiful!
It liveth every where.
The glories of the noon-tide day,
The still and solemn night,
The changing seasons, all can bring
Their tribute of delight.
There's beauty in the dancing beam
That brightens childhood's eye;
And in the Christian's parting glance,
Whose hope is fix'd on high.
And, in the being whom our love
Hath chosen for its own,
How beautiful, how beautiful,
Is every look and tone!
'T was in that glance, that God threw o'er
The young created earth,
When he pronounced it "very good,"
The beautiful had birth.
Then who shall say this world is dull,
And all to sadness given,
While yet there lives on every side
The smile that came from heaven?
If so much loveliness is sent
To grace our earthly home,
How beautiful, how beautiful
Will be the world to come!

Lit. Gazette.

THE MOTHER AND HER CHILD.

SUGGESTED BY THE SAD WRECK ON THE LINCOLN-SHIRE COAST, IN FEBRUARY, 1844.

BY THE REV. GEO. BRYAN, M.A.

(For the Church of England Magazine.)

A MOTHER and her infant child
Came rolling on the waters wild:
We snatched them from the 'whelming wave,
To shroud and lodge them in the grave.

The child upon its mother's breast
 We laid—a fond, loved place for rest :
 There clung it, as the waves wash'd o'er,
 Nor knew a happier place before.
 The mother thought not, in the main,
 E'en thus to clasp her child again :
 Exultant then, if only she
 Had hoped that dear, wild dream could be.

Therefore the child and mother laid
 We close, in the sepulchral shade ;
 And thought in death, as when we die,
 'T were sweet to have our children nigh.

And many tears ran down, the day
 We bore them to their home in clay :
 Alas, how all unlike the one
 They loved, and left a fortnight gone !
 Sole rescued from the swollen deep,
 The husband—father, stooped to weep,
 O'er two fond links of differing hue,
 Broken and turned to darkness too.

O, well I ween, he felt once more
 Wrecked nightly on the stranger's* shore,
 When surpliced priest, the sentence just,
 Read "Earth to earth, and dust to dust."

But in dry bones, by faith-light, we
 Mysterious stir, life-wakenings see ;
 And human forms, more bright than suns,
 Start up—the church of holy ones.

Then, robed in white, and hand in hand,
 The mother and her child shall stand ;
 Snatched from the dust, to meet in air
 The Lord, and heaven with angels share.

'Mid storms and deaths, we follow on
 The way that the redeemed have gone ;
 All happy where those storms are o'er,
 And seas and deaths are known no more.

Mumby St. Leonard's, March 10.

* The heartless conduct of people at the wreck, in not sending for the life-boat or mortar, is well known in this neighbourhood. See the "Times," and other newspapers for March.

Miscellaneous.

BRAZILIAN SLAVERY.—We had scarcely left the town behind us, and taken the road towards St. Christopher's, when the sun suddenly mounted above the horizon, and darted its scorching rays, straight over our heads, with all the instantaneousness of a lightning flash. At this signal, all nature seemed at once to wake from her slumber ; the noise of bells struck upon our ears, the roar of cannon announced the opening of the port, and the signal floated in the breeze over the prison walls of our sable brethren ; the highways were covered with negroes laden with milk, fruit, and vegetables ; and we were speedily enveloped in a vapour of dust, arising from droves of diminutive, long-horned bullocks, on their route towards the capital, and herds of slaves, making their way into the country, under the merciless impulse of their drivers' lash. One of these human droves passed close under our eyes. It consisted of thirty children, from six to twelve years of age ; and was closed by two girls of mothers, each of whom bore a child behind her, wrapped round and suspended by a piece of coarse cloth. Not a word escaped the lips of this wretched

throng, whose speed was incessantly accelerated by their master's cry and lashings ; their fleshless bones afforded mournful evidence of the privations they had undergone since they had been snatched from their native soil : their bodies still retained symptoms of the artifices used the day before to render them a more saleable commodity : the oil, which had lent a healthier and blacker appearance to their skin, still shone upon it : their heads were protected by red, woollen caps, and fragments of white calico concealed their nakedness, and, to a certain extent, the effects of mental and corporal suffering. Unequal as their strength was to the burthen, they were loaded with household gear for the use of their master's plantation ; and their wearied limbs almost sunk under the weight of earthen pots, carpets, cans, furniture, saddles, whips, and fetters. I clapped spurs to my horse, that my feelings might no longer be harrowed by this melancholy sight. Near to a saw-mill, we met with a young albinos-negro, about ten years old. The form of his head was precisely similar to that of his black fellow-countrymen ; but his skin was white and red, his woolly hair was of a greyish white, his eyes were blue, and their lids quite white. His understanding was confined ; and, in answer to one of our questions, he told us that his sight was very imperfect in the day-time, but was better at night : in this assertion he was corroborated by his master. Halting for a moment at a little inn, where some Brazilian travellers and, at a short distance from them, a party of negroes were reposing, I observed among the latter a woman untie a band of narrow cloth, which was girded round her loins, and lay down an infant upon the ground. My own child was exactly of the same age, and I could not help taking it up and caressing it ; afterwards, carrying it to the innkeeper's room, I desired him to give the mother some manioc and a slice of melancia (water melon). My attention was so much engrossed by the child, whose little sable features displayed a perfect picture of amazement, that I was unconscious of what was passing around me. On a sudden I felt a tug at my sleeve, and, turning round, an angry Brazilian's rebuke clinched in my ear. "For shame! for shame!" said he, "Such doings are out of place here. Who touches such things as that? You are green indeed. Put the thing down." But I was not inclined to surrender my feelings at the first summons, charitable as it was ; for my mentor could see nothing else in the act beyond an insult to the majesty of white skins : so, turning towards the wretched mother, whose joy was labouring under a paralysis of astonishment, I was met by a glance of pride, anxiety, and gratefulness, which I shall never forget to the last hour of my existence. She had dropped upon her knees ; her lips quivered, tears stood in her eyes, her hands were clasped, and her arms extended towards me. I gave her back the child : she kissed my feet. I dropped some pieces of money on the ground ; she did not stoop to pick them up. Reader! this picture is not over-charged. We have ourselves witnessed more aggravated scenes than those which colonel Brack's pen has depicted, and under the same sky.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 469.—JUNE 15, 1844.

THE ONE RULE OF FAITH AS INCULCATED BY THE CHURCH OF ENGLAND IN STRICT ACCORDANCE WITH THE TEACHINGS OF THE DIVINE HEAD OF THE CHURCH, OF HIS APOSTLES, AND OF THE EARLIEST MARTYRS AND BISHOPS OF THIS CHURCH.

WHEN our blessed Saviour was rejected of his own brethren, in whom the love of the world and their veneration for tradition engendered an evil heart of unbelief, he refers them, in proof of his divine descent and mission, to the witness of his works; tells them that they have not God's word abiding in them; and bids them "search the scriptures," for they are they which testified of him. On another occasion he warns the scribes and pharisees against tradition, which had caused them to "transgress the commandment of God," and to make that commandment "of none effect."

And in what terms does the divine author and finisher of our faith pray his heavenly Father that the "men" whom he had given him, or should thereafter give him, should be kept from "the evil?" By the observance of forms and ceremonies? by fastings and invocations, the words of men's wisdom, unwritten traditions, and decrees of councils? Far otherwise. "The words," saith he, "which thou gavest me, I have given to them, and they have received them." And hereunto he adds that solemn aspiration: "Sanctify them through thy truth: thy word is truth." He never made their sanctification dependent upon the doctrinal or ritual pretensions of a subsequent age. He, full of the Holy Ghost, knew well how they should be "led into all truth;" knew that the inspired volume would be "a perfect rule," "yea, so perfect, that, if they studied it diligently,

they would need no further light" (St. Chrysostom Hom. xii.).

St. Paul, in his pastoral concern for the maintenance of "saving doctrine" among the "faithful brethren" at Colosse, equally admonishes them to beware lest "men should beguile" them "with enticing words;" to walk in the way of faith by which they had "received Christ Jesus the Lord;" and to be upon their guard lest they should be spoiled through "vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Again: the same apostle beseeches the church of the Thessalonians to pray for him, not that tradition, but that the "word of the Lord may have free course and be glorified." Nay, he commands them to withdraw from every brother which causeth "divisions and offences, contrary to the doctrine which they had learned" from the elect apostles, and to avoid him as a deceiver, "not serving the Lord Jesus Christ," and "by good words and fair speeches deceiving the hearts of the simple."

St. Peter, likewise, writing to "the dispersed among the Gentiles," who were "in heaviness through manifold temptations," points to the gospel "preached unto them, with the Holy Ghost sent down from heaven," as the armour which should keep them, "by the power of God, through faith unto salvation;" at the same time admonishing them that redemption is not to be sought in "the vain conversation received by tradition from their fathers." And he, too, treading in the blessed steps of his heavenly Master, lays down the "word of the Lord" which "endureth for ever," "this" being "the word which by the gospel is preached unto you" as that "sincere milk" whereby they

may grow from "new born babes" to be "a chosen generation."

Doth St. James refer, in any point of faith or doctrine, to the words of men's wisdom? How far is not the thought from him! He knew that there is no salvation out of the gospel of Christ, and therefore, saith he, "Receive with meekness the engrafted word:" "be ye doers of the word, and not hearers only;" and hereunto he conjoins the motive—for "the engrafted word is able to save your souls;" the same word being "the perfect law of liberty," the marvellous light that shone out of the darkness brought in by the death-procuring traditions, ceremonies, and ecclesiastical corruptions of the Jew and Gentile.

And this perfectness of the way of salvation, as set forth in the word of truth, out of which if a man stray he is straight bewildered as in a thick cloud (St. Augustine), how beautifully is not its oneness laid open by the beloved apostle!—"Whoso keepeth this word, in him verily is the love of God perfected: hereby know we that we are in him." "God is light, and in him," both essentially and mediately by his revelations to man, "is no darkness at all." And in what way "know we the spirit of truth and the spirit of error?" "He that knoweth God heareth us: he that is not of God heareth not us," but the "false prophets" that "are gone out into the world." Hence St. John exclaims, in another place, "I have no greater joy than to hear that my children walk in truth." Into the which truth may God's blessed Spirit, by whom holy men of God spake as he moved them, lead us all by the word of his testimony!

In like manner our own beloved church builds all the faith she inculcates in that corner-stone of holy writ which is alone able to make her sons and daughters "wise unto salvation." "Holy scripture," she saith, "containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation" (Art. vi.).

"Neither," she saith in another place, "is there any truth or doctrine necessary for our justification and everlasting salvation but that is in or may be drawn out of that fountain and well of truth," "God's true word" (Hom. on Holy Scripture).

Now, it is lamentable how ready some, in our own day, are "to fall from God and his law," and to propose "a new way unto salvation by words and works of their own devices." *These backsliders from the apostolical faith of our Anglican church, are not merely*

content to live by the bread she hath provided for her faithful pastors, but seek to overthrow her truth by wresting the traditions of the early fathers to their artful ends. It is well, therefore, we should keep in memory how earnestly these human lights of the catholic church protested that in no matter of faith or practice was their testimony to be received unless it had the warrant of the word of God. They had too much of Christian meekness and humility, and entertained too deep a sense of the fallibility of their uninspired judgment, to set up their expositions of the law or the gospel as a joint rule of faith with holy scripture. Had they foreseen that it would have been held they were sent to expound what the written word had left unexpounded, or that their traditions were, with the bible, to make up a joint rule of faith, with what earnestness would they not have warned the world of the blindness of their guidance in matters on which man's salvation depends! With what holy indignation would they not have repudiated any pretension to the office to which it is attempted to raise them! But we will hear their own words.

St. CLEMENT (Rome): "Ye are contentious, dear brethren, and dispute about things which have no respect unto eternal salvation. Read the holy scriptures with diligence; for they alone contain the declarations of the Holy Spirit" (Epistle to Corinthians c. xlv.).

JUSTIN MARTYR: "Christ himself commanded us not to follow the opinions and doctrines of men, but to make that which is declared by the prophets and taught by himself the rule of our faith" (Ep. ad Zenam et Seren.).

ORIGEN: "If there remaineth anything which the holy scripture doth not determine, no other third scripture ought to be received for confirmation of knowledge" (In Lev. hom. v.).

CLEMENT (Alexandria): "Let us confirm what is questioned by the word of God, which is more certain than all demonstrations, or rather is itself the only demonstration" (Strom. i. vii. c. 16).

THEOPHILUS (Alex): "It is a manifest instinct of the devil to follow the sophisms of human minds, and to think anything divine without the authority of the scriptures" (Pasch. ii. Bib. Max. v.).

IRENÆUS: "The scriptures indeed are perfect, being dictated by the word of God and his Spirit" (Lib. ii. c. 28 § 2). "We follow the one and sole true God as our teacher."

IGNATIUS: "Is it a marvel that we remain in ignorance, or lapse into errors, and so fall into decay, when we either do not use, or else abuse, this precious gift of God, his scriptures?" (Ep. to the Ephesians). "There are foolish babblers and evil seducers, who, using sweet words, spread the poison of error, as men mix physic in honey" (ibid.).

HIPPOLYTUS: "Whatsoever things the holy scriptures declare, those let us know.... As God, by the holy scriptures, hath vouchsafed to teach us, so let us understand" (Noetum vol. ii. c. 9).

CYPRIAN: "What pride, what arrogance is it not, to prefer the traditions of men to the revelations of God!.... In this manner did Christ upbraid the Pharisees: 'Ye reject the commandment of God, that ye may keep your own tradition'.... Is tradition more

excellent than truth? Let us but seek unto the fountain of heavenly tradition, and all error will depart . . . So long as ye do not fall away from the gospel, ye remain in communion with the true church" (Ep. to Pompey, Jubajan, &c.)

THE EMPEROR CONSTANTINE: "The evangelical and apostolical books, and the divine oracles of the ancient prophets, do clearly teach us whatsoever we are to believe concerning God." "Let us take the solution of those things that are questioned from the divinely inspired oracles, accounting nothing certain as an article of faith but what may be proved from thence" (Ep. to the Syn. of Nicæa).

ATHANASIUS: "The holy and divinely inspired scriptures are of themselves sufficient for the discovery of the truth" (Orat. c. Gent.).

BASIL: "It is a manifest falling off from the faith, and an argument of pride, to take away anything from the things that are written, or to introduce any of the things that are not written" (De Fide § 1).

ST. AMBROSE: "I never set up the slightest claim to infallibility; for I know too well that I err often in things the knowledge of which is otherwise familiar to me. . . . Ye do most wisely when you read the word of God diligently, and do not have recourse to fallible men, but to the apostles and prophets, yea, unto Christ himself" (Ep. to Irenæus and Constantius).

ST. CHRYSOSTOM: "Holy scripture is a perfect rule, capable neither of addition nor of subtraction. Yea, so perfect that, if ye read it diligently, ye need no further light. And what is not written therein, we require neither to know nor believe" (Hom. xii. xvi.).

ST. JEROME: "Suffer not yourselves to be deceived by what men call apostolical traditions, but overthrow them with the 'sword of God,' which is his word. And should any false teachers call unto thee, saying, 'Follow us,' thus shall ye answer them: 'No wonder that ye worship your traditions as heathens worship their gods. God gave us the law and the testimony of his word: if ye will not follow them, darkness shall overshadow you'" (In Haggia).

ST. AUGUSTINE: "Whether it be question of Christ, or whether it be question of his church, or of what thing soever the question be, I say not if we, but if an angel from heaven shall tell us anything beside that you have received in the scripture, under the law and the gospel, let him be accursed" (Cont. Lit. Petil. l. iii. c. 6).

ST. CYRIL: "Concerning the divine and sacred mysteries of the faith, we ought not to deliver even the most casual remark without the warrant of holy scripture, neither to be drawn aside by mere probabilities and the artifices of argument." "Do not thou believe me because I tell you these things," alluding to his exposition of the ten points of faith, "unless thou receive from the Holy Spirit the proof of what is set forth for thy salvation, which is of our faith; not by ingenious reasonings, but by proof from holy scripture" (The Ten Points of Faith, v. § 17).

CYRIL (Jerusalem): "In no wise believe me that say these things to you, unless you take the demonstration of the things that are declared out of the holy scriptures" (Catechism iv.).

H. S.

Biography.

THE VERY REV. WALTER BLAKE KIRWAN, DEAN OF KILLALA.

No. I.

"THE state of the church in Ireland, at the close of the last century," says Mr. Madden, in his most interesting memoir of the rev. Peter Roe, "is described as having been very low indeed. It was almost 'the wilderness, the solitary place,

and the desert,' realized. One whose verdict will scarcely be called in question, and who exhibits a laudable desire to give praise where praise is due, says, 'But the latter part of the eighteenth century was, perhaps, on the whole, a season of supineness and inaction, as to religion in these kingdoms; and the Irish clergy in general may be judged to have partaken of this character, though the revival of the office of rural deans may be regarded as a symptom of increasing care for the discipline of the church, in her governors; and the institution of the association for discountenancing vice, and promoting the knowledge and practice of the Christian religion, indicates, both in them and in the clergy at large, and in the lay members of the church, a disposition to encourage spiritual improvement. For such improvement, no doubt, there was ample room in the interior of the church herself.*' Another witness thus adverts to the apparently lifeless state of the church at the same period, and to the revival and 'spiritual improvement' which has since then taken place 'in the interior of the church herself.' He says, 'It is true, indeed, that, after the many struggles which at different periods the Irish church was destined to sustain, and which have been briefly adverted to in the foregoing pages, upon recovering from temporal pressure, she appeared, like the Jewish church of old, to forget for a season the hand that fed her, and to settle down in a cold, quiescent enjoyment of her increasing prosperity. It is, however, the pleasing task of one who has been feebly endeavouring to rescue her from much unmerited obloquy, to assert, that the remarkable revival of religion which has taken place in the established church in Ireland within the last forty years (a revival unparalleled, we believe it may be said, in church history) did not take place in consequence of external pressure, but when she was in the fullest enjoyment of her temporal blessings, and long before the war-cry was raised either against her property or her clergy; and it is the fullest conviction of those best qualified to judge, that this cry would never have been heard had she remained basking in the sunshine of earthly prosperity, exhibiting, at the same time, the marks of spiritual declension†.'

"Doubtless, it would be a pleasing and delightful task, were time and materials at command, to trace our national church through the different stages of her revival—to trace her progress from security and indifference to her present life, and activity, and zeal; and it has been suggested to the writer to take such a course in his present undertaking. But many things forbid it: and, leaving this more arduous work to others, he would almost entirely confine himself to the notice of one who bore no small part in the blessed work of arousing a slumbering church to a truer sense of her duties and her privileges."

"It has been a subject of much wonder and speculation, what could be the cause" of the slumber just referred to, to use the language of the "Christian Examiner," in a review on bishop Mant's "History of the Church of Ireland," (vol. ii. Feb., 1841). "There could not be such an effect without some corresponding cause. The readers of this volume will see, too plainly,

* History of the Church of Ireland, by bishop Mant, vol. ii. p. 770.

† History of the Catholic Church in Ireland, by the dean of Ardagh, p. 146.

the cause in the systematic principle adopted in the clerical appointments from the time of the revolution—appointments made avowedly from a reference to the political bias, and not to the religious character or the theological acquirements of the parties preferred. In reading this volume there will not be seen any evidence that those who exercised the patronage in our church ever called to mind that the bishops and clergy had any religious duties to discharge: they considered them as having an English interest to maintain; and it seems to have been no matter of concern whether they discharged any religious duties to the people beyond a mere form, very irregularly performed."

Such was the state of the Irish church when the subject of the present memoir distinguished himself as a celebrated preacher, and obtained a fame hitherto almost without a parallel, which extended far beyond the land of his nativity.

Walter Blake Kirwan was born in Galway, A.D. 1754, of an ancient family strictly attached to the Romish see. He was, as was usual for those intended for the priesthood, educated on the continent, and early sent to the college of the English Jesuits, at St. Omer's, where he distinguished himself. "The youth intended for the (Roman) catholic ministry (of that day) were generally taken," says Mr. Lord, in his "Maynooth College," "from the middle and lower classes of the people—those classes in which prejudices abounded most. When sent abroad for their education, they enlarged their views, and rubbed away much of their prejudice. They mingled also, upon the continent, with men of rank and knowledge of the world, and of extensive information. Their manners were improved by polite association; for they were scattered over a vast field, strewed with a variety of character and with cultivated minds, and the diversified intellect of many nations; and they returned to their native country improved in their manners, with their national prejudices smoothed down by foreign collision, and their enmity greatly subdued towards a nation whose praise and whose greatness they had been accustomed to hear magnified and exalted in the mouths of foreigners. The catholic clergy of that day often enjoyed on the continent that most valuable portion of education, polite and liberal association. Their views of the world and of mankind were enlarged and corrected: they came to the ministry generally at a more mature age, and with minds better disciplined in the school of useful experiences, than it is now the practice of that clergy to do. Taken altogether, we think the old clergy of the (Roman) catholic church were a highly respectable body of men. They are now nearly extinct. But we remember some of them mild, amiable, cultivated, learned, polite, uniting the meek spirit of the Christian pastor to the winning gentleness of the polished man of the world. They were welcome guests at the table of the protestant gentry, where they were well qualified to sit, and bring a full and overflowing cup to the intellectual banquet. At the table of their own communion they lent their influence to soothe the asperities of the time; and they brought their knowledge of mankind, and of their own and foreign nations, to enforce their lessons of patience, fortitude, and forbearance."

Between men of this stamp Mr. Lord draws a striking and, to those unacquainted with Ireland, startling contrast, and those now educated at Maynooth—an institution to which, though yearly aided by parliament, he refers many of those evils which, as a necessary consequence of popish domination, disturb the peace and harmony of Ireland.

When eighteen years of age, Mr. Kirwan went to St. Croix, in the West Indies, then under the government of the Danes. He was here under the protection of a cousin, and remained for six years. The climate was not suitable for his weak constitution, and to his credit and humanity it is to be recorded, that he shrunk with sickening disgust from those horrors, the invariable accompaniments of slavery; a bitter draught, whether quaffed in Algiers or in free and blessed America.

Returning to Europe, by the advice of the titular primate of Ireland, his maternal uncle. Mr. Kirwan, he entered the university of Louvain, in the province of Brabant; a place of great resort for the Irish*. There he obtained priests' orders, and became professor of natural and moral philosophy, and in 1778 was appointed chaplain to the Neapolitan ambassador at the British court. Some of the discourses before the small but respectable congregation were listened to with deep interest. These were, somehow or other, not to be found; though it was proposed, if they had been so, that they should have been published. "But he was then only qualifying himself for greater exertions, and with that view assiduously attended those splendid exhibitions of public speaking which were at that time displayed in the senate and at the bar, where the conspicuous merit of his countrymen could not fail to inflame his ardent temper with enthusiastic emulation. Amidst this meridian blaze of eloquence, the church alone continued cold, and, however enlightened by an improved philosophy, had seldom been warmed but by the fiery breath of polemical divinity." This last statement bears full testimony to the correctness of that of Mr. Madden already quoted, which is freely acknowledged by thousands who gratefully admit the vast and momentous change for the better which has taken place in this respect. New life, active energy, devoted zeal, are now called into exercise.

Such a state of spiritual apathy naturally deeply affected Mr. Kirwan. His scriptural views were necessarily erroneous, if from his heart he believed the dogmas of the Romish church; and it is almost impossible to conceive, judging from his general character, that he could have eaten the bread of one church while his heart and affections were clinging to another. No honest man could do this; and to charge Mr. Kirwan with being insincere when he offered up the mass, would be to brand his character with infamy. If a man has really conscientious scruples as to the purity of a church, he will leave it if he is an upright

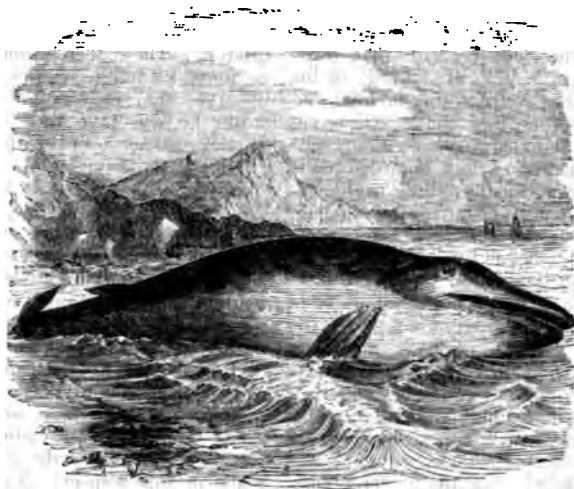
* It contained about forty colleges, in the number of which was an English college of friar preachers, which owed its establishment to cardinal Philip Howard, brother to the duke of Norfolk, who, before he was raised to the purple, had been private chaplain to queen Catharine, consort to Charles II. The Irish had likewise a seminary erected, in part under the care of Eugenius Mattheus, titular archbishop of Dublin, A.D. 1623, which received its appointment from the propaganda at Rome. Besides the above, there were two convents for the Irish; one of recollects, and the other of dominicans, where divinity and the mathesis were taught. In the seventeenth century the number of scholars exceeded 4,000; but in the year 1743 the inhabitants amounted to 12,000, including 3,000 students only. — *Esq. Brit.*

man, whatever be the temporal loss he may suffer. Dr. Lindey embraced Socinian views. That he did so was and is a source of much regret to many. He preached error, but he practised fair dealing. Essex-street chapel, Strand, London, was the place where his congregation assembled. The scanty means of subsistence obtained there was far preferable to the tithes of Catterick; for he could honestly receive the one, while he could not accept the other.

These remarks may appear to be almost irrelevant to the subject before us, but they are not so. Mr. Kirwan has been sometimes spoken of as if he viewed protestantism and popery in almost the same light; that he renounced the one, and conformed to the other, simply that he might be more useful in his day and generation. This, indeed, it is every man's duty to attempt; for no man is to live for himself alone. But, high as this motive may be, surely it could not have been that which led to a determination on his part to come forth and to be separate, no longer to touch the unclean thing; and, consequently, it must be regretted that, in the brief memoir attached to his

published volume of sermons, the following statement should appear:—"To rouse devotion from this profound lethargy (that already referred to) was a daring novelty, which demanded the powers of a Kirwan. Fortunately for the interests of humanity, he felt his force, and seized the glorious opportunity. After two years' retirement to the bosom of his family, probably absorbed in the consideration of this important step, he at length, in the year 1787, resolved to conform to the established religion; a determination which was greatly promoted by the conviction that he should thus obtain more extensive opportunities of doing good." It is most probable that his mind had become impressed with a conviction that the papal system was opposed to the word of God; that the two years spent in retirement were spent in study, prayer, and meditation, in a close examination of the points at issue between the two systems: truth preponderated: he took that step which he felt was right; and resolved, consequently, to devote himself to the ministry of the established church.

B.



SKETCHES OF NATURAL HISTORY.

No. XVI.

THE WHALE.

(Balæna Mysticetus.)

THE whale is the largest known animal in existence; and though the size of these creatures is known to be diminished, from the constant havoc made on them by whalers, continually lessening their numbers, still many are caught a hundred feet and upwards in length, and above twenty in height. Though sometimes found in low latitudes, not however within the tropics, their grand rendezvous is in the Arctic and Antarctic seas.

"The whales, or cetaceous fishes," says Mr. Sharon Turner, "are so distinguished in nature from the rest by their analogies to land animals, by suckling their young at the breast, by having warm, red blood, and by a heart with two auricles and ventricles to propel this essential fluid, and by other peculiar properties; that Linnæus has separated them from his fish tribes, and classed

them among his mammalia order, with quadrupeds, simiae, and man. It was, therefore, correct in Moses to give them a distinct specification: 'And God created great whales' (Gen. i. 21)."

The jaws of the whale stretch to twenty feet in length, an opening between them being sufficiently large to admit a boat with its crew to sail in and extract the whalebone, and to take out the tongue, which is frequently found to yield five or six barrels of oil. The tongue of a full grown whale measures twenty feet in length; the head, which is disproportionately large, being about or nearly a third of the body, measures twenty-two feet. The eyes are small for so vast a bulk; not more than the 200th of the length of the body. The gullet is particularly small, not exceeding four inches in width. The upper jaw is furnished with the whalebone, or baleen, as it has been called, of which from five hundred to eight hundred pieces are taken from one fish, nearly equal in value to the whole of the fish besides. There are no teeth, and no external appearance of any organ of hearing. There are two orifices, or openings, on the head,

from which it spouts, to a great height, steamy columns; and, when wounded, blood and water are thence spouted out. The tail is very broad. The general colour of the whale is blackish grey; the anterior part of the lower jaw, and part of the throat and belly, white.

The weight of a full-grown fish is about five hundred thousand pounds. The back and sides, covered with fat, are of an exceedingly unctuous character, eighteen to twenty inches deep. A hundred barrels of this blubber, as it is called, will produce ninety-six barrels of oil. The whole body of a whale, of the full size, will yield from fifty to seventy puncheons of oil, each containing seventy-four gallons. The value of such a fish will be about a thousand pounds. The young ones often produce fifty barrels of oil at a year old.

The female brings forth its young alive, generally in the spring, after a gestation of nine or ten months: it is then about ten or twelve feet long. She has only one at a birth, which she suckles with incessant fondness for twelve months. She throws herself on one side, on the surface of the water, to suckle. She has her young almost continually with or near her, taking it beneath her fins when danger threatens, and bearing it away to safety. "The whalers take advantage of this affectionate attachment, and strike with their harpoon the young whale, quite sure that the mother will, before long, approach, for the purpose of saving her offspring, but too often to perish with it." This holds good with respect to the common whale, but the spermaceti whale of the South Seas (physeter), will suffer her offspring to be taken without any concern, anxious only for her own safety.

The swallow of the whale not being sufficiently large to admit of even small fish, the following is its mode of sustenance. "The whole of the seas of the Arctic regions, no less than those of more southern climates, abound in innumerable shoals of molluscous, radiate, and crustaceous animals, which swarm in such hosts as often to colour the surface of the sea. When a whale therefore is taking its food, the immense mouth being opened, a large number are, as it were, shovelled up by the great expanse of the lower jaw, and as the mouth is regurgitated, the numerous captives are retained" (Bell).

There are seven or eight different kinds of whales, chiefly inhabiting the waters of the polar seas: that now described is the common (Greenland whale (*Balæna Mysticetus* of Linnæus). Every species propagates only with its own kind, keeping distinct from other species. They are, however, gregarious; and, when migrating from sea to sea, they are found commingled in large shoals.

The physalus (*balæna* of Linnæus, the *balænoptera gibbar* of later naturalists), or fin whale, is distinguished from the common by a fin on the back, low, and near the tail (see engraving). It is more slender than the other. The whalebone obtained from it is of little value, nor is the blubber at all equal in quantity or quality. It is extremely fierce. It is esteemed by the Greenlanders as an article of food; but the fishers do not like its approach, for on its approach other species retire.

Whales are generally thus taken:—When a fish is heard, or seen, a boat, from twenty-four to thirty feet in length, approaches its head, with six bands or more on board, five or six being in

readiness. As it rises to breathe, the boat is rowed to its side, and a harpooner strikes it near the fin. The boat is instantly and as rapidly as possible pushed off, lest the whale, feeling the harpoon, should dash the boat to pieces by the flouncing of its tail. As soon as the fish feels the blow, it plunges into the deep with amazing swiftness, taking the harpoon, to which is attached a strong line of fresh hemp a hundred fathoms long, wound on a roller in the boat. The rapidity with which it dashes into the deep draws the line out so fast, that if it should become entangled in unrolling, it would snap like a thread, or upset the boat. To prevent such accidents persons watch the unrolling of the line, keeping it supplied with water, lest, by the violence of the friction, the line and the boat should take fire. If the fish be not mortally wounded, it will frequently continue a long time under water, drawing after it a line of two thousand fathoms. Fresh lines are continually supplied by the other boats in pursuit. Sometimes the whale retreats under an island of ice, when there is no other alternative than drawing out the harpoon or cutting the line. If the fish rise again alive, they again pursue and attack it with other harpoons, and finally dispatch it with lances. Meanwhile the ship approaches the boats and takes the animal in tow, lashing it alongside by ropes run through its blubber. The first work in dissection is to go with a boat into the jaws, and with a long bended knife cut out the whalebones very cautiously from the gums. Then they extract the blubber from the tongue, and afterwards proceed to divest the whole body of its fat, beginning at the same time at the head and tail, and ending in the middle. The men that stand on the fish have sharp irons on their shoes, to prevent their slipping. The fat is cut off in long quadrangular pieces, from one to two thousand pounds weight each, and by a pulley hauled on deck, where it is cut into smaller pieces and stowed in the steerage or hold till the fishery is over. The tail and fins are severed entire, though afterwards divided, and reserved for boiling into glue. By the operation of fifty or sixty hands, divided into companies over the whole body, four or five hours will suffice to strip it of its blubber.

As the fat is progressively removed from the head and tail towards the middle, the ropes by which it was lashed to the ship are gradually taken away; when the fish, which had turned upon its back as it died, turns again upon its belly by the removal of the blubber. The fat being entirely cleared off, the body is turned adrift, when it immediately sinks, amidst the joyful buzzes of the crew. In a few days, the carcass having burst, rises again. It is said that, if the cutting up is deferred, it swells with a humming noise, and at length bursts with a considerable report, scattering a vermillion-coloured matter from its entrails, with an overpowering smell. Having procured enough, the ship sails to some harbour to separate the oil from the offal, and then steers its course to the port from whence it set sail.

For the purpose of whale-fishing, a multitude of vessels annually proceed to Davis' Straits, for which of late years the coast of Greenland has been almost entirely deserted.

Whale-fishing appears to have been first at-

tempted by the English A.D. 1504. According to Mr. Scoresby, the average quantity of shipping fitted out for this trade in Great Britain was, a few years ago, 131.

"Exposed to the most intense cold," says Mr. Bell, "often detained long beyond the intended period of their enterprise, and even shut up in the ice for a whole arctic winter, numbers fall victims to the united effects of cold and hunger; and many are destroyed by shipwreck, occasioned by the irresistible crush of icebergs. But it is from the very act of pursuing and capturing the monster which is the object of their enterprise, that the most frequent and fatal accidents occur. The harpooner is occasionally hurled into the water by the fouling of the rope attached to the instrument with which he has just successfully struck the whale, which descends with a velocity increased by the pain and terror arising from its wound. At other times the sudden rising of the wounded animal for respiration, his violent movements in the water which his agony occasions, the brandishing of his immense tail, or the whirlpool produced by his rapid sinking, will either of them prove the cause of destruction to the boats which are within his reach: of such casualties there have been numerous very painful instances" (British Quadrupeds).

The skeleton of a whale was publicly exhibited in London and elsewhere some years ago, and may be now*. Its length was ninety feet; height, eighteen; length of head, twenty-two; width of tail, twenty-two and a half; weight of skeleton alone, thirty tons; of animal when found, two hundred and forty tons. It was found dead, floating near the coast of Belgium, twelve miles from Ostend, by some fishermen, Nov. 3, 1837.

B.

TESTIMONY OF COINS AND MONUMENTS TO THE TRUTH OF THE BIBLE.

You will readily understand that a coin of one of our early English monarchs would never have been struck unless they had actually reigned. So, also, a Waterloo medal would never be seen upon the breasts of our gallant soldiers, or preserved in the cabinets of the curious, if the battle of Waterloo had not really been fought. And it is just the same with ancient monuments. They are incapable of bearing false witness. Truth lies hidden in their deep-cut lines. All doubtful and disputed points of history, therefore, are considered settled, when this species of evidence can be produced. Now, many of the facts of revelation are preserved and many of its obscurities cleared up by such memorials, and some specimens I proceed to lay before you.

Our sacred history dwells largely upon the temple service, and the religious observances of the Jews. Amongst other things, we read of the golden candlestick with its seven branches, of the table of shew-bread, the cup of drink-offering, the censer, and the silver trumpets used to proclaim the year of jubilee; and we know who it was

that foretold the abolition of all these usages, the destruction of this temple with all its services, the overthrow of Jerusalem, and the captivity of the people. Is all this, then, some cunningly-devised fable? or is it supported by any satisfactory and independent evidence? Go, visit the Via Sacra at Rome; and you will see there the arch of Titus, erected to commemorate the destruction of Jerusalem, and still standing to attest the truth of sacred history and divine prophecy. Upon it is sculptured, by some Roman of those days, a long procession of captive Jews, bearing upon their shoulders in the train of the conqueror the very candlestick, cup, table, censer, and trumpets whereof we have spoken. Prints have made you familiar with the design; but have you ever considered the strong though silent attestation it presents to the truth of sacred history? Henceforth, whenever taste is gratified let faith be strengthened also by the examination.

In the Acts of the Apostles, St. Luke mentions that St. Paul and his companions in travel came to Philippi, which he calls "the chief city of that part of Macedonia, and a colony;" or, as it might be more literally translated, "a city of the first part of Macedonia, and a colony." The first part of Macedonia! What means that? Philippi, a colony! What means that? Here there must be a false reading, or some mistake, or the description of a person unacquainted with the very country through which he professes to have travelled. Thus thought the critics, puzzled with the expressions. But what say several silver medals struck in that very locality, and still extant? Why, the very words used by St. Luke appear on the face of the medals. Macedonia was a Roman province, divided into four parts; and the medal bears the inscription "ΜΑΚΕΔΟΝΟΝ ΠΡΩΤΗΣ;" the first part, or the chief part of Macedonia! And, then, as an additional proof of the perfect accuracy of the sacred historian, other medals have been discovered, the inscription on which states expressly that Julius Cæsar bestowed the dignity and privileges of a "colony" on Philippi, which were afterwards confirmed and augmented by Augustus.

Again, in the Acts of the Apostles, we read that Lydia, a "seller of purple of the city of Thyatira," had settled at Philippi. This would indicate that Thyatira was distinguished for the art of dying purple, a very costly branch of commerce in those days. If there is anything, then, to prove this, it proves also the fidelity of the sacred writer, even to the most minute particulars. Now, amongst the ruins of Thyatira, upon a fragment which might have formed part of the entrance to some hall or place of meeting for members of the craft, there is an inscription still extant, with the words "ΟΙ ΒΑΦΕΙΣ," or "the dyers." This must surely tend to confirm our confidence in the accuracy of our sacred books.

Again, we have an account in the same narrative of a singular tumult at Ephesus, raised at the instigation of Demetrius, the silversmith, who made silver shrines for Diana. The preaching of St. Paul having a tendency to bring their craft into disrepute, a great outcry was made, and the town-clerk, in order to appease it, is related by St. Luke to have said, amongst other things,

* It is now in the museum of Brussels, where we saw it some years ago.—Ed.

† From "Why do you believe the Bible to be the Word of God?" Eight lectures, by the rev Josiah Bateman, M.A., vicar of Huddersfield. London: Haclard's. 1844. A most excellent volume, admirable as an antidote to the poison of infidel opinions.

"What man is there that knoweth not how that the city of the Ephesians is a worshipper (*νεωκορον*), of the great goddess Diana?" The word thus used by the sacred historian is a very singular one, and expressive of a peculiar dedication to the service of the goddess, as her "temple-keeper." But if it is singular, it is, nevertheless, strictly applicable and true; for coins of Ephesus are still extant, having upon them a figure of the goddess, surrounded by an inscription in which these words are distinctly visible: "NEOKOPON ΕΦΕΣΙΩΝ," denoting a coin "of the temple-keeping Ephesians." There can be no doubt, therefore, that St. Luke heard and recorded the very words used by the town-clerk of Ephesus; and such accuracy, proved in a few instances, is surely a sufficient guarantee for all others.

The same writer mentions that, when St. Paul was at Athens, he found an altar with this inscription—"To the unknown God;" and that he thence took occasion to address the Athenians on the folly of idolatry, and to preach unto them "Jesus and the resurrection." No altar with this inscription has come down to us; but that there was such an altar, with such an inscription, we learn positively from Lucian. The occasion of its erection was this, The Athenians, being visited by a pestilence, invited Epimenides to lustrate, or purify their city. The method adopted by him was, to carry several sheep to the Areopagus, whence they were left to wander as they pleased, under the observation of persons appointed to attend them. As each sheep lay down, it was sacrificed, on the spot, to the propitious god. By this ceremony, it is said, the city was relieved. But, as it was still unknown what particular deity had been propitious, an altar was erected, on every spot where a sheep had been sacrificed, to the unknown God!

SIN TAKING OCCASION BY THE LAW:

A Sermon,

BY THE REV. JOHN AYRE, M.A.,

Minister of St. John's Chapel, Downshire-hill, Hampstead.

ROM. vii. 12, 13.

"Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

THERE have been continually disputes and difficulties concerning the justification of man. Some persons have imagined that in some way their own doings were to recommend them to the favour of God, which is a seeking of righteousness by the law: others have maintained that, as our works are nothing worth, it must be altogether of sovereign mercy that we are accepted, through the atonement that is by Jesus Christ. This, because we partake Christ's benefits by faith, is called a "justification by faith, without the deeds of the law."

It will help very much to a clear and scriptural understanding of the truth on this important point, if we properly know the purpose and effect of the law. Accordingly, St. Paul frequently explains its office in the economy of grace; and, having demonstrated that to beings in a fallen state no law *could* give life, he deduces an unanswerable argument to prove that "by the deeds of the law no flesh can be justified in God's sight."

He is treating of this topic in the chapter from which my text is taken, and shewing that by the law is the knowledge of sin. "Without the law," says he, "sin was dead. For I was alive without the law once; but, when the commandment came, sin revived, and I died; and the commandment which was ordained to life I found to be unto death." This, he further declares, was no fault of the law itself; for it "is holy, and the commandment holy, and just, and good . . . but it was sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

I shall in the following discourse

I. Exhibit the nature of the law holy, and just, and good;

II. Shew the evil power of sin, corrupting the life which the law was calculated to bestow into the horrors of death;

III. Deduce the conclusion that we must not seek our justification by a righteousness of works.

I earnestly pray that the divine Spirit of God may be richly shed abroad in all our hearts, opening our minds that we may receive the truth in simplicity, and purifying our affections that we may practically use the knowledge we acquire.

I. The Deity has seen fit, in order to administer and preserve the universe, to lay down certain laws, according to which both his creatures might act towards him and towards each other, and which might be, in the exercise of his wisdom, the rule of his dealings with them. Thus we see, in the natural world, that all things move and have their growth according to some fixed law, in their obedience to which consists the excellence and perfection of their nature; so that if they were to disobey it—if the planets, for example, were to quit their prescribed path, if the trees of the field were to forget the order and succession of their budding and yielding fruit—then, instead of the fair beauty of God's works which we behold, instead of the harmonious subordination of one part of nature to another showing forth their Maker's handiwork, we should see only confusion, and, at length, destruction. The frame of the universe, with all its

vast and all its minute machinery linked in curious dependence one part upon another, could not stand, except as obeying the law laid down for it by him who worketh all things after the counselled purpose of his will. Of law it may be therefore said, in the sublime words of Hooker, "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power: both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent adoring her as the mother of their peace and joy."

So that, when Adam was created and placed in the garden of Eden, it must needs be that some law of his being and of his action should be laid down, wherein, if he kept it, his righteousness might consist. Had this been wanting, had man been left uncontrolled and undirected to range over the world at random, the noblest of God's works would have presented the miserable spectacle of power without principle, of energetic force with no defined object to which that force might tend; like a machine destitute of any regulating check, whose wheels revolve with ungoverned velocity till they have dashed each other to pieces. And now, in our fallen state, the worst form of our corrupted nature is that wherein all control is thrown away, when passions are unlimitedly indulged, when the checks which conscience and society have imposed are disregarded, and the individual runs a course of excessive riot. Perhaps, so interwoven with our constitution is the notion of law, it is hardly possible that every restraint can be entirely broken off; but the approach to such a state is, as I have said, the worst form of our corruption; and the removal of those bits and bridles, which the Lord has wisely and kindly laid upon us, is the worst augury that he has said respecting him that is so abandoned: "Ephraim is joined to his idols: let him alone."

A standard of right, then, to be set up among men, was a proof of God's concern for the beings he had formed: it was that which he intended to conduce to their happiness: it was the emanation of his mind and will, to be conformed to which is necessarily the highest felicity of creatures. "The law is holy, and just, and good." It was required for the completion of the Creator's care in forming man, and without it he could not, when he rested from his works, have pronounced all things to be very good. And it must be observed that the law does not change by the change and transgression of those who were

put under it. Its brightness is still as unsullied, its majesty still as exalted, yea, it is still more conspicuous and surpassing than it was; just as a column bears a more imposing aspect, if it be left alone upright amid the ruins over which it towers.

The excellency, then, of Adam's nature consisted in this, that his thoughts and actions were kept in subjection to the law which God had imposed, his appetites were under control, his affections were in their due place, his desires were directed to a right end, and every faculty was ordered according to its legitimate purpose. The consequence of this was to be life to him. For "in keeping of" God's "commandments there is great reward." Thus the law was worthy and good in its essential character; and its fruit also was holy, and just, and good. This, as I have said, it could not cease to be by being transgressed. For though the effect intended was no longer actually produced—though its regulating power was no longer acknowledged, and the benefits it offered no longer reaped—still it remained as it ever had been, the perfect standard, the transcript of the divine mind; just as a beneficent prince retains nevertheless his goodness and the right of his authority, even though some of his subjects may have ungratefully rebelled against him.

II. I must now, however, proceed, in the second place, to show the evil power of sin, corrupting and destroying the life which the law was calculated to bestow.

The good effects of any law can be felt only while it is accurately obeyed. If—to recur to a former illustration—the planets were to shoot but once from their orbits, destruction must inevitably follow: if the orderly succession of the seasons were but once to be disturbed, wide-wasting and ruinous desolation must certainly be the consequence. And so, when once the rule of God's commandment is broken, when the affections have once started aside from the position they were to hold, there comes immediately an extreme derangement into the moral and spiritual system, inducing disease where there was health, misery where there was happiness, and death where there had been life. And if this be so, it is not the fault of the law itself, but of those who have rebelled against it. The law would have had no other voice than that of kindness, had it not been sinned against. But, because it must be fenced about with penalties, and enforced under pain of evils to be endured, when it is once broken, then it becomes a record of condemnation upon the transgressor. It shows what he might have been and what he ought to have done; and marks how far he has de-

parted from the plain path, and proclaims the punishment which he has thereby incurred. It thus exposes sin, and holds it up to detestation. Sin never can exist where there is no law; for sin is just the falling short of a standard; and if there be no standard set up, then no deficiency can be detected, and sin must be unknown. And this office of exposing and branding sin, though it carries severity with it towards sinners, is yet so far from diminishing the holiness or goodness of the law, that it is, in fact, its praise. The law proves itself thereby to be indeed the offspring of him who is of purer eyes than to behold iniquity, and who will admit into his presence nothing that defileth.

But you must observe here the infinite enormity of sin, in its compelling the law instead of approving to condemn, to become a minister of punishment instead of reward, the unbending judge of those who have transgressed it. Instead of the pleasant voice of praise ascending from the world as there ascends from the angels who had the law and kept it, there is heard only from a thousand lands the witness that men are beneath the curse, the mournful cry that death the executioner of law is slaying generation after generation, so that none escapes.

But these are merely general facts: let us come to some more particular considerations.

The law exposes sin, and convicts the conscience of it. St. Paul declares: "Without the law, sin was dead; for I was alive without the law once." He, through ignorance and unbelief, imagined himself to have earned the favour of God, and to have a right to eternal life. He could see no sin within him. Not that there was really none; but he was unacquainted with the spiritual and searching nature of the law, and thus persuaded himself that he had done nothing to provoke its condemnation. "But, when the commandment came," says he, "sin revived, and I died." The voice of the law, previously disregarded, at length reached his ears; and thus he became sensible of his guilt. The offence, which with subtle power had lurked unperceived in his heart, was now dragged forth to light; and though, as if enraged at the detection, it struggled with yet more desperate rebellion against the law, yet there it was, marked and branded, with its deadly venom evidently displayed.

It is just so now. The law would have no reason to condemn, if it were not that sin is fostered in us. That sin it can neither approve nor excuse: it cannot, therefore, pronounce us worthy of life, but is constrained to record against us the heavy sentence of death. It has no power to eradicate sin, be-

cause the holding up before a criminal of that which he ought to do, never in the nature of things can withdraw him from the condemnation into which he has already fallen. And therefore the evil is only aggravated, stands forth continually in stronger and yet stronger colours, stimulated with greater enmity against that which has so laid it bare. Exactly as, when the knife is applied to a wound, it enlarges and deepens it; but it cannot possibly heal: it may strip off the thin skin which hides the eating ulcer, and exhibit the mischief at its root; but it cannot, I repeat, it cannot possibly possess any virtue to heal.

It is well that the law should perform the office of detecting sin. Otherwise—and, indeed, it often happens—a man may console himself with the idea of safety, till sudden destruction comes upon him: he may close his eyes in soothing sleep, till that slumber becomes the torpor of irremediable death. Since the law abates none of its force by our neglecting its voice—since it chronicles as accurately all the transgressions of him who misunderstands, equally as of him who, with a full knowledge, opposes it—it is well that it should, ere it be too late, arouse the conscience, and probe the affections, and hold up evidently before the eyes the evidence of committed sin. It is thus, usually, an instrument in the Holy Spirit's hand, wounding that he afterwards may heal: it is thus "a schoolmaster" to bring men unto Christ, that they may be justified by faith. Brethren, has it so detected and exposed the sin of your hearts?

And now, I think, you will perceive the malignity and odiousness of sin. It is not an evil thing of which it makes use, but the good transcript, as I have said, of the divine mind. Against that it madly rages, and rises into the fiercest opposition. But, though the law is the *occasion* of transgression, it is not the *origin* of it. It is not the law, but the crime committed against it, that causes the death of the guilty malefactor. And thus sin, the lust of corrupted nature, that it might appear sin and be detected in its true malignity to the conscience, working death by that which is good, and taking opportunity of offence from the very purity and perfect holiness of God's law, brings on the transgressor the sentence of condemnation; that sin, by the commandment so plainly prohibited, and yet rising in wilful rebellion against it, might appear exceeding sinful; and that this corruption of the heart, the origin of actual transgressions, might be seen in the blackest colours that words can express or thought conceive.

III. It is time to advance to the third per-

icular, in which I was to deduce the conclusion that we must not seek our justification by a righteousness of works.

This easily follows from the two simple principles already established; that the law bestows life only upon those who have accurately kept it; and that it discovers and condemns sin wherever it can find it. Does the culprit at a bar of justice expect his incensed prosecutor to plead in his behalf? No more will the law extenuate or remit transgression. Does the mirror which reflects the deformity of a mis-shapen figure at the same time remedy the distortion it exposes? No more can the law, which really aggravates, supply also an atonement for offences. For two distinct, yea, contradictory offices, cannot be performed by the same agent. A fountain sends not forth at once sweet water and bitter; neither can blessing and cursing be uttered from the same mouth. So that, if the law find no fault in you; if it tries your heart, and pronounces it perfect; if it measures your words, and can detect no offence; if it weighs your actions, and is satisfied; if you come up to its standard, in love to God and conformity to his image, in blamelessness before man and active benevolence to those around you; if no moment of your life has been mis-spent, no talent wasted, no privilege perverted; if, in every thing, the tale of what is good be complete; then you may claim your righteousness of the law, sin has not wrought death in you.

But if, on the other hand, this measure, when applied to you, discovers any failure; if this scrutinizing examiner traces out any fault: if it can detect the slightest flaw, the least departure from its precepts; then woe worth the sinner; then the law will condemn sin, and sin will resist the law, and death will be wrought in him by that which is good. Full law if he appeals to it, full justice if he depends on it, he shall have; a justice that will not be content without inflicting the last penalty upon him.

Hence, then, if you would expect salvation, you must lay hold upon the righteousness of Christ. Some men imagine this to be a kind of mitigated law, satisfied now to wink at an offence, ready to blind its eyes, and take, instead of the good coin of perfect virtue, the base alloy of partial respect to it. But such men do not see that they are trying to put together an actually incongruous mixture. A mitigated law is no law at all; and a transgression which the law excuses can be no transgression. So that those who maintain this notion are truly antinomians: they fritter away the sacred law of God, and make it less awful in its sanctions, less inflexible in its justice, less pure in its holy detestation of sin,

than even the imperfect statutes of a human code. No: the death of Christ was never intended to patch up the miserably incompetent obedience of man, but of itself to "bring in an everlasting righteousness, to be unto and upon all them that believe." And, where the law condemns, Christ has borne its condemnation: where sin has wrought death by it, Christ hath suffered that death: where it requires perfect submission, Christ hath fulfilled it to the last tittle. He has stood in relation to it in the place in which man by nature and desert stood; and therefore, for the worthiness of his atonement, for his obedience unto death, God can be "just," and yet "the justifier of those that believe in Jesus."

You must endeavour to attain distinct apprehensions on this most vitally important topic. The gospel does not proclaim a mode in which we are to save ourselves: it does not place us in a new position of power, by virtue of which we may worthily or sufficiently fulfil the law. No: to the last hour of our existence upon earth sin is striving to work death in us by that which is good. But the gospel proclaims free forgiveness—the law already pacified, the wound already healed, the life already manifested. By the hand of faith these blessings may be at once received; and then the transgressor may be translated from condemnation unto the kingdom of God's dear Son. Everything relating to our justification must be regarded as a free gift, bestowed "without money and without price." A claim of merit, a pretension of desert, would be an insuperable bar: it would make "grace" to be "no more grace."

And it is to be observed that in this way the law can be honoured, and the force of sin resisting it be weakened. As long as the law condemns, it will be dreaded and disliked; and only the hard subjection of a slave will be yielded to it. Sin, from the principle of opposition which I have already noticed, will fight and war in the soul, more vehemently desiring things forbidden because they are forbidden. But when, by faith in Jesus Christ, we become interested in his atonement and partakers of his satisfaction, then the law can smoothe its angry brow. "Who is he that condemneth? It is Christ that died." And when we are no longer under condemnation, then we can begin to love the law: we see impressed therein the mind of the Redeemer, and we are anxious to exhibit it. With zealous hearts, like obedient, loving children, we are anxious to fulfil its precepts. Transgression becomes hateful: we delight in the law of God after the inward man, and long for the glorious day when that law shall once more assert its full supremacy over us;

when, in the kingdom of eternal blessedness, we shall be holy as our Lord is holy.

There are two or three reflections to be made from this subject.

1. The first: you see here the wonderful love of Christ. When man had perverted the law and turned it into an instrument of vengeance, it had been most just to leave him to its vengeance without remedy. The insult which had been offered to the majesty of God deserved this punishment. But the Lord in judgment, and while he would maintain the holiness of his character and the sanction of his will, yet chose to remember mercy. No cause can be assigned for this but his own unfettered sovereignty. It was neither for worthiness seen nor foreseen that Christ consented to die, but in order that he might exhibit to the astonished universe proofs of love infinitely beyond the power of any created being even to comprehend. "Bless the Lord, O our souls, and all that is within us praise his holy name."

2. The second reflection: you perceive the necessity of seeking earnestly divine help. Your deliverance from the righteous condem-

nation of the law must be of grace. If you are left to your own unaided will, sin will only in its struggles gain the greater mastery over you, bringing you more and more beneath the awful power of destruction. But God willeth not the death of a sinner, and therefore he kindly promises the aid of his good Spirit to those that ask him, to render effectual the death of Christ, and actually to deliver transgressors from the yoke under which they were held. Recollect that without him you can do nothing, but will be as withering branches torn from the parent stock. Be it your earnest desire then, brethren, to live in close union with Christ, that the life of Jesus may be made manifest in you.

Lastly: you will see the extreme danger of the self-righteous man. He provokes God to lay the axe of the law to the root of the unsound tree. He actually trusts to that which is the instrument of his condemnation. Learn, then, renouncing all dependence on your own righteousness, to resort by faith to the righteousness of Christ, in whom only a guilty sinner can be accepted at the bar of God's justice.



TREES AND SHRUBS.

No. III.

'FOREIGN TREES.

THE PLANTAIN AND THE BANANA.

THE PLANTAIN.

(*Musa Paradisiaca*.)

THE plantain forms a principal article of food to a great portion of the inhabitants of equinoctial Asia and America, of tropical Africa, and of the islands of the Atlantic and Pacific oceans. Wherever the mean heat of the year exceeds 75 degrees of Fahrenheit, the plantain is one of the most important and interesting objects for cultivation. All hot countries appear equally to favour its

growth. It has been cultivated even in Cuba, in situations where the thermometer descends to 45 degrees of Fahrenheit, and was so at Hampton Court in 1690. There are about thirty varieties cultivated by the natives, besides nearly twenty that grow upon the mountains.

The banana is of considerable size. It rises with an herbaceous stalk, five or six inches in diameter at the surface of the ground, but tapering upwards to the height of fifteen or twenty feet. The leaves, of a pea-green colour, are in a cluster at the top: they are about six feet long and two feet broad. The middle rib is strong; but the rest of the leaf is tender. They grow with great rapidity after the stalk has attained its proper height; so much so, that, it is affirmed, their growth may almost be discerned by the naked

eye; and, if a fine line is drawn across, level with the top of the leaf, the leaf itself will be near an inch above it. These leaves are used for napkins and table-cloths. The spike of male and female flowers, to the height of about four feet, rises from the centre of the leaves. At first the flowers are enclosed in a sheath, but it drops off as they ripen. The fruit is about an inch in diameter, eight or nine inches long, and bent a little on one side, not unlike a cucumber. It is very rich and luscious: sixty or seventy are sometimes attached to one stalk. As it ripens, it turns yellow; and when ripe, it is filled with a pulp of a luscious, sweet taste.

"Gerarde (according to Loudon's *Encyclopedia of Gardening*), says the pulp eats something like that of a musk-melon. He calls the plant 'Adam's apple-tree,' from a notion that it was the forbidden fruit of Eden. Others suppose it to have been the grape brought out of the promised

land to Moscs. Dampier says 'it is the king of all fruits, not excepting the cocoa itself. There are numerous varieties. The *taberna montana dichotama* of the Hortus Kewensis, found near Colombo, in Ceylon, is by the Mahomedans, who conceive paradise was situated in that island, said to have produced the forbidden fruit. It is a deadly poison. The colour, however, is extremely beautiful: being orange on the outside, and crimson within: 'pleasant to the eyes' (Gen. iii. 6). It looks as if a portion had been bitten from it."

The wild, or *mountain plantains*, called *fei*, are large; and, though not unpleasant when baked, are most unpalatable when raw. They have a bright red skin, and yellow pulp. The fruit rises erect from a short thick stalk, in the centre of the crown or tuft of leaves at the top: and not pendant, as in the other varieties.



THE BANANA.
(*Musa Sapientum*.)

The banana differs from the plantain in having its stalks marked with purple spots and stripes. The fruit is shorter and rounder. Some botanists, however, regard the banana and plantain as one species. It is very luscious, and is highly esteemed in the West Indies; the natives of which, when they make a voyage, make up a paste of the banana, which, when dissolved in water, makes a most refreshing and invigorating draught. The tree is almost worshipped by the people of Madeira, by whom it is called "the forbidden fruit." It is esteemed by them a heinous crime to cut it with a knife; because after dissection, they say, it exhibits a similitude of the Saviour's crucifixion.

Both the plantain and the banana were carried to the West Indies from the Canary islands, whither, it is supposed, they were brought from Guinea. They are also cultivated in Egypt. "The banana," says Mr. Loudon, "has been fruited for years at Wynnstay, in Denbighshire. Specimens were sent to the Horticultural Society in August, 1819, which were between four and five inches long, and possessed an agreeable, luscious, and acid flavour; and the produce from a single plant is so abundant as to entitle the banana to be considered as useful for the table. The plant at Wynnstay was planted in a stove in 1811."

The banana is unknown in an uncultivated state. The wildest tribes of South America, who depend upon their fruit for food, propagate the plant by suckers. Eight or nine months after the sucker has been planted, the trees begin to form clusters. The fruit may be gathered in the tenth and eleventh months. When the stalk is cut, the fruit of which has ripened, a sprout is put forth, which again bears fruit in three months. The sole cultivation required for a plantation is to cut the stalks laden with ripe fruit, and to nourish the plants, once or twice a year, by digging round the roots. A cluster of bananas, produced on a single plant, often contains from 100 to 180 fruits, and weighs from 70 to 80 pounds. The facility with which the banana can be cultivated has doubtless contributed to arrest the progress of improvement in tropical regions. It may be said almost to grow in spite of the negligence of man; and it has, not unjustly, been advanced that, in the same ratio that land in our own country is sterile, so is human ingenuity called into exercise, to produce by art what cannot be produced by nature. Thus, the people of Otahite will not cultivate arrow-root, because it costs them trouble. Though capable of being produced in any quantity, it requires some labour to render it fit for food. When they were exhorted to adopt the comforts of Europeans, they answered, "We should like these things very well; but we cannot have them without working: that we do not like,

and therefore would rather do without them. The bananas and plantains ripen on the trees; the pigs fatten on the fruits that are beneath. These are all we want. Why, then, should we work?"

"In the Society islands," says Mr. Ellis, "man seemed to live only for enjoyment, and appeared to have been placed in circumstances where every desire was satisfied, and where it might be imagined that even the apprehension of want was a thing unknown. Amid the unrestrained enjoyment of a bounty so diversified and profuse, it is hardly possible to suppose that the divine Author of all should neither be recognised nor acknowledged; or that his very mercies should foster insensibility, and alienate the hearts of the participants in his bounty. Such, however, was the melancholy fact; although

"The soil untill'd
Pour'd forth spontaneous and abundant harvests;
The forests cast their fruits, in husk or rind,
Yielding sweet kernel or delicious pulp,
Smooth oil, cool milk, and unfermented wine,
In rich and exquisite variety;"

on these the indolent inhabitants fed without care or forethought.

SHORT READINGS FOR FAMILY PRAYERS.

No. XVI.

BY THE REV. HENRY WOODWARD,

Rector of Fethard, Tipperary.

WHETHER children happen to be present or not, it is sometimes profitable to read the records of their simplicity, and to listen to those lessons which their unaffected piety may often teach us. I shall, then, as part of this morning's exercise, relate a touching anecdote, which I had from the clergyman of the parish where the scene was laid.

In the family of a gentleman of fortune, one of a large flock of children, and but one, was, at the time referred to, brought to the knowledge of a Saviour's love. All the rest, though respectable, amiable, and naturally well disposed, were still but strangers to those blessed truths which were the treasure of her own heart. That her beloved family, that every member of the dear circle within which all her earthly interests were enclosed—that they might be brought to God, to serve him here, and to dwell with him hereafter—this was the constant subject of her thoughts, the matter of her ceaseless prayer. At about twelve years of age, that distemper which has summoned away so many young saints to glory commenced its fatal ravages on her frame. During a long and painful and wearisome sickness, she evinced a peculiar sweetness and gentleness of disposition, and, uniformly, a lamb-like patience. But still her mind was continually occupied about the spiritual welfare and everlasting salvation of her beloved relations. In this state of distressing and harassing anxiety, it pleased the Lord (can we for a moment hesitate in ascribing the interposition to him?) to comfort her by a dream; and, in that vision of the night, to send what she took as a resolution of all her doubts and an answer to all her prayers. She dreamed that she was introduced into a large apartment, which formed a kind of anti-chamber to the palace of eternity. Round this room were placed her

father, her mother, her brothers and sisters—all seated, and waiting in silent, unutterable suspense. When they had continued for some time, she dreamed that the door of heaven opened, and a celestial figure, which she took to be the Saviour, entered the apartment, holding in his hand a parcel of cards or tickets. He passed with a slow and deliberate motion round the circle, distributing, as he advanced, a separate card to each, and then retired. For a time, an awful, anxious pause ensued. All sat still and motionless, as if afraid to examine what was written upon the several tickets. At length they took courage, and simultaneously lifted them up to their eyes; and, lo! upon each ticket the same writing appeared. It consisted of but one word, and that word was—"forgiveness." Let dreams be what they may, this favoured child received the one in question as a messenger from heaven: it answered all her doubts, and cheered her on her way to an early grave.

Of two little ones, the eldest not above six years old, the following account is given in a French story. These children are represented as being under the most perfect discipline; and yet, nevertheless, their parents had observed that, without asking leave, they absented themselves frequently, at a particular hour of the day. Such conduct in children, so dutiful and amenable, led them to suspect that there must be something more than mere wantonness, to account for this periodical and mysterious withdrawal. They resolved, then, to be upon the watch. They observed attentively; and the children were as usual absent. The parents went forth, and stole out, cautiously and gently, by a path, to a sequestered and favourite spot, whither they supposed these little ones had strayed. As they walked along a thickly planted hedge-row, they thought they heard the sound of infant voices on the other side. They paused and listened. They were the voices of their own children; and the petition they were that moment offering was for their father and mother. Thus the plot was unravelled, and the secret came to light.

I have often grounded on this little story a piece of affectionate counsel to all children. Though it be the child's first duty, next to that immediately to God, to hide nothing which ought not to be concealed from their parents, and though openness and simplicity be the richest ornaments which youth can wear, yet there is one secret which I would advise even little children to keep from parents, instructors, and every human being. I would advise them, then, like the subjects of this story, to retire into some secluded place, and there, when all alone with God, to pray the best prayer they can; and to tell this neither to father nor mother, nor to any living being. They will often perhaps be tempted to reveal the secret, from the love of talk, or of praise, or for the better purpose of making their parents happy. But let them resist the temptation; and there will then be a secret between God and them, known to none else besides. And this will often lead them to think of God, and to think of him so as to make the thought delightful, and the sense of his presence cheering to the heart and pleasant to the soul.

The Cabinet.

DUTY OF SUPPORTING THE PRINCIPLES OF THE REFORMATION.—I repeat, then, and with increased earnestness, my introductory exhortation, that we should stand, and now the more firmly, the more watchfully, upon the principles of the English reformation. Greatly as I long after intercommunion among all branches of Christ's church, fervently as my soul would pant after the real visible unity of primitive times, I cannot but protest against that spurious charity which is now advocating re-union with Rome at the expense of immortal truth; which, glossing over her awful errors, would present only the finer side of her form, and so weaken the bulwarks which have been thrown around our faith. And it is not from us alone that the appeal is heard. The memory of the master-spirits of that age appeals to you. The costliness of the work, the labours of those which bore the burden and heat of the day, appeal to you. They appeal to you whether all their toils, and all their pangs, and all their prayers, shall be of no account? whether through your indifference shall be lost what they won for you at the price of their own lives? Men and brethren, the blood of our own martyrs appeals to you. From the spot where their ashes rest, from the home of their beatific glory, there comes a voice to you in tones which no mortal utterance can essay—the voice of the mighty dead, calling upon you, by the blood they have spilt, by the pure light of everlasting truth, by the brilliancy and the majesty of what still shines forth in pragmatic hue—the holy catholic church, calling upon you, by all these stirring motives, by all these thrilling appeals, never—no, never—to forsake the principles of the English reformation.—*Rev. Berkeley Addison's Sermon on the Reformation.*

TRUE FAITH.—Take heed unto the doctrine, not only that every part be according to the rule, but all parts, in their several relations, so held and exhibited as to be according to the proportion of faith. There is a proportion of faith, because there is a body of faith—a system of faith, with a beauty of symmetry in the whole as well as the parts; a harmony of relation, without a discernment of which the full value of no one member can be understood. In one sense it is right to say that all parts of the system of revealed truth are essential. Essential to the complete integrity of the system they certainly are. In another sense it is right to say that all parts are not essential. Essential to the vitality of religion they certainly are not. There are truths without the confession of which the soul can live unto God, though it may suffer loss; and there are others without which it cannot—just as there are members of our bodies without which we can survive; and others without which life must be extinct; all essential to integrity, not all to vitality. The pattern of the tabernacle which was shown to Moses in the mount had its various parts, from the net-work of the outer-court to the most fine gold of the inner sanctuary, and every cord of that net-work was as essential to the perfect integrity of the pattern as any crowning of gold about the mercy-seat. But who can say that the ark of the covenant and the mercy-

seat within the veil were not more vitally important than the whole frame-work around them? So, in the doctrine of the gospel, there is a proportion of importance; some parts more prominent, more necessary, while none can say to any, "I have no need of thee;" all "compacted together by that which every joint supplieth," all nourished by the same central fountain, animated by one pulse, depending on one head, even Jesus Christ; "from whom all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." To preach the truth in this, its right shape and proportion, is a great duty. All we say may be scriptural; we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen; the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, the symptoms of health with its properties, outward motion with inward life, the mode of professing with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused, as to leave an impression scarcely better than that of positive.—*Bishop M'Ilvaine.*

Poetry.

FOR EVERY PANG A JOY!

(For the Church of England Magazine).

For ev'ry pang a joy
Heav'n oft is keeping:
Think then much of this,
Ye who now are weeping!

Follow Christ, the Lord;
Ev'ry lot distressing
Is seen by God above,
Who gives, thro' Christ, his blessing.

Follow in the way,
On God's truth relying;
Follow Christ, the life,
And heaven shall bless thy sighing.

STANZAS.

Mrs. WOOLLEY.

(For the Church of England Magazine).

WHETHER I eat my daily bread,
Or calmly rest upon my bed—
Whate'er I say, whate'er I do,
Thy glory, Lord, I would pursue.

At home, abroad, asleep, awake,
Thy presence now and ever make
My highest comfort—highest joy;
The only bliss without alloy.

Amid the city's toil and din,
Secure "the peace of God" within:
Amid gay summer's golden hours,
Adore thee with my noblest powers.
And while I look on all things fair,
Laud thy kind providential care:

The power that out of chaos wrought
This beauteous world; in mercy brought

From the rude mass the light of day,
To gladden life's eventful way;
And darkness for the hour of rest—
Sweet respite to the care-worn breast!

The sun to shine in genial ray,
The moon to hold her milder sway;
The stars, in clustering groups to gem
Night's brow with costly diadem.

In earth, in air, in spangled sky,
Creator I would glorify;
Begin on earth the exalted strain,
"To live is Christ, to die is gain."

Miscellaneous.

THE ROMISH SYSTEM.—CHANTRIES FOR THE BENEFIT OF THE DEAD.—These institutions, which had been from time immemorial a public benefit to the poor, which, either in dispensing the alms of the faithful or as hospitals for the sick and maimed, had fulfilled the noble Christian duties of alleviating sorrow, disease, and pain, were, by the substitution of these private masses, changed into formal, superstitious foundations for the souls of the rich. We can scarcely conceive a more bitter mockery of the poor of Christ, than to deny them what the gospel and the fundamental canons of the church plainly assigned to their benefit; and, in the place thereof, to lavish vast sums on colleges of priests, whose sole requirements were to chaunt in ceaseless rounds services for lightening the imaginary pains of purgatory. If such masses were necessary to the well-being of the disembodied spirit, why were they denied to the poor? Why should they only be celebrated over those who had this world's goods, who were enabled to build chantries, and bequeath endowments for the use of the priests? Of a truth, the practice carries with it its own fearful condemnation. Again, if your attention be drawn to the workings of the parochial system during these centuries, it will be seen that, both in regard to the clergy and laity, it was well nigh stripped of all its edifying influence, by reason of its subserviency to a foreign control. The parochial clergy, even if from education they were competent, and from holiness of life seriously anxious, to consult for the immortal interests of those committed to their charge, were sure to find all their earnest exertions paralyzed by the interference of the various orders of friars—orders which derived their powers from the corrupt court of Rome; and then, "supposing gain to be godliness," pandered to the popular feeling, and enriched themselves individually, to the detriment of the fixed clergy. It was under this state of things that the confessional was abused to a degree which it may well make us even now shudder to contemplate; that, being forced upon all, though each was left to the selection of his own confessor, it came to pass that neither fear nor shame entered into the elements of the confession itself. These strolling mendicant friars, bound by no tie to the various parishes which they successively visited, authorized, without consent of the rector, to

preach at their option in his pulpit, and armed with a whole retinue (direct from Rome) of pardons and indulgences, not only gained over to their confessional all classes of the people, but superinduced a state of things which makes it seem as though they had embodied in their usages the very "mystery of iniquity." Every sin had its price; and the criminals themselves, with a view to absolution, felt no compunction in telling the tale of any enormity to persons of whom they were totally ignorant, and who, of course, neither knew nor cared for the parties which flocked to their ministrations. They sinned without remorse, and confessed without shame; which could scarcely have been the case, had the confession been made to their own pastor, who knew them well. And thus the legitimate authorities, the resident rectors and curates, were deserted by their own parishioners, their pastoral guidance set at naught, their teaching superseded by the apocryphal legends circulated by the friars, their fold subjected (as our Lord describes it) to the incursions of the thief and the robber (St. John x.).—*Rev Berkeley Addison's Sermon on English Reformation.*

ROMAN CATHOLIC TOLERATION.—In the month of January last, the Romish clergy of the Swiss canton of Zug presented a memorial to the council of government, in which they insist that protestants should not be allowed to enter and settle in the canton; the prohibition having become requisite "for the purpose of upholding the endangered interests of the catholic religion." The memorialists state three grounds of justification for this proceeding: viz., 1. The dissolution of the monastic establishments in the canton of Argovia; 2. The licence given to mixed marriages; and 3. The liberty granted to protestants to settle in the canton of Zug. Those who would desire to "live and learn" should study Romanism by her doings, not her sayings. Now, her redoubted champions dare to beguile us with protestations of the "civil and religious liberty" which the world would enjoy if her sway were in the ascendant. Behold, how the "doing" harmonizes with the "saying!" In the Roman catholic cantons of Schwytz, Uri, and Untorwalden, neither are mixed marriages between papists and protestants, nor is the immigration and settlement of the latter, permitted by the law. The memorial in question further affirms, in support of the appeal to the government against the settlement of protestants in Zug, that "the Roman catholic religion, in those three cantons, stands on a much securer basis by reason of the existing prohibitions." No doubt, it does; for where the faithful protestant abides, there he "speaks, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" and against such words how shall the corruptions of Rome be upheld?

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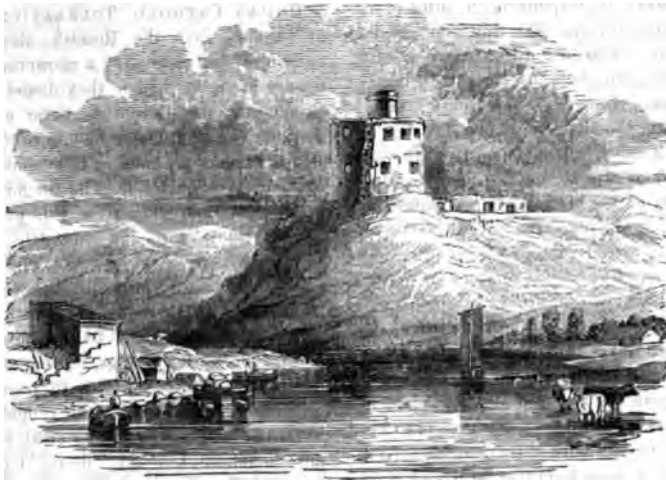
UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 470.—JUNE 22, 1844.



NOTES OF A TOURIST.

No. XV.

NORHAM CASTLE, NORTHUMBERLAND.

"Day set on Norham's castled steep,
And Tweed's fair river, broad and deep,
And Cheviot's mountains lone;
The battled towers, the donjon keep,
The loop-hole gates where captives weep,
The flanking walls that round it sweep,
In yellow lustre shone.

The warriors, on the turrets high,
Moving athwart the evening sky,
Seemed forms of giant height:
Their armour, as it caught the rays,
Flash'd back again the western blaze
In lines of dazzling light."

MARMION.

THE village of Norham, the Ubbanford of the Saxons, lies in a low situation on the south bank of the Tweed, seven miles from Berwick, and consists chiefly of a long street, extending east and west. It is situated in that portion of the county of Durham which lies to the north of Northumberland, termed the patrimony of St. Cuthbert, but which it is proposed to annex to Northumberland. There are two fords across the Tweed, near Norham; the western one, generally called

Upsetlington ford, is considered the best, and is a great thoroughfare for carts, which come from Berwickshire, to get coal and lime in the neighbourhood of Thornton and Lowick. The fords are generally passable twenty-four hours after the commencement of even a heavy fall.

The doctrines of Christianity are stated to have been first preached at Norham to the people of Northumberland by the monks from Iona; and, when the see of Northumbria was established, that it was given to Aidan, the first bishop, and continued in the possession of his successors until the time of bishop Barnes, who alienated his rights to the crown. The bishops exercised a special jurisdiction in the district.

The church of Norham lies at the north-west end of the village: it is of great antiquity, and, when entire, must have been a building of considerable size; but time and the attacks of enemies have destroyed a great part of it. The portion at present fitted up as the parish church appears to have been only the nave or centre aisle of the original building; the tower and aisles having been rebuilt in 1837, and a north and south transept in 1838. Egred, consecrated bishop of

Lindisfarn in 831, founded a church at Norham, which he dedicated to St. Peter, St. Cuthbert, and St. Ceolwulf; who had each a chantry. The last-mentioned saint had strong claims to the gratitude of the monks of Lindisfarn, as he obtained for them, when himself of their fraternity, permission to drink ale and wine, their beverage previously having been milk and water, which but little agreed with them, asetics as they were. The interior of the church is plain. Most of the arches are Saxon, ornamented with a zig-zig moulding. The remains of Ceolwulf, a lineal descendant of Ida, and king of Northumberland, were brought from Lindisfarn, and buried here; as were also those of Gospatric, earl of Northumberland. A little to the eastward of the church, the foundations of a building, which appeared to have consisted of a number of very small apartments, were discovered some years ago. The purpose for which this building was designed has not been ascertained, but it is supposed to have been a penitentiary for the punishment of refractory monks.

The castle stands on a bank, which rises with a steep ascent from the Tweed. To the north-east the declivity is rocky and precipitous; to the westward the descent is more gradual; while to the southward the adjacent country is above the level of the castle-yard. The castle was first built in 1121, by Ralph Flambard, bishop of Durham; and in 1138 was taken by the Scots, under David I., and almost entirely demolished. In 1164 it was almost rebuilt by Hugh Pudsey, bishop of Durham, who added a large donjon, or keep. In 1200 king John arrived at Norham with an army, to repress the incursions of William the Lion, king of Scotland, who had destroyed the castle of Tweedmouth; but, a reconciliation having been brought about, they met on good terms at Norham castle.

In 1291, Edward I. summoned the nobility and principal clergy of Scotland to meet him at Norham, and required them to recognise him as lord paramount of Scotland. The Scottish barons were desired to assemble at Upsittington, now Lady Kirk*, and consider his pretensions. Without entirely admitting the English monarch's claim, they gave into his custody all the fortresses in Scotland.

In 1322, the castle was taken by the Scots, but soon afterwards recovered by the English. In 1327, it was again taken by the Scots, and retaken by the English in the same year. From this time Norham, though frequently assaulted, never was taken by the Scots until 1513, when it was surrendered to James IV., a few days previous to the battle of Flodden, the Scottish forces having demolished the outworks, and laid waste the surrounding neighbourhood.

The governor of Norham had assured Surrey that he could maintain the castle, should it be assaulted by the Scots, until the king of England might come out of Flanders to its relief; he surrendered, however, after a siege of six days. Hall says that the governor "spent vainly so much of his ordnance, bows and arrows, and other munitions, that at the last he lacked, and was at the sixth day compelled to yield him

* Lady Kirk was built by James IV., to commemorate his preservation in crossing the Tweed in a flood. He had vowed he should build a church in honour of the virgin if she would protect him: hence Lady Kirk.

simply to the king's mercy." It is stated in the poem of "Flodden Field," that the king was informed by a traitor of the parts of the castle-wall which were weakest. The king, according to the poem, availed himself of the information; but, instead of rewarding the traitor, caused him to be immediately hanged. The rev. Robert Lambe, in his excellent notes on the poem, gives an epigram by Sir Thomas More, on the surrender of Norham, in which the king is charged with gaining possession of the castle through treachery.

Such parts of the walls as had been beat down by the Scottish artillery were repaired about 1521. In a report made in that year by lord Dacre and Phil. Dacre to William Franklyn, chancellor of the bishop of Durham, concerning the state of Norham castle, the progress which had been made in repairing the walls is thus noticed: "The lang waul betwix the inner ward and the nether gate next the watre is fynnyshed redie to the battaling, and so it mistres no more for a necessity: for it is of high xiiij yerds and more, and besides the advantage of the bank of Glen waul in sight. There is ashlers redie heven, and other filling stuff redie gettin in the quarry, that nigh hand wyll fynnysshe the said four towrs being bulwarks, or at the best wyll fynnysshe thre of them. If it be warr, my lord's pleasure must be knowen, whedre his lordship will have the work to go forward or to cese; for if it continue and go forward, my said lord must be charged with the wageis of the same out of his coffres, during the tyme of warr: for, according to the covenants of indentures, the wageis and fees of the workman must go and find able men, whiche with those that is covenanted to be and remain in tyme of peas, shall make the full nombre of lix, for the which I have provided of harnes, to be above their jaks, of myn own charge, for the deputie a complete curase, and for every of the other an almane belett, a beaver, and a sallett*." "The inner ward, or keep, is impregnable. The provision (in the time of the Dacres) was three great vats of salt eels, forty-four kine, three hogsheds of salted salmon, forty quarters of grain, besides many cows and four hundred sheep lying under the castle-wall nightly" (note to Marmion).

In the report concerning the state of the English border, made by sir Robert Bowes to the marquis of Dorset, 1551, it is stated, that the castle of Norham, "for lack of continual reparation, is in much decay;" although in the report purporting to be drawn up by sir Robert Bowes and sir Ralph Ellerker, in 1542, it is described as being in "very good state, both in reparations and fortifications, well furnished and stuffed with artillery, munitions, and other necessities requisite to the same." In the reign of queen Mary, the castle was repaired by Cuthbert Tunstall, bishop of Durham. In the reign of Elizabeth, Norham appears to have been greatly neglected; for it is mentioned about 1580 as being so greatly in ruin, that no person dared to dwell in it.

"At the union of the crowns it was in the possession of sir Robert Carey (afterwards earl of Monmouth) for his own life, and that of two of

* See Archaeologia, vol. xvii. for this report, communicated by sir Henry Ellis, from Cottonian MSS. Caligula, B. vi., fol. 116. Would that our good correspondent had translated it into the vernacular!—ED.

his sons. After king James's accession, Carey sold Norham castle to George Home, earl of Dunbar, for 6,000*l*."

The keep appears formerly to have been surrounded by two walls, forming an outer and an inner bellum; but the greater part of them are now pulled down. The keep is totally unroofed, and there is no stair remaining by which a person might be enabled to ascend to the top of the building. In the walls, which are about seventy feet high, and built of reddish grey sand-stone, many traces may be perceived of the alterations and repairs which the building has undergone.

"With a group of border castles Norham, Warkworth, and Newcastle, we shall conclude for the present our notice of such structures. No mention is made in Doomsday Book of the county of Northumberland, in which these three castles are situated, for the reason, probably, that the Conqueror could not even pretend to have taken possession of it. And there was then little temptation to induce him to achieve its conquest. Nothing can be conceived more truly anarchic than the state of the country in and around Northumberland at the time. The chief employment of the inhabitants was plundering the Scots on the other side of the Tweed: their chief ambition was to avoid being plundered in return. But the Scots seem generally to have had the best of it, who, not content with taking goods, began to take the owners also, and make domestic slaves of them. It is said that, about or soon after the period of the conquest, there was scarcely a single house in Scotland that was without one or more of these English unfortunates. To check such terrible inroads, castles now began to spring up in every part: to these, the inhabitants generally of a district flocked on any alarm of danger; and for centuries such a state of things continued unchanged. A highly interesting picture of domestic border life, and which is at the same time unquestionably trustworthy, has been preserved in the writings of pope Pius II., who, before his elevation to the pontificate, visited various countries in an official capacity; amongst the rest, Scotland, to which he was sent as private legate about the middle of the fifteenth century. 'The border land' naturally attracted his curiosity, and he determined to risk the danger of a personal visit. He thus describes the result. His family name, it may be mentioned, was *Æneas Sylvius Piccolomini*. 'There is a river (the Tweed) which, spreading itself from a high mountain, parts the two kingdoms. *Æneas*, having crossed this in a boat, and arriving about sunset at a large village, went to the house of a peasant, and there supped with the priest of the place and his host. The table was plentifully spread with large quantities of pulse, poultry, and geese, but neither wine nor bread was to be found there; and all the people of the town, both men and women, flocked about him as to some new sight; and, as we gaze at negroes or Indians, so did they stare at *Æneas*, asking the priest where he came from, what he came about, and whether he was a Christian. *Æneas*, understanding the difficulties he must expect on this journey, had taken care to provide himself at a certain monastery with some loaves and a measure of red wine, at sight of which they were seized with greater astonishment, having never seen wine or white bread.

The supper, lasting till the second hour of the night, the priest and host, with all the men and children, made the best of their way off, and left *Æneas*. They said they were going to a tower a great way off, for fear of the Scots, who, when the tide was out, would come over the river and plunder: nor could they, with all his entreaties, by any means be prevailed on to take *Æneas* with them, nor any of the women, though many of them were young and handsome; for they think them in no danger from an enemy. *Æneas*, therefore, remained alone with them, with two servants and a guide, and a hundred women, who made a circle round the fire, and sat the rest of the night without sleeping, dressing hemp, and chatting with the interpreter. Night was now far advanced, when a great noise was heard by the barking of the dogs, and screaming of the geese: all the women made the best of their way off, the guide getting away with the rest, and there was as much confusion as if the enemy was at hand. *Æneas* thought it more prudent to await the event in his bed-room (which happened to be a stable), apprehending, if he went out, he might mistake his way, and be robbed by the first he met; and soon after the women came back with the interpreter, and reported there was no danger, for it was a party of friends and not enemies that were come' (Camden's translation). Just such a castle of defence for a population, rather than a residence for their lord, we may suppose Norham to have been, built by the bishops of Durham about the beginning of the twelfth century; the gloomy ruins, which still overhang the Tweed, exhibiting no traces of exterior ornament, its walls reduced to a mere shell, its outworks demolished, and a part of the very hill on which it was raised washed away by the river. The keep alone exists, in a state to remind us of the original strength and importance of the fortress, when it was so frequently the scene of contest between the people of the two countries. On the accession of Stephen, we find David of Scotland besieging and capturing Norham, for Maude Stephen's rival. A little later, the process was repeated by and for the same parties; and then Norham is said to have been demolished. In the reign of John, however, we find it in existence stronger than ever, and successfully resisting the utmost efforts of the Scots, then in alliance with the revolted English barons. The next time, he defenders were less brave, or less fortunate: in the reign of Edward III. the Scots once more obtained possession of Norham*."

THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

No. XIV.

THE SOLITARY PLACE, WHERE JESUS PRAYED, A GREAT WHILE BEFORE DAY.

AND what subject can be more appropriate for a "thought in solitude" than this? What theme can be more fitting for my lonely hour than the retirement of my Redeemer—the deep, undisturbed solitude of the Son of God? And, therefore, I am thankful that my mind has been directed to such an incident as that which is recorded

* See "Old England," part iv. Charles Knight, Ludgate-hill.

by the evangelist St. Mark. We read in the first chapter of his gospel, and at the 35th verse: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." It will be to our profit, I trust, that we examine the several portions of this verse; as it contains, in my opinion, much that is calculated to instruct and edify the careful student of scripture. It would appear that our blessed Saviour had been recently occupied in numerous acts of power and mercy. The very evening which preceded the morning in which we now behold him, he had been healing divers that were diseased, and casting out devils, and manifesting in other ways his omnipotence. These wondrous works of his hand were soon noised abroad, and the result showed itself in the gathering together of an immense multitude. We read in the 38th verse: "And all the city was gathered together at the door;" and who shall marvel that one appearing amongst them in the form of a man, and yet performing prodigies and miracles of so extraordinary a nature, should create this unanimous desire among the inhabitants of the city to see and hear this mysterious Being? and who shall feel surprised when it is recorded: "His fame spread abroad throughout all the region round about Galilee?"

It was, then, after the evening wherein he had been busied in works of wonder and compassion, that we find him seeking a season of retirement. Let us briefly notice the following particulars, fetched from a contemplation of the passage before us. I will speak of the time, the place, and the occupation of the Redeemer's solitude.

First, then, the time: "In the morning, a great while before day." We read in another place that our divine Lord chose the lonely hour of midnight for his holy retirement: "He went up into a mountain, and continued all night in prayer to God;" and the sweet poet of Sheffield has beautifully alluded to this circumstance in his poem called "Night:"

"Night is the time to pray:
Our Saviour oft withdrew
To desert mountains far away;
So should his followers do."

But, in the verse under review, we find that Jesus had taken a portion of rest; for he is spoken of as "rising up." As a man liable to the innocent infirmities of that nature which he assumed, he was the subject of weariness, and lacked repose; and, though very humble his couch and lowly his dwelling-place, yet he sought and obtained the sleep which he needed. But, from this rest, he "rose up a great while before day;" ere the last of those stars which shone nightly upon the blue waters of Galilee had faded from the firmament, ere the first streak of the purple dawn had arisen over the mountains of Judea, and long before "man went forth to his work and to his labour," did the blessed Saviour quit the humble cottage-cell of his habitation, and go forth to commune with his divine Father. Well may we pause awhile, and meditate upon the season chosen by Jesus for his solitude: "a great while before day." Meantime, how many were slumbering in their tents? many upon whom, at last evening's sunset, he had wrought his blessed cures, were locked in the arms of slumber, free from the pains his compassion had relieved. Simon's wife's

mother, no longer oppressed by the fever which had so recently afflicted her, might be now enjoying a healthy repose. Those who but yesterday were raving under the influence of a demoniacal spirit, might now be enjoying the rest which he had imparted; and, peradventure, in their dreams might behold the wondrous man who had cast out many devils, and who "suffered not the devils to speak." Yes, it was during this season—when nature herself was slumbering, and not even the early bird as yet had saluted the day-break—that Jesus "rose up" to meditate and pray.

Next, let us glance at the place which the Redeemer chose for his solitude. The evangelist tells us "it was a solitary place." Far away from the abodes of human kind did our Saviour wander on this morning, hallowed by his choice. Perhaps he ascended some lonely mountain, whose heights had been scaled by patriarchs and prophets, and from whose summits they might have caught glimpses of the bright land of promise. Perhaps he penetrated through some deep, umbrageous wood, hidden from the eye of man; or wandered by some silent stream, that meandered through the valleys, and watered the plains of Judea. But, whatever the spot, it was "solitary." No eye but his heavenly Father's beheld him: no mortal witnessed his foot-prints; but all alone he went forth, and chose for his meditative spot "a solitary place."

Finally, let us notice the employment of the Saviour: "And there prayed." Prayer, then, was the occupation of Jesus on this occasion: and, as we have seen, he devoted whole nights to this holy exercise.

"Cold mountains, and the midnight air,
Witnessed the fervour of his prayer."

And now, upon the morning before us, he went forth into the solitary place for the same blessed purpose; but who shall tell what the prayer of Jesus was at this season? who shall comprehend the elements which constituted the communion of the Son of God with his Father? who shall dilate upon the rich and intimate union which subsisted between Jehovah and "the man Christ Jesus," in this the hour of his devotion? But of this we are sure, that his soul burned with a zeal to do "his Father's business," to fulfil his holy will, and to finish the work which had been given him to do; and therefore we can imagine that in his prayers he dwelt upon the marvellous greatness of redemption, upon that love which prompted his Father to send him into the world to effect so wondrous a work; and upon the blessed results which would accrue to those whom "God had graciously given him." Doubtless, his followers, and all "who hereafter should believe on his name," were borne upon his heart during these seasons of solitary devotion; and perhaps some such prayer was offered as that which issued from his sacred lips a short time before he went forth to Gethsemane, Golgotha, and Calvary: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." And shall we speak of that submission which characterized all Christ's prayers to the Father? Who can imagine what that submission was which dwelt in the breast of him who said, "Lo, I come to do thy will, O God!" "The cup which my Father giveth me, shall I not drink it?" O, blessed devotion, how hallowed was that solitary

place! how honoured that early morning hour! Truly, such a spot and such an hour are worthy of "everlasting remembrance."

And now, having briefly glanced at the general portions of this blessed incident, what remains but that we draw from it material for imitation? Yes, my reader, I call upon you to imitate your Saviour as he appears to us in the passage before us: herein "he hath left us an example, that we should follow his steps." You cannot follow "his steps" as he walks with majestic tread the dark and stormy waters of the lake of Tiberias; you cannot follow "his steps" as he stands at the mouth of the sepulchre, and summons the long-buried form to life and health; you cannot follow "his steps" as he glides through the realms of air, and evades the pursuit of his adversaries, or as he rises from the tomb, and pierces the deep azure, on his way to his Father's right hand; but you can follow his steps, as he goes forth into "a solitary place; you can, like him, rise up a great while before day; and, like him, you can devote the hour to prayer. It is true you cannot pray as he prayed. You have sins to deplore: he was holy, and without sin." You have tempers to subdue: he was free from all the passions and perturbations of our fallen nature. But, like him, in many respects, you may hold communion with your heavenly Father; and enjoy, if you seek it aright, in some sort, the pleasures he derived. The lesson taught us, then, by this "thought in solitude" is the blessedness of hallowed retirement; and what I wish for myself, I wish for all who may read this paper, that this fondness for holy solitude were strengthened; that we loved more to be alone; to meditate, to pray, to give thanks, alone; taking him for our exemplar (in this, as in all other points), who, "rising up a great while before day, went out into a solitary place, and prayed."

To those whose health is sound, the morning hour is well fitted for solitude and contemplation: the faculties are strengthened by sleep, and a pleasant reaction comes over the mind; and it feels braced, as by a breeze from the mountain, for acts of meditation and devotion. Some of my readers, perchance, may be located in the midst of nature's most gorgeous scenes: the eyes of some may rest upon the noble peaks of Skiddaw, and others may glance from their casements upon the green hills of Malvern, or upon the deep seclusion of the vale of Llangollen. To such, then, I would say, cultivate retirement, seek a retreat in the midst of those lovely scenes, and

"There, if the Spirit touch thy soul,
And grace her mean abode,
O, with what joy and peace and love
You'll commune with your God!"

But we may all find seasons for this sweet exercise. We can, at some period or another,

"Find out some peaceful hermitage,
Some venerable, mossy cell,
Where we may sit, and rightly spell
Of every good that heaven doth show
To bless our spirits here below."

Let us, then, give diligence in the cultivation of this grace; ever offering up this petition, while we strive to imitate the Saviour in all things:

"Be thou my pattern; make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name
Among the followers of the Lamb."

VISIT TO MOUNT ATHOS, OR THE HOLY MOUNTAIN, IN MACEDONIA*.

As soon as we had risen in the morning, the heads of the principal monastery came forward to greet us, and then invited us to inspect the relics preserved within their walls. The superintendent accompanied me to the great church; where we waited, facing the gate of holiness, or the holy of holies; while the assistants were ranging the vessels in which the relics are kept, upon a long bench. This done, they showed me a splendid copy of the gospel in Russian, which had been given them by the empress Catherine the second; and another copy of the gospel, which was a present from Peter the Great. After I had examined the rare and beautiful collection of ecclesiastical vessels which belongs to the church, I requested the monks to let me see their library; but they alleged that no such thing was to be found there. I persisted, however, in disbelieving their assertion, and pressing for admission; for I had observed, both that very morning as well as the day before, that several broken panes in the windows of their cells had been repaired with pieces of parchment. "If you have no library," I added, "I pray you, take me to the place from which you procure the parchment that serves for the repair of your broken windows." So modest a request as this was irresistible: the monks, therefore, conducted me to an apartment, a species of store-room, where I discovered a thousand volumes, and more, lying on shelves against the wall, in a sad state of confusion. The librarian, whom they grace with the lofty cognomen of "Eudokimotatos," or "deeply-learned," shewed me a manuscript catalogue; but neither he nor I found it of any use as a key to the places on which the books were ranged; in fact, many of those which we took up were not so much as registered in the catalogue. It did not cost us much time to bring the collection into some decent kind of order. I spent the whole morning in examining them: but a severe headache forced me at last to give up what I found to be a very fruitless toil. I observed that there were many printed copies of the Greek classics, as well as manuscripts of the gospels and epistles, the Acts of the Apostles, and even old Greek writers. A considerable proportion of the books consisted of manuscripts in parchment and paper, but the whole of them were sadly disfigured by the joint depredation of damp and worms. The leaves in many of the volumes adhered so firmly together, that I found it impossible to separate them. I had read in books of travels that many of the manuscripts had been conveyed away to Venice, Paris, Vienna, and other parts—nay, that they had been exported by shiploads. And the present state of the library would seem to warrant the assertion; for what remain in it are mere fragments, although I saw enough to shew me that even these were by no means valueless.

The east is to this day the object of a species of crusades; for the people of the west crowd to it, not indeed with arms in their hands, as in a former age, but with equal resolve to enrich themselves with the scientific and other spoils which it affords. It were much to be desired that this spirit of research were of a nobler character than

* From the Notes of A. Davydof.

what it has shown itself hitherto to be on mount Athos; for I observed, in the case of some of the manuscripts, that the miniature illustrations had been carried off, I cannot but suspect by the pilfering hands of foreign visitors. And what does the pilferer obtain by his theft but an article destitute of any historical value? And what does he leave behind him but many a beautiful manuscript, shorn of its gems, and almost valueless because torn and imperfect?

The day for my departure approached. I heard mass said at Kunalk, in the Slavonian tongue, and walked several times up and down the streets of Kure, where the monks expose crosses, pictures, rosaries, spoons, with images of saints carved on them, and other articles, to be preserved in memory of the "holy mountain," as well as cordage and provisions for seafarers, on sale. I was induced, by the importunity of the reverend fathers, to pay a second visit to the homestead of Elias, and proceed from that spot to the adjacent monastery of Pantokrator, where I could take ship. The country I passed through was so picturesque and delightful, that a serious thought of taking up my abode on the holy mount came across my mind. St. Elias's hermitage lies in the midst of a beautifully wooded scenery, and commands a view of the whole mountain to its very summit. On one side, too, it looks upon the sea. The tenement is composed of a few cleanly apartments, furnished with stoves, and a kitchen. Terraces have been constructed both in front and rear, possessing the combined attraction of fine views and luxuriant fruit-trees and plants; such as the date, cherry, grape, and melon, clusters of which overhung the balcony. But this is no spot for domestic or social enjoyment; father Procopios, the owner, has therefore found it bootless to offer it for sale, even at so low a price as a thousand piastres—about ten pounds sterling.

There is, probably, no spot in the whole world better suited to tranquil meditation and retirement: it was the resort of Greek philosophers long before it became a dense colony of Christian recluses.

And now a few words as to the mount itself. It forms the spherical, culminating point of a range, which rises gradually from the margin of the canal of Xerxes, and runs in a south-easterly direction. The mountain is lofty enough to stand 4,200 feet above the level of the sea, and is held in the highest veneration among the adherents of the Greek church, as the site on which all its precious relics are deposited. It is a place of refuge for the devotees of that church, for whose retirement from the turmoil of the world four-and-twenty monasteries and four hundred hermitages are ready to open their doors. The mount and the fertile vales which lie at its foot are peopled by twelve thousand monks. The sites of the churches, religious establishments, and hermitages have been selected with great taste and judgment; for there is scarcely one of them which does not command a fine and picturesque view. The monasteries, and other points which stand exposed to assault from pirates or other foes, are fortified and mounted with cannon. It is the only quarter in the Turkish dominions where places of Christian worship are allowed the privilege of steeples and bells. No female is permitted to step upon its holy ground: even the pasha himself, when he

comes once a year to collect the tribute due, is obliged to leave his wives behind him. The confraternity is composed of Greek religionists from all climes. They are divided into three classes: regular monks, who tenant the monasteries; hermits, inhabiting isolated cells, not attached, however, to any of these establishments; and cœnobites, or lay-brothers. The whole of them are disciples of St. Basil: and their numbers are increased by crowds of pilgrims, who resort to the spot in the course of the year. The monks cultivate the land; on which they grow corn, vegetables, olives, fruit, and cotton; and keep such extensive apiaries, as to supply from 22,000 to 30,000 pounds weight of wax for export, independently of the large quantity consumed on the spot. The Greek emperors were founders of all the religious houses; at least, with very few exceptions.

THE DUEL.*

THE rev. Mr. M—— was a veteran itinerant preacher of the west. He related many incidents of his itinerant life. Among them was the following, which I give in his own words as much as possible:—

About four miles from N—— is an extensive grove, well known as the scene of several fatal duels. As I passed it one morning, on my way to my appointment in that town, I perceived a horse and vehicle among the trees, guarded by a solitary man, who appeared to be the driver. My suspicions were immediately excited, but I rode on. About a mile beyond I met another carriage, containing four persons besides the driver, and hastening with all speed.

My fears were confirmed, and I could scarcely doubt that another scene of blood was about to be enacted in those quiet solitudes. What was my duty in this case? I knew too well the tenacity of those fictions and absurd sentiments of honour which prevailed in that section of the country, and which give to the duel a character of exalted chivalry, to suppose that my interference could be successful; yet I thought it was my duty to rebuke the sin if I could not prevent it, and in the name of the Lord I would do it. I immediately wheeled about, and returned with the utmost speed to the grove.

The second carriage had arrived, and was fastened to a tree. I rode up, attached my horse near it, and, throwing the driver a piece of silver, requested him to guard him. While treading my way into the forest, my thoughts were intensely agitated to know how to present myself most successfully. The occasion admitted of no delay. I hastened on, and soon emerged into an oval space surrounded on all sides by dense woods. At the opposite extremity stood the principals; their boots drawn over their pantaloons, their coats, vests, and hats off, handkerchiefs tied over their heads, and lightly belting their waists. A friend and a surgeon were conversing with each; while the seconds were about midway between them, arranging the dreadful conflict. One of the principals, the challenged, appeared but twenty years of age: his countenance was singularly expressive of sensibility, and also of cool determination. The other had a stout, ruffian-like bearing; a countenance easy, but sinister and

* From the "Boston Witness and Advocate."

heartless; and he seemed impatient to wreak his vengeance upon his antagonist.

I advanced immediately to the seconds, and declared at once my character and object. "Gentlemen," said I, "excuse my intrusion. I am a minister of the gospel. I know not the merits of his quarrel; but both my heart and my office require me to bring about a reconciliation between the parties, if possible."

"Sir," replied one of them, "the utmost has been done to effect it, without success; and this is no place to make further attempts."

"Under any circumstances, in any place, gentlemen," I replied, "it is appropriate to prevent murder; and such, in the sight of God, is he dead you are aiding. It must not be, gentlemen. In the name of the law which prohibits it—in the name of your friends, the principals—in the name of God, who looks down upon you in his solitary place, I beseech you to prevent it at once: at least wash your own hands from the blood of these men. Retire from the field, and refuse to assist in their mutual murder."

My emphatic remonstrance had a momentary effect. They seemed not indisposed to come to terms, if I could get the concurrence of the principals.

I passed immediately to the oldest of them. His countenance became more repulsive as I approached him. It was deeply pitted with the small-pox, and there was upon it the most cold-blooded leer I ever saw on a human face. He had given me challenge. I besought him, by every consideration of humanity and morality, to recall it. I referred to the youth and inexperience of his antagonist, the conciliatory disposition of the seconds, the fearful consequences of his soul if he should fall, and the withering remorse which must ever follow him if he should kill the young man. He evidently thirsted for the blood of his antagonist; but, observing that his friend and the surgeon seconded my reasoning, he replied, with undissembled reluctance, that he gave the challenge for sufficient reasons, and that if those reasons were removed he might recall it, but not otherwise.

I passed to the other. I admonished him of the sin he was about to perpetrate. I referred to his probable domestic relations, and the allusion touched his heart. He suddenly wiped a tear from his eye. "Yes sir," said he, "there are hearts which would break if they knew I was here." I referred to my conversation with the seconds and the other principal, and remarked that nothing was now necessary to effect a reconciliation, but a retraction of the language which had offended his antagonist. "Sir," replied he, planting his foot firmly on the ground, and assuming a look which would have been sublime in a better cause, "Sir, I have uttered nothing but the truth respecting that man; and, though I sink into the grave, I will not sanction his villanous character by a retraction."

I reasoned with increased vehemence; but no appeal to his judgment or his heart could shake his desperate firmness, and I left him with tears, which I have no doubt he would have shared under other circumstances. What could I do further? I appealed again to the first principal, but he spurned me with a cool smile. I flew to the seconds, and entreated them on any terms to

adjust the matter, and save the shedding of blood. But they had already measured the ground, and were ready to place the principals. "Gentlemen," said I, "the blood of this dreadful deed be upon your souls. I have acquitted myself of it." I then proceeded from the area towards my horse.

What were my emotions as I turned away in despair! What, thought I, must the duel proceed? Is there no expedient to prevent it? In a few minutes one or both of these men may be in eternity, accused for ever with blood-guiltiness. Can I not pluck them as brands from the burning? My spirit was in a tumult of anxiety: in a moment, and just as the principals were taking their positions, I was again on the ground. Standing on the line between them, I exclaimed, "In the name of God, I adjure you to stop this murderous work. It must not, it cannot proceed."

"Knock him down," cried the elder duellist, with a fearful imprecation.

"Sir," exclaimed the younger, "I appreciate your motives, but I demand of you to interfere no more with our arrangements."

The seconds seized me by the arms, and compelled me to retire. But I warned them at every step. Never before did I feel so deeply the value and hazard of the human soul. My remarks were without effect, except on one of the friends of the younger principal. "This is a horrible place," said he, "I cannot endure it;" and he turned with me from the scene.

"Now, then, for it," cried one of the seconds, as they returned. "Take your places." Shudderingly, I hasted my pace to escape the result.

"One—two:" and the next sound was lost in the explosion of the pistols. "O God!" shrieked a voice of agony.

I turned round. The younger principal, with his hand to his face, shrieked again, quivered, and fell to the ground. I rushed to him. With one hand he clung to the earth, the fingers penetrating the sod; while with the other he grasped his left jaw, which was shattered with a horrid wound. I turned with faintness from the sight. The charge had passed through the left side of the mouth, crossing the teeth, severing the jugular, and passing out at the back part of the head, laying open entirely one side of the face and neck. In this ghastly wound, amid blood and shattered teeth, had he fixed his grasp with a tenacity which could not be removed. Bleeding profusely, and convulsive with agony, he lay for several minutes, the most frightful spectacle I had ever witnessed. The countenances of the spectators expressed a conscious relief when it was announced by the surgeon that death had ended the scene. Meanwhile, the murderer and his party had left the ground.

One of the company was despatched on my horse to communicate the dreadful news to the family. The dead young man was cleansed from his blood, and borne immediately to his carriage. I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage. She gazed for a moment, as if thunder-struck, and fell fainting in the door-way. A servant removed her into

the parlour, and, as we passed with the corpse into a rear room, I observed her extended on a sofa, as pale as her hapless son.

We placed the corpse on a table, with the stiffened hand still grasping the wound, when a young lady, neatly attired in white, and with a face delicately beautiful, rushed frantic into the room, and threw her arms round it, weeping with uncontrollable emotion, and exclaiming with an agony of feeling, "My brother! my dear, dear brother! Can it be—O, can it be!" The attendants tore her away. I shall never forget the look of utter wretchedness she wore as they led her away, her eyes dissolving in tears, and her bosom stained with her brother's blood.

The unfortunate young man was of New England origin. He had settled in the town of N—, where his business had prospered so well that he had invited his mother and sister to reside with him. His home, endeared by gentleness and love, and every temporal comfort, was a scene of unalloyed happiness; but in an evil hour he yielded to a local and absurd prejudice, a sentiment of honour falsely so called, which his education should have taught him to despise. He was less excusable than his malicious murderer; for he had more light and better sentiments. This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

His poor mother never left the house till she was carried to her grave, to be laid by the side of her son. She died after a delirious fever of two weeks' duration, throughout which she ceased not to implore the attendants, with tears, to preserve her hapless son from the hands of assassins, who, she imagined, kept him concealed for their murderous purposes. His sister still lives, but poor and broken-hearted. Her beauty and energies have been wasted by sorrow, and she is dependent on others for her daily bread. I have heard some uncertain reports of his antagonist; the most probable of which is, that he died three years after, of the yellow fever, at New Orleans, raging with the horrors of remorse. Such was the local estimation of this bloody deed, that scarcely an effort was made to bring him to justice. Alas, for the influence of fashionable opinion! It can silence by its dictates the laws of man and of God, and exalt murder to the glory of chivalry.

When we consider how many hearts of mothers, sisters, and wives have been made to bleed by this cruel and deadly custom, shall we not invoke the influence of woman to abolish it? It rests upon an incidental state of public opinion, a vicious sentiment of honour. Whose influence is more effectual in correcting or promoting such sentiments than woman's? Human laws have failed to correct it, but her influence can do it. Let her, then, disdain the duellist as stained with blood: let her repel him from her society, as one who has wrongly escaped the gallows: let her exert all the benign influence of her virtues and her charms to bring into disgrace the murderous sentiment which tolerates him; and it cannot be long before the distinction between the duellist and the assassin will cease.

THE PLEADING SAVIOUR:

A Sermon,

BY THE REV. R. HENRY KILLICK, B.A.,

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REV. III. 20.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

SUCH was the language of Almighty God to the corrupt church of Laodicea. This church, which had been a most flourishing one in the days of the apostle St. Paul, had now sadly retrograded in spirituality, and stood in need of severe reproof; for, although indeed they still bore the name of Christ, yet the spirit of Christ seemed to be extinct in them. It would appear that they still maintained a cold profession of the faith they had formerly adhered to and had zealously supported, and observed the form of divine ordinances. But, while they were performing their reluctant measure of external duties, there was an evident indifference about them: their evil tempers, unholy actions, and carnal attachment to the world—its pleasures, company, and interests—dishonoured their Lord and Master more than their apostacy could do. The reproof contained in the 17th verse of this chapter manifests most clearly that spiritual pride and self-confidence had increased, as their spirituality had declined. They went so far as to boast of their attainments, conceiving that they had obtained a larger measure of every spiritual gift than they had formerly had when the apostles were with them. This state of mind would naturally lead them further and further from God, and involve them more and more in the errors of a miserable self-righteousness.

Under these circumstances were the Laodiceans when they received the epistle of which the text forms a part. They had, in a great measure, forsaken God, and had greatly dishonoured him. They had left "the fountain of living waters, and had hewed out to themselves cisterns, broken cisterns that could hold no water." They had trifled with the patience and long-suffering of Christ, and had, by their worldliness and unfaithfulness, crucified him afresh.

And what communication did the angel of the church of the Laodiceans receive from their neglected Lord and Master? Was it, "They are joined to idols, let them alone?" Was it to announce that the vengeance of almighty wrath was about to fall upon them? Was it to tell them that the candlestick should be removed from their midst, and that they should be left to grope their way in the darkness that their errors and

corruptions had created? No: it was a message worthy of almighty forbearance. They were first reprov'd for their sins, and then directed to the true source of happiness, and invited to accept of heavenly treasures. And, as if this were not enough, we find Jesus even pleading with them to re-admit him to their church, their homes, and their hearts, from which he had been excluded. "Behold," he says, with meek persuasiveness, "I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and be with me."

Now, "whatever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope." Let us, then, take these words as applying to us, "upon whom the ends of the world are come," as well as to the peculiar circumstances of the Laodicean church; and let us examine them, and see in what respects they may be considered as addressed to ourselves.

The bible would be comparatively an useless book if it had reference only to those to whom it was immediately addressed. But such, however, is not the case: its warnings and threatenings, its invitations and promises, are as applicable to the present inhabitants of the world, and will be to our successors, as they were to those who were living when the sacred writers were inspired by the Holy Ghost to write and publish the scriptures of truth. We will, therefore, consider the words of the text as the language of Christ to us; and let us notice—

I. The humility and condescension of the Saviour: "Behold, I stand at the door and knock."

II. Let us consider the blessed consequence of opening the door and receiving the Lord: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and be with me."

I. First, then, let us notice the humility and condescension of Jesus Christ: "Behold, I stand at the door and knock."

1. The posture here represented denotes patience; and the expression seems to imply a repeated application for admittance. While the Saviour is standing at the door of our hearts with inconceivable condescension and humility, how often is he thrust aside by his enemies in their progress to our bosoms. How often is the door of our hearts thrown open to the world, to our corruptions and lusts, to our most easily besetting sin, whilst the gentle, pleading, compassionate Jesus is allowed still to stand knocking, and is still refused admittance! "Behold, I stand at the door." How touching are these words! The

Lord of life and glory, who has perfect happiness in himself, who is the object of supreme adoration in the heavenly world, before whom angel and archangel fall down and cover their faces with the profoundest reverence; the great God who created us and all the hosts of heaven—who has power over death and hell, and is able to bestow eternal life, or consign to eternal death—condescends to stand at the door of our vile earth-born hearts, and plead for admission, that he may make us happy here, and blessed for ever in the world above. Does it seem possible that such a visitor should be denied an entrance? Yet it is mournfully true in the case of multitudes; and multitudes, too, who bear his name and profess to be his servants. Might we not reasonably expect that he would depart from us for ever, and leave us to bewail our folly? But, no: he continues to stand and knock, that no opportunity of rescuing us may be lost.

2. Not only does this attitude denote patience, but a desire to enter. Through all our insensibility and ingratitude his compassion and love are manifest; and in the posture ascribed to him we may discover his desire to accept the first opportunity of gaining an admission to our souls. By our obstinacy and rebellion we destroy ourselves; but he waits patiently to aid us the moment we turn to him. In him is our help when all our fancied refuges fail us. "He willeth not the death of a sinner, but rather that he should repent and live." And why? Because he "delights in mercy." Hence his patience and long-suffering towards us; hence his meek endurance of our stubborn rejection of his proposals.

3. But the posture also denotes a preparation to depart. "My Spirit shall not always strive with man" are words of fearful import, and should teach us to beware how we resist the Saviour's pleading voice. He will not always stand, he will not always knock: there is a probability of grieving his Holy Spirit, and of causing him to depart from us for ever. Let him wait, then, no longer, but throw open the doors of your hearts, and fall upon your knees before him, entreating his forgiveness of your cold neglect.

There are various circumstances under which the Saviour may be said to "knock" at our hearts, a few of which we will mention.

1. The reproofs of conscience under conviction of sin, are occasions when Jesus knocks. How often have many of you, dear brethren, felt something within you telling you that all was not right, that your soul was in danger! You have committed some sin, perhaps some secret sin as it appeared to

you; and, although no human eye saw you, and perhaps you scarcely recognised it as an offence against God, yet you have felt restless and unhappy, and have wished that you could recall the action. Your conscience—God's representative within you—has told you that it was wrong. Possibly it flashed upon your mind that God saw it, and was displeased with you. On each of these occasions Jesus has been knocking at your heart, and pleading with you to give up your sins.

2. Again: In reading God's word, you have, doubtless, frequently been struck by its holiness and purity, and your sinfulness and corruption. You have, perhaps, in reading the history of our Lord's sufferings and death, for a moment wondered at your own ingratitude, and have resolved to live more to his honour and glory. The wonders of redeeming grace and dying love have touched your hearts, and you have wished to be a Christian. The feeling may have soon passed away, and the world have resumed its place; but remember that, on each occasion, the Lord Jesus was knocking at your heart, and was refused admittance.

3. When, too, professedly you have been waiting upon God in the ordinances of his house, you have, at times, felt the stings of remorse, and have made secret resolutions to leave your sinful companions, and to give up your evil propensities, and consecrate yourselves to the Redeemer. Something in the service has attracted your attention: you have thought the prayers more impressive than usual, or the lessons have solemnized your mind: perhaps something in the sermon startled you, and made you think of death and your unpreparedness to meet the king of terrors; and you resolved that you would really think more seriously of another world, and attend more earnestly to the concerns of your soul. In a few minutes after you left the sacred building the impression vanished, and you were as careless as ever. But Jesus then knocked at your hearts, and was refused; and your rejection of him is recorded against you, to be answered for at the day of judgment.

4. By the dispensations of his providence have you often been reminded that the Saviour stood without, knocking. Public calamities, private afflictions, have alike aroused your attention. At one time disease and death have marched through the land, bidding all prepare for judgment: at another, the devastating storm has made you tremble at the power of almighty God. A neighbour, a friend, a relation, has been laid low by death; and your blood has chilled at the thought of your own dissolution. You have followed those you loved to the grave; and *your thoughts have wandered onwards to the*

time when the grave shall give up its dead, and you and they shall stand together in judgment. You have felt keenly that you had a great work left still undone, and you inwardly vowed that you would at once begin to do it. The impressions faded as time advanced, and at length you forget them altogether. But Jesus has not forgotten them; for he then said to you, "Behold, I stand at the door and knock:" and, although you seemed to be on the point of admitting him, you let in the world, and left him standing without, knocking. On many other occasions has the same scene taken place; and Jesus is still standing at the door, and at this moment is asking for admission. What, then, is your bounden duty? The text tells you, viz., "to hear," that is, to listen to his voice, and to "open the door."

This leads us to notice—

II. The blessed consequence of opening the door and receiving the Lord. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

How wonderful is the kindness and condescension of Christ! How ready he is to help and befriend every penitent sinner. Though we may have coldly denied him admittance, and kept our hearts close shut against him, yet as soon as ever we turn and say, "I repent," he forgives us, and comes into our souls, permitting us to enjoy free intercourse with him. But, before this takes place, we must hear him, and open to him. Christ does not promise to come and take forcible possession of our hearts against our wills: he only knocks, sometimes gently, sometimes loudly; and it is for us to hear him and open the door to him.

The promise is, "If any man hear my voice, and open the door." To "hear" the voice of Jesus Christ is to attend to the motions of the Holy Spirit within us—his gracious strivings with our corruptions—by whatever means he may affect our hearts. To "open" the door of our souls to the heavenly visitant, is to fall upon our knees, and, with Samuel say, "Speak, Lord; for thy servant heareth." Although we can do nothing of ourselves in the work of our soul's salvation, yet we are ever supposed to be workers together with God. We must be active agents in this all-important business, or we must perish. Christ is ready to save; but we must be willing to be saved: Christ knocks at the door; but we must open the door. And, if we do listen to the Saviour's kind expostulation, if we do begin to show any signs of respect and affection towards his heavenly character, O, how ready is he to enter!

"If any man hear my voice, and open the door," he says, "I will come in to him, and will sup with him, and he with me." Truly, "to the Lord our God belong mercies and forgivenesses, though we have rebelled against him." Truly, he is "slow to anger and abundant in lovingkindness and truth." How forcibly he has described his own character in the parable of the prodigal son, where he represents the father as willingly passing by all his child's offences the moment he returns, saying, "Father, I have sinned against heaven and before thee!" So is it with our heavenly Father in Christ Jesus: how grievously soever we may have offended against him, how far soever we may have wandered from his side, when we repent us truly of our sin and folly, and return with weeping and with supplication, he not only engages to receive us, but comes to meet us and to bring us on our way.

And the same gracious readiness is manifested in the text, where the Saviour promises to enter our hearts, with a view to make us happy, so soon as we open the hitherto closed door. And not only does he engage to "come in," but "to sup" with the repenting person; that is, he will allow him to enjoy free and intimate communion with him, and will converse with him as a man talketh to his friend. And how great the privilege is, none but those who have experienced it can conceive.

When Moses descended the mount, after he had spoken to the Lord face to face, the skin of his face shone exceedingly, so that the children of Israel could not look upon him. And so will it be, in a measure, with all those who live in communion with God: a holy lustre will be manifest: some rays from the heavenly world will illumine the countenance, and be reflected in the conversation of the favoured individual, so that it shall be apparent to all that he has been with Jesus.

The expression, "I will sup with him, and he with me," is one which denotes the most familiar intercourse and communion; and is, doubtless, used to show how unreserved may be the intercourse between Christ and his church.

Let us, dear brethren, seek to enjoy this holy pleasure and sacred friendship: let us throw open our hearts, and invite the Saviour in; and let us entreat him, by earnest prayer, to take up his settled abode, and erect his throne there.

But beware how you trifle with the Saviour's knocks for admission: he will not always stand and knock; but, if you persist in refusing him admission, he will leave you, to return no more for ever. Each disre-

garded appeal renders it more unlikely that it will be repeated. You know not but that each warning may be your last. O, seek then at once to gain his presence, and listen now to his pleading voice. The time will come, if you continue to reject him, when he will say to you, "Because I have called and ye refused, I have stretched out my hands and no man regarded, I also will laugh at your calamity, and mock when your fear cometh." Be persuaded to yield your hearts to Christ. Too often have you admitted the world, and held communion with it: at length resolve, with earnest prayer, to dedicate your hitherto corrupted souls to him who died to save them from destruction, and is now pleading with you to accept of his salvation.

POPULAR SUPERSTITIONS.

No. II.

DEATH-WARNINGS.

THE effects of superstition in deteriorating and debasing the mind, with respect to spiritual subjects, was referred to in a former paper: its pernicious effects on the bodily frame will form the purport of the present.

"Men fear death as children fear to go in the dark," says lord Bacon; and one more highly instructed refers to persons "all their lifetime subject to bondage through fear of death." Even in individuals whose faith in the power of the Lord Jesus is immovable, and whose hope in the resurrection and life eternal obtained by him is firm and unshaken, the dread of death is strong. Dr. Adam Smith would persuade men, by the example of David Hume, that atheism is the only cordial for low spirits, and the proper antidote against the fear of death*. Truly, the remedy is infinitely worse than the disease; and the statement is in utter defiance of all experience and all fact. Was Paine's death-bed a bed of peace? Were the ravings and execrations, the anguish and corrodings of a stricken spirit's tokens, testimonies of the absence of the fear of death? Dr. Smith refers to the little pleasantries supposed by Hume to have passed between Charon and himself, as his latter end was drawing nigh. Were Hume and Smith both inmates of an asylum? If they were not, they ought to have been so. How forcibly indignant and striking is the language of bishop Horne: "Surely, he who can reflect with complacency on a friend thus misemploying his talents in his life, and then amusing himself with Lucian, whilst, and Charon at his death, nay, smile over Babylon in ruins, esteem the earthquake which destroyed Lisbon an agreeable occurrence, and congratulate the hardened Pharaoh on his overthrow in the Red sea—drollery, in such circumstances, is neither more nor less than

"Moody madness, laughing wild
Amid severest woe."

There was not a little wisdom testified by the bloodhounds who ranked most conspicuously in the atrocities of the French revolution, in order-

* See bishop Horne's admirable letter to Dr. Adam Smith.



[Roslyn Chapel.]

ing the soothing declaration to be posted at the gates of the cemeteries—"Death is an eternal sleep." It was calculated to calm excitement, to banish alarm, to quiet the conscience, and to urge forward to deeds of appalling and unparalleled guilt; and it might have had effect on those who were raving under the influence of a phrenzied delirium, but the device soon ceased to produce the desired object.

The fear of death very often acts most prejudicially on persons of a nervous temperament. Of course, I do not mean that proper fear of death and all its tremendous consequences of judgment and eternity which should ever be influencing the heart and life, and which nothing will or can remove but a just and clear apprehension of the truths of the gospel; but that repugnance to view the subject simply as the termination of human existence. To this may be referred that long catalogue of warnings and forebodings and presentiments which abound at the present moment, as they have abounded in every nation of the world and in every age, whatever may have been its creed, or however diversified its circumstances; a catalogue, the contents of which it were in vain to attempt to enumerate, but which ever have been employed by the cunning to further their own purposes.

In the paper on the castle and chapel of Roslyn, in the "Notes of a Tourist," No. XII., reference was made to the current superstition of bygone days, and not yet extinguished, that, previous to the death of one of the family of St. Clair, the windows of the chapel were brilliantly lighted up, so that far and wide the melancholy event might be foreknown; a superstition, it is conceived, derived from the Norwegian, and which, as formerly stated, gave rise to the following stanzas, descriptive at once of the state of sepulture of the barons, of the architectural character of the building, and of the prevalent superstition:—

"Seemed all on fire that chapel proud,
Where Roslyn's chiefs uncoffined lie,
Each baron, for a sable shroud,
Sheathed in his iron panoply;
Seemed all on fire, within, around,
Deep sacristy and altars pale;
Shone every pillar foliage-bound,
And glimmered all the dead men's mail."
Lay of the Last Minstrel.

But this was by no means a singular tradition: it was maintained concerning many families. That lights of a similar character are supposed to forebode similar events, is a very prevalent notion.

In Wales there is a superstitious belief in the "corpse candle" (*canwyll y cyrph*), that is, the apparition of a doomed individual bearing a lighted candle in his hand, and moving towards his appointed place of burial. The light referred to is either a species of *ignis fatuus*, or Will-of-the-wisp, or some luminous insect.

The sounding of a bell in the ear has been regarded as indicative of death. It is referred to in "Marmion," as declaring the supposed cruelties exercised at Lindisfarne—

"For soon Lord Marmion raised his head
And, smiling, to Fitz-Eustace said,
'Is it not strange that, as ye sung,
Seemed in mine ear a death-peal rung,
Such as in nunneries they toll
For some departing spirit's soul?
'Say, what may this portend?'
Then first the palmer silence broke
(The live-long day he had not spoke)—
'The death of a dear friend.'"

To the above is added the following note:—"Among other omens to which faithful credit is given among the Scottish peasantry is what is called the dead-bell, explained by my friend James Hogg to be that tinkling in the ears which the country people regard as the secret intelligence of some friend's decease. He tells a story to this purpose in the 'Mountain-bard,' page 26."

A "wraith," or "wauf," as it is sometimes termed in the north of England, is the apparition of a person which appears before death. This wraith is commonly seen by a near relation or friend of the party whose death it portends; and, not unfrequently, even when that party is known to be at a great distance. In the back woods of America, for instance, the wraith of a brother was declared to have been seen, who was resident in India; and tales innumerable of a similar character are told. Persons, previous to death, have been declared to have seen their wraiths while they were in perfect health, and yet who have suddenly died. Hogg mentions the circumstance of hearing two persons talking together of having seen his wraith, the sure sign that he would not recover from the sickness under which he was then labouring.

"death-hearse," noiseless as it moves, by headless horses and driven by a head-iver, is the forerunner of the decease of person of consequence.

ding-sheets on the candle; an unlucky r—usually thirteen—sitting down to a re-the owl or bat tapping at the window; the dog howling; the honeysuckle dying; and perhaps, more ominous than the tick of the watch beetle, a noise perfectly referable to l causes—all these, and a host of others, verstitiously looked upon as most momentous igs.

re are some states of the body, when pain-sensitive from disease or mental anxiety—the most distressing of diseases—when I known the peculiar noise of the beetle re-to produce a most injurious effect upon the t, and produce a state very hurtful, tremor arm. The garrulity of some prating nurse, nk or the nod, or grave appearance of some ering friends, direct the sick person's atten-a sound which, though it would have been d at in the season of health, produces now injurious effect.

s the wish of some medical men that, in instances, a patient should not be aware of nger, lest the knowledge of the fact should judiciously. Without at all defending their ct or advocating their views, it must be al-that a silly, superstitious notion is calculated far more injury than a solemn declaration of th on the part of an experienced practitioner. h superstitions have a direct tendency to el and to weaken the mind, even in health. have caused mental aberration quite incur-Nurses, servants, and parents, and all con-in the culture of youth, or being much with

them, should be careful from the very earliest years never to speak of such imaginary phantoms, or to frighten children into good behaviour by assuring them, if they are not good, some imaginary being will come to them, even though they should be fully believed in by themselves. For the belief is not confined to age, neither is it to station in life, nor even to persons uneducated and ignorant. Persons of great literary acquirements and of profound research, often labour under the most fanciful delusions. Their sedentary life causes them nervously to imagine that they have had warnings and forebodings, the sure presages, in one shape or another, of coming woe.

But let not the writer be supposed to assert that there are no death-warnings. Verily, there are; tremendous in their import, and eminently calculated to arouse the soul from spiritual insensibility. The sounding in the ear betokens no evil; but the passing or the funeral bell solemnly reminds us of mortality: the sepulchre opened, the grave just freshly dug, the chamber of the dead, with its solemn stillness, the progress of disease—felt, even if not acknowledged—the assurance that we live in a dying world, that time is advancing, the last enemy approaching; these assuredly are serious warnings, warnings not to be neglected. They are the appeals of the Almighty to the common sense of man, not to centre his happiness here below.

Strange, that the mind which is shaken and enervated by the beat of the death-watch should hear unmoved the thundering appeals of the gospel; and that the ear on the alert to catch the silliest story of human invention should yet be resolutely closed against the calls of infinite wisdom. "Be ye also ready; for at such an hour as ye think not the Son of man cometh."



[Prentice Pillar in Rosslyn Chapel.*]

one of those misadventures, which it is impossible always to avoid, the cut of Rosslyn chapel in a former number was in- and blotched: we, therefore, insert another here, as a proof of our wish to render the illustrations of the magazine ac- to our readers.—ED.

RESIGNATION*.

RIGINAL LETTER FROM THE LATE REV. EPH MILNER TO THE LATE REV. ISAAC NER, DEAN OF CARLISLE.

GNATION to the divine will is one of the last highest attainments of the Christian life: it e most willingly acknowledge that this letter is extracted rom "The Christian Mother's Magazine," No. IV., April, dited by Mrs. Milner; which promises to be a very useful ion.—ED.

is what is ultimately to be aimed at, as essential to comfort here and happiness hereafter. But it seems not, by any means, to be the first object of one who is desirous of becoming a Christian; nor even attainable, except some other necessary things are previously acquired. For me to have my will in unison with the will of God, I must, in the first place, trust him thoroughly and love him supremely; for it is impossible for me freely to give up my will to another entirely, while we

are on bad terms—that is, so long as I cannot trust him, or so long as I hate him, or, what in this case comes to the same thing, love any person or thing better than him. The conclusion is, all attempts at resignation will be in vain, without conversion and reconciliation with God.

When we are convinced of the sinfulness and misery of our natural state, it is a high point of wisdom to seek, by prayer and diligent searching of the scriptures, that only right and effectual method of relief which God has provided. Repent and believe the gospel is the first thing. We should not stir from this direction till we have some good ground of evidence that we do repent and believe. Alas! our guilt and wickedness are much deeper and larger than we are apt to suspect; and our pride fights, with inexpressible obstinacy, against all just conviction. But let us not be discouraged: things impossible with men are possible with God. Let us pray, not now and then only, but constantly. Life is short: we have no other business that ought to interfere with this. It should be the perpetual, as it is the most important, employment of the soul. The scriptures, daily meditated on, will supply us with instruction; and, if we persevere, our business in religion will doubtless be made, in time, our chief pleasure. A thorough insight into human emptiness and worldly vanity; a complete conviction of the evil of sin, even in our own particular case, and a desire to forsake it altogether; a solid discernment of the complete sufficiency of Christ to save us in all respects—these things, in daily seeking unto God, are to be attained. We are not so ready to pray as God is to hear. He delights to magnify his Son Jesus, and to show what he can and will do for us through him. He calls us to nothing in our own strength; and as we cannot have, so we need not think of having, any worthiness of our own. We may come and take freely what he freely bestows; and, my dear brother, when once in this way, you can steadfastly rely on the divine promises through Christ: so sure as “faith worketh by love,” you will find yourself enabled to love God; and it is in Christ Jesus that his love will be seen. A union and fellowship with Christ will take place; and it is the sweetest and pleasantest sensation which the human mind can know. Though the effervescence of it be but short and momentary, and by very transient glances, yet its steady energy is real and powerful. To encourage us, we should remember the interest we have in him by the ties of a common nature. The second and fourth chapters of the epistle to the Hebrews represent this point strongly. You may think I deviate from the subject of resignation, but I know no other way of coming to it. Once brought to love Christ above all, we shall love other persons in the best manner, in subordination. Even to part with dearest friends will be practicable; because, “if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Thess. iv. 14). When we can feel any genuine love to God in Christ, we shall be led to such an acquiescence in his wisdom and goodness, that we shall choose his will to take place rather than ours; and the thought, how soon all things shall be set right in a future life, and that he makes all things to work together for good, will reconcile the mind to any

thing that God pleases. And, though the dissolution of soul and body be always a serious thing, and against the feelings of nature, yet a mind whose hope and desire are with Jesus, and which has a constant thirst for spiritual enjoyments as true felicity, and is loosened from all worldly attachments, must, on the whole, wish for death rather than life, as we all wish most for that which has most of our heart; but the love of God will teach such a one to resign himself, as to the time, to his heavenly Father's will. You will not mistake me, I hope, as if I supposed that all true Christians have learnt all this completely: far from it. But these things are learnt by them in a measure, but not without much conflict, opposition from sinful nature all along, and much imperfection. And, though it is not easy to confine by rules the order of the Spirit's operations, yet this seems the general order of Christian virtues; viz., repentance, faith, love, resignation.

In Christ himself resignation was perfect—“not my will, but thine be done;” and, as far as we can trust in him for grace, so far we may receive grace out of his fulness. Among mere men, St. Paul seems the completest pattern of resignation. What a tremendous view is that of his sufferings in the latter part of 2 Cor. xi. ! But how practicable did the love of God make every thing to him! In Philippians iv. 11-13, he tells us that he had learned to be content in any state; and that he could do all things through Christ which strengthened him: and the original word for “had learned,” *μεμαθηται*, alluding to the pagan mysteries, shows that the learning was of a mysterious nature.

Dear brother, I write in the fulness of affection, wishing you to make it your main business to learn these things. I am far from thinking that your long course of affliction has been against your acquiring them. O, let us beg for patience to lie as clay in the hands of his infinite wisdom, who knows how to humble our pride, and to break our wills, and to form us to a conformity to himself; and may you be helped to a steady course of praying, and of seeking God with a willingness to give up all for Christ!

I have been looking at Dr. Johnson's “Life.” The man was unfaithful to his convictions, for the most part of his life at least. Had he been humbled before God, he would have been despised in the world, but would have been comfortable in his own soul. May Christ Jesus visit you, and lead you, dear brother, to the true rest!

Yours, J. M.

The Cabinet.

THE CHRISTIAN'S COMFORT.—He shall be to you not only a covert from God's wrath, but a river; nay more, rivers, to show the abundance of his consolations, “rivers of water,” when you are fainting under the trials, or anxieties, or distresses of the world. Now, brethren, do you know any thing of the blessedness of this source of consolation? It is not enough that the river is running at your feet; but you must know that it is there you must drink of its waters, or they will not assuage your thirst. Recollect a beautiful illustration of this in the history of Hagar, when driven from the tent of Abraham. You

will remember that, when she was cast out into the wilderness with her child, and looked in vain for a supply of water—when all that was in the bottle was spent—when the streamlets were dry, and the clouds promised no rain—she sat down in utter hopelessness and helplessness, having cast the child under one of the shrubs, that she might not see it die. And we are told that, as she lift up her voice and wept, the angel of the Lord called to her out of heaven, and said, “What alleth thee, Hagar? fear not.” “And God opened her eyes, and she saw a well of water;” sufficient, amply sufficient for the need both of the mother and the child during their whole sojourn in the wilderness. How beautiful an instance of the mercy and the power of God! How apt a type of the Christian’s situation here below! You may at this moment be sitting by the “river of water” of which I am speaking, and yet be as ignorant, as practically ignorant of its existence as Hagar was—as little benefited and as little blessed as if its healing waters were still a sealed fountain which had never been opened, or a river locked in everlasting ice, and whose streams never poured forth rich abundance at your feet. What alleth thee, that thou seest it not? Pray to him who alone can open your eyes. Pray to God, for his dear Son’s sake, to show you the well which stands beside you; whose living waters are for ever full, for ever flowing, and of which if any man drink he shall never thirst. Beseech him to reveal to you the Son of his love, as a full and sufficient Saviour; one who will not only bear all your sins, but all your sorrows; and not only be your strength and your salvation, but your joy, your peace, your strong consolation. Lastly, are there none among you, even of the children of God, who find this world to be a “weary land,” on account of the spiritual disquietudes of your pilgrimage—not merely those you behold around you, but those which you continually experience within you; none who, although reconciled, as we hope, to the God of your salvation, still find constant opposition and toil and conflict from the troubles of the journey, and, like the Israelites of old, are often “much discouraged because of the way?” Yes, doubtless, there are some of you who can say with the psalmist, “I had fainted, unless I had believed to see the goodness of the Lord, in the land of the living.” Doubtless, there are many who, even with this source of consolation, are still continually distressed by the little spirituality of heart, and life to which you have attained. Your daily feeling is that you are still so worldly, so cold, so indifferent to the God and Saviour of your soul; that, amid the upbraidings of your own conscience and the unceasing attacks of your spiritual enemies, this is to you indeed “a weary world” and a toilsome journey; and oftentimes do you wish its labours over, and yourself at home. Yet, weary as is the way, beloved brethren, every mile of it must be trodden; and your anxiety must be rather to quit you like men, and be strong; to “endure hardness as a good soldier of Jesus Christ,” than to be in haste for the rest which remaineth for you at that journey’s end. Do you ask how you shall be enabled to achieve this? Let the words of the text point out your remedy. There is not only a hiding-place and a covert, but a rock, and a great rock, in this weary land. You have already

found it a hiding-place; but perhaps you have contented yourselves with coming just within the range of its shadow, you have been satisfied with escaping from the burning beams of God’s wrath and the fiery darts of the wicked one; but you are still only within the extremest limit of this overshadowing rock. Be persuaded, then, no longer to rest and settle there: pray, and strive, and labour to advance. You may be partially sheltered where you are: you may even be safe where you are; but, as you draw further and further within the rock of your salvation, you will find an increase of its sheltering peace and comfort, which you now but little know. There are recesses in that rock into which you are specially invited; and the closer you draw, the more boldly you advance, the more welcome, the more happy, the more blessed shall you be. There are veins of ore in that rock sufficient to enrich ten thousand worlds, for the word of the living God has called them “the unsearchable riches of Christ.” But they will not enrich you if you keep at a distance from them: you must work the mine, you must dig the ore; you must, by prayer and faith, appropriate it, make it your own, use it, enjoy it, live by it and upon it, or you derive not half the comforts and consolations which are treasured up for you in the Lord Jesus Christ.—*Posthumous Sermons, by the rev. H. Blunt.*

Poetry.

STANZAS.

(For the Church of England Magazine).

“He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.”—Ps. x. 11.

O THINK not that he cares not,

Think not he does not see;

For the eyes of the Eternal One

Are ever watching thee!

O rest not in security,

As if to sin thou’rt free;

For the eyes of the Eternal One,

Are ever watching thee!

Above, below, on every side

The Lord our God must be*;

Then the eyes of the Eternal One

Are ever watching thee!

THE CHRISTIAN CONFLICT.

(For the Church of England Magazine.)

BRACE thee, brace thee, Christian soul

Life is a fearful dream:

Brief summer-day—long winter-night;

A sea where shoal succeeds to shoal,

Where beacons spread their treacherous gleam,
And tempests rage, and surges roll.

Brace thee with wisdom not of earth;

With strength that bears a heavenly charm:

Gird thee with armour wrought above;

For vain shall other bulwark prove,

When powers of darkness round thee move,

And laugh to scorn the pigmy arm

That trusts to mail of lowlier birth.

* Ps. cxxxix.

Brace thee, gird thee, child of light !

When storms assail thee, snares are rife,
And adverse fortune bends thy frame,
Stand fast ! thy hope, thy trust, thy claim,
No foe shall whelm. Stand fast ! thy name
Is written in the book of life,
Thy triumph in thy Saviour's might.

H. S.

Miscellaneous.

RUINS OF BABYLON.—After the learned researches of many English travellers during the present century, especially Mr. Rich, Mr. Buckingham, and sir Robert Kerr Porter, who had anticipated almost everything I had to say, although I visited Hillah again in 1839, I cannot flatter myself that I shall be able to throw much new light on the most important point of the site of ancient Babylon. This, however, I may say, that it is the universal opinion of all the Jews in the east that the ruins in the neighbourhood of Hillah are those of Babylon ; and surely the vast collections of brick mounds in that vicinity can be ascribed to no other city than the royal city of the Chaldeans. The Jews at Hillah, with whom I conversed, are not only of this opinion, but gave me the following particulars relative to their synagogue, which, whatever credence we may give to the minuter points, confirms the general idea. The synagogue in Hillah is paved with stones, bearing inscriptions in the arrow-headed character, like the antiques shown and sold to Europeans in general, and the Jews say that the stones belong to the palace of Nebuchadnezzar, king of Babylon, and that the synagogue is built on the very spot where he set up the golden image to be worshipped (Dan. iii.) Their forefathers, they affirm, had purposely collected those stones on which the edict of Nebuchadnezzar is inscribed, that they might have the pleasure of treading upon the works of their enemies, and thus keep continually in view the sin for which they were brought into captivity, and remember their original oppressors. There can be little doubt, then, that the ruinous mounds between Hillah and Mohawill, a distance of nine miles, are the remains of ancient Babylon. Mr. Rich, in digging into one of the principal mounds—probably the remains of Nebuchadnezzar's palace—found the bricks, with the ancient inscriptions, all laid down in regular order ; and not with the inscriptions turned in every direction, as they are in the modern towns, constructed from the ruins of ancient cities. The ruins of the Birs Nimrod, or Tower of Nimrod, are yet two hundred and thirty-five feet high ; and the tower must have originally been twice that height. Mr. Buckingham discovered the marks of four different stages or platforms in what remains, which would give for the whole tower eight, agreeing with the description Herodotus gives of the temple of Belus. Yet, notwithstanding, of all the ancient grandeur of Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, she has literally become heaps, a dwelling-place for venomous reptiles, an astonishment and a hissing, without an inhabitant. The broad walls of Babylon have been utterly broken down ; and one ruinous tower, Al Ileimar, near the south-east angle, remains to give a notion of these

once so famous structures, preserved by Providence, like Lot, when Sodom was destroyed, to point out more emphatically the ruin and desolation of the rest. The cities of Babylonia are now a desolation. The land around is a dry land and a wilderness. No rich caravans traverse it. The bold Arabs of the desert, even, are afraid to pitch their tents among the ruins of Babylon, and they are abandoned to the wild beast and the solitary hermit, who there seeks a retreat from the world, such as the monks found among the rocks of Engedi, on the borders of the sea of Sodom (Isa. xlii. Jer. li.) So hath God fulfilled his threatenings on Babylon. She has sunk to rise no more. He hath poured out his wrath also on the daughter of Judah ; but she shall again arise and shine, and the Gentiles shall come to her light, and kings to the brightness of her rising. The Deliverer shall come out of Zion, to turn away ungodliness from Jacob ; when the Lord will make an everlasting covenant with Israel, and rejoice over them to do them good, he will plant them in their land with his whole heart and soul, and put his fear in their hearts, that they shall never again depart from him (Isa. lx. ; Rom. xi. ; Jer. xxxii.)—*Samuel's Missionary Tour through the Desert of Arabia to Bagdad.*

THE REFUGE ON ST. GOTTHARD'S.—This admirable institution has now existed for nearly five centuries and a half ; during the first three of which it was administered by laymen, for about 120 years afterwards by secular-ecclesiastics, and for the last century and a quarter by monks. It has admitted and tended more indigent persons during the last two years than it had for the whole twenty years preceding. Bonaventura Strobel, its present superintendent, who was formerly one of the chapters of the celebrated monastery of Einsiedeln, has recently been licensed to perform church service on the spot, by the archbishop of Milan, his diocesan. It does no credit to the government of the canton of Uri, that they have afforded it no support whatever for these three years past ; although one in ten of the wayfarers, who have sought and found an asylum under its roof, have been natives of that canton. The governments of every other canton gave it pecuniary aid last year : Bern, for instance, 300 Swiss francs (about 20*l.*) ; while Basle, Schaffhausen, Argov, and Neuchatel, allowed public collections in its behalf to be also made. Two thousand two hundred and eleven poor persons were admitted into it last year, 996 of whom were from foreign parts, and 1,945 natives of Switzerland.

RHENISH MISSIONARY ASSOCIATION.—The fourteenth annual report of this society contains much interesting matter on the subject of the growth of gospel truth in South Africa and the island of Borneo. The society has, at this time, nine stations and thirty-four missionaries in South Africa, and four stations and twelve missionaries in Borneo. They appear to prosecute their labour of Christian love, not only zealously, but with encouraging effect.

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UNDER THE
SUPERINTENDENCE
OF
CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND
IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

No. 471.—JUNE 29, 1844.

HOW TO HEAR THE WORD:

A Sermon,

BY THE RIGHT REV. GEORGE DAVYS, D.D.,

Lord Bishop of Peterborough

LUKE viii. 18.

"Take heed how ye hear."

THIS warning of our blessed Lord must be ever present to our minds when our hearts are raised in thankfulness to God for the opportunities which he gives us of hearing the gracious message of the gospel. We must also bear in mind that, when we assemble ourselves together in the public services of the church, the preaching of the word is not the great object of our meeting. We meet to "worship God," to pour out our confessions to him, to acknowledge and to bewail our sins, to plead for forgiving mercy through Christ, and to seek the sanctifying influence of his Spirit, that we may be enabled, when we have found forgiveness, to serve him for the rest of our lives with a peaceful mind, and with a holy, devout, and obedient spirit. The true penitent, whose heart is devoted to God, anxiously seeks these opportunities of good: he praises God for the gracious help which is promised to him: he is full of thankfulness for all the mercies and privileges and promises which belong to those who, through God's grace, are taught to trust in him; and he desires in all things to obey him. Happy are they who are thus taught of God, and who know the blessing and the privilege of prayer and of communion with him.

But how are the people to be brought to this heavenly state of mind, this renewal of the soul to God? This is of God's grace alone: it is his work. But our heavenly Father works by means. Our

blessed Lord says, "No one can come unto me unless my Father draw him." But the Father uses such means as he sees to be needful. And by these means his servants are drawn; and the preaching of the word is one of the appointed means; and the ministers of Christ are therefore commanded to "preach the word;" to "preach the gospel to every creature;" to "be instant, in season and out of season;" to "reprove, rebuke, exhort with all long-suffering and doctrine." Whilst, then, the faithful followers of Christ will rejoice in meeting together to worship God and to hold communion with him, and whilst they know the comfort of this, and rejoice in the privilege and receive the benefit, there are many who know nothing of these things, and require the urgent and unceasing efforts of the preacher to lead them to see their real state, and to stir up their minds to an anxiety for those things which belong to their everlasting peace. We cannot, then, be too thankful that our merciful Father has fixed our lot in a land where opportunities are afforded to us all of meeting together to hear the glad tidings of salvation, and to receive that spiritual instruction which shall shew what manner of persons those ought to be for whom so much has been done and so much has been suffered—to learn how he ought to live for whom Christ died. Then, my beloved brethren, forsake not the assembling of yourselves together to "hear the word of the Lord;" and, if you hear it aright, you will soon see the privilege of prayer, its blessedness, its benefits. Then are you in God's hands, and he will guide you in safety; for a praying people are his people.

But I said, if ye hear aright; for many there are who hear, and yet profit nothing by what they hear. It is not the hearers of the

word, but the doers, who are justified in the sight of God. Listen, then, to the admonition of Christ: "Take heed how ye hear." If you refuse to hear the word, you are excluding yourselves from the means of salvation set forth in the gospel. The word of God says that "by faith ye are saved;" and the same word says, "Faith cometh by hearing." But it is not hearing the word alone that can lead to our salvation: it is hearing it rightly, it is receiving it with the heart. Our Lord, in the parable of the sower, has shewn us that there are four descriptions of hearers; but only one of these hear it rightly, only one of them receiving it "in an honest and good heart," with an honest desire to profit by it. And they only do profit by it—they only bring forth the fruits of the Spirit. The natural mind of man, in truth, is not in that state in which he will be able to receive the word to his profit, or even to incline to listen to it with a view to accept the mercies offered, or to be directed by its holy and spiritual rules. It is God's grace alone that can give even the desire for spiritual things; and the same grace will enable the faithful hearer of the word to bring forth the fruits of the Spirit. It is God alone that can so renew the heart to holiness as to draw it to the love of him and to a constant desire to serve him, thus preparing the soul of the believer for the everlasting blessedness laid up for him in heaven.

When we meet together in the house of God, we have the great privilege of offering up our united prayers to him; and his house is emphatically called the "house of prayer." We must "take heed" how we join in this part of the service. Ours is called common prayer, i. e., united prayer. We do not come to hear the minister offer up the prayers: we come to pray ourselves. If we do not join in our service and take our full part in it, we are not fulfilling the intentions of our church; and, in truth, if it be not understood what part of the service belongs to the minister and what to the people, a considerable part of our service will lose its meaning. Indeed, when the whole congregation join in the service, raising their voices in prayer and in praise, our common prayer assumes a totally different character from that dull and lifeless and unprofitable service where the minister takes the whole part, and the people seem as if they had no concern in a service which is expressly appointed that they may join together in the public worship of God. This is a grievous mistake, and has led many to make light of our service, when, in truth, *what they have witnessed is so unlike what our church intended, that it can hardly be called our service at all.*

But there is another error, against which we must "take heed," and that is, lest, whilst we do offer up our prayers with all outward propriety and decorum, our hearts may not be in our prayers. We may repeat the words of our confession without any self-abasement for our manifold sins, without any real repentance for them; and then, alas! the absolution, pronouncing the forgiveness of sins, declared through Christ to those who truly repent, will convey no benefit to us, and can, therefore, convey no well-founded comfort. We may then say, "Take heed how ye pray:" we may say, with the humble apostles of our Saviour, "Lord teach us to pray;" teach us to humble ourselves before thee; teach us to look up to thee for all we seek for; and let us never suppose that we have been praying to thee, unless our hearts as well as our lips have been engaged in thy service. And if, through God's grace, we are taught to pray, we shall then desire to profit by all the means of grace within our reach; and, when we hear the preaching of the word, we shall see how needful it is that we "take heed how we hear." And this is indeed needful for all. The ungodly man will hear the word to his everlasting salvation, if he is led to see his danger, and to learn that there is a Saviour for him—a Saviour whose blood cleanseth from all sin—and that he shall receive the full benefit of all the mercies of the gospel, if he come to Christ in true repentance, grieving for his past sins, and earnestly seeking to forsake them.

But the warning applies to those who, we may hope, have already turned to God; who are, we would believe, walking in the right way, and, by the power of divine grace, brought to look upon their eternal state as the first object of their concern. These must not suppose that their work is done, or that they may rest in security and inactivity, as if their final destiny were now for ever fixed. They are in the right way, but they must go on in that way: they must "run the race that is set before them:" they must run before they can obtain the prize: they must fight the battle against their spiritual enemy before they can have the crown of victory. This is, indeed, the earnest and persevering endeavour of every true soldier and servant of Christ: he is so desirous of growing in grace and godliness, so anxious to advance in his Christian course, that he listens meekly to the word of God, in hopes of being led on to an increase of faith, of trust, and of obedience.

There is no spiritual good to be expected from hearing the word of God, unless it be heard with a meek and humble and teach-

spirit; and we are, therefore, taught by church to pray that God would give us spirit, and thus prepare our hearts for right reception of his word. We pray that he would give to all his people increase of spirit, that they may hear meekly his word; they may receive it with pure affection; that they may bring forth the fruits of spirit. Our blessed Saviour, in his sermon on the mount, shows us in what dispositions are to seek the kingdom of heaven: "Blessed are the poor in spirit, for theirs is the kingdom of heaven:" they are in a right disposition of mind to receive the word, and to be wise unto salvation, and thus to inherit the kingdom of heaven. It is not, indeed, being poor in a worldly sense that leads to this blessedness: it is a humility of mind that enables us to receive to our use the word of life. It is true, indeed, that worldly wealth and worldly success and worldly honours do often draw the thoughts from God and eternity, and fix the affections on uncertain and short-lived gratifications of this world. With this danger attending riches, the danger of being led to idolatry in them, we can well see a cause for our Lord Redeemer's benignant encouragement to the poor: "Blessed are the poor." But to whom the gospel is preached are invited to partake of its blessings and privileges; and all who desire to come unto Christ in humbleness of mind are included in that gracious promise of everlasting blessing, "Yours is the kingdom of heaven." It is this humility, this humbleness of mind, and not mere humbleness of station, that makes the hearer of the gospel for hearing right.

It is, however, certain that the poor of this world are spoken of as more likely than the rich to receive the offers of salvation through Christ, because they are less tempted by the allurements which riches hold out to them in the things of this world. The poor are blessed are they in every condition of life whom God's grace has taught to know the perishable nature of all here below, and to "set their affections on things above." The poor as well as the rich are subject to temptations to draw them from their duty, though these temptations are of a different kind. But God's grace will enable them to resist the allurements of the enemy of our souls, and with the help of that grace they will be enabled to conquer. The rich, indeed, are ye, whatever may be your condition, whom God has taught to know that "one thing is needful." And God hears the prayers of those who make that thing their care. He will guide them through the trials and temptations of this

world until he bring them in safely to that everlasting rest which remaineth for the people of God, for those who commit themselves to their Saviour's guidance, and who are earnestly and perseveringly seeking to be followers of him.

GARDENS, AND THOUGHTS CONNECTED WITH THEM.

No. IV.

THE RICH MAN'S GARDEN.—PARADISE.

BUT we have not yet spoken of the rich man's garden while still in perfection, perhaps because I should not be at home in such a scene—but I have beheld such. "Eight hundred pounds a year," I was told, "is the sum expended on this garden." I need not tell you the lawn was free from weeds; not only, I mean, from such as the rude dandelion and the intrusive rag-wort—such we ordinary gardeners get rid of—but here not a daisy, not a shamrock, not a tuft of grass, that was not of the very finest, was admitted. No new plant was introduced into the kingdom but the neighbouring nurserymen had orders immediately to supply it for this beautiful place; no elegant design of trellis-work, or basket, or stand for plants, but it was introduced here: the stores of wealth were lavished, and ingenuity and taste employed, to make this garden "fairest of the fair;" and strangers were admitted to look at it, and to congratulate the possessor.

I have seen such pleasure-grounds, too, surrounding the mansions of our nobility. I remember the varied beauties of Badminton, and the seat of the earl of Winchelsea. How skilfully does the care of the gardener provide a succession of beauties; so that the little beds cut out in the lawns, and filled each with one kind of flower, are always supplied! What bright and various colours!—beds of scarlet and crimson verbena; there the gay petunia, and here the short-lived but brilliant tiger-iris; the magnificent creepers, too, training over the costly trellis-work; the trumpet-shaped and wax-like orange-coloured flower; and the beautiful cœbea, with its purple cups. And then the conservatory, where not a withered leaf disturbs the perfect neatness. I have said nothing of the fountains and the cascades, the alcoves and the many other ornaments of these beautiful spots. But I turn to a little description, in verse, of such a garden:

All lovely was the view around—

It was a palace garden-ground:

Clear water from a fountain played,

And, sun-lit, mimic rainbow made.

Around the margin of the stream

Were shells, that caught the sun's warm gleam:

Crystals and fossils there were piled—

Rock-loving plants among them smiled:

Cistus and saxifrage were there,

And alpine flowers of beauty rare.

But all that in that garden grew

How shall they name who never knew,

Who never saw, 'neath northern skies,

Though nursed with care, such beauties rise?

Lilies as fair as those that stood

In Eden's vale when all was good;

The tube-rose, delicately white,

And gladiolus rich and bright;

Petunia, with its crimson vest;
 Roses, in various colours dressed;
 Young orange-trees, whose healthful shoot
 Bore shining leaves and golden fruit.
 Magnolia reared its stately head,
 And to the sun its white flowers spread;
 While calla, emulous, looked up,
 And spread its alabaster cup.
 In such a garden we might stray
 From morn to eve of summer day,
 And still some charm, before unseen,
 Would meet the eye, some level green,
 Some little glade, not seen before
 By trees of beauty shadowed o'er;
 Vases with antique sculpture drest,
 Arbours that call to peace and rest.

And now, kind reader, shall we visit no more
 gardens together? O, yes! we will think of
 gardens of unfading beauty, and how we may
 reach there. But, first, let us remember Paradise,
 that garden which, in the beginning, the Lord
 God planted "eastward in Eden."

"Over head upgrew
 Insuperable hedge of loftiest shade;
 Cedar, and pine, and fir, and branching palm—
 A sylvan scene; and, as the ranks ascend,
 Shade above shade, a woody theatre
 Of stateliest view. Yet higher than their tops
 The verdurous wall of Paradise upspring;
 And higher than that wall a circling row
 Of goodliest trees, loaden with fairest fruit;
 Blossoms and fruits at once of golden hue
 Appeared, with gay enamelled colours mixed.
 With mazy error, under pendent shades,
 Ran nectar, visiting each plant, and fed
 Flowers worthy of Paradise, which not nice art
 In beds and curious knots, but nature boons
 Poured forth profuse on hill and dale and plain,
 Both where the morning sun first warmly smote
 The open field, and where the unpierced shade
 Imbrowned the noon-tide bowers. Thus was this place
 A happy rural seat of various view:
 Groves, whose rich trees wept odoriferous gums and balm;
 Others, whose fruit, burnished with golden rind,
 Hung amiable—Hesperian fables true,
 If true, here only—and of delicious taste:
 Betwixt them lawns, or level downs, and flocks
 Grazing the tender herb, were interposed;
 Or palmy hillock, or the flowery lap
 Of some irriguous valley spread her store;
 Flowers of all hue, and without thorn the rose.
 Another side, umbrageous grots and caves
 Of cool recess, o'er which the mantling vine
 Lays forth her purple grape, and gently creeps
 Luxuriant: meanwhile murmuring waters fall
 Down the slope hills, dispersed, or in a lake,
 That to the fringed bank with myrtle crowned
 Her crystal mirror holds, unite their streams.

Each beauteous flower—
 Iris all hues, roses, and jessamine—
 Reared high their flourished heads between, and wrought
 Mosaic: under foot the violet,
 Crocus, and hyacinth with rich inlay
 Broided the ground."

And all this was lost; yes, and more than this—
 the favour of God, which is life, departed when
 sin entered into the world. But the loving-kind-
 ness, which is better than life, devised a way in
 which fallen man might be restored.

There was a garden whither Jesus oftentimes
 resorted with his disciples; so let us resort thither.

"Eden from each flowery bed
 Did for man short sweetness breathe;
 Soon, by Satan's counsel led,
 Man wrought sin, and sin wrought death;

But of life the healing tree
 Grows in rich Gethsemane.

Saviour! all the stone remove
 From my stony, frozen heart;
 Thaw it with the beams of love,
 Pierce it with a blood-dipped dart;
 Wound the heart that wounded thee,
 Melt it in Gethsemane."

Jesus endured his agony in that garden of
 Gethsemane. In another garden he was buried:
 come, then, to the garden of the rich man, Joseph
 of Arimathea, and look at the new tomb made
 there; and, remember, he who lay in that tomb
 had borne our sins, and carried our sorrows, that
 by his stripes we might be healed. And are we
 healed, dear reader? Is Jesus a physician? O,
 then, why is not the health of his people re-
 covered? Surely, because their faith is so weak—
 But he can increase and strengthen their faith; he
 can give them more grace; he "can do for them
 exceeding abundantly above all that they can ask
 or think."

His people shall be called "trees of righteous-
 ness, which the Lord hath planted."

"Lord, 'tis a pleasant thing to stand
 In gardens planted by thy hand!"

And now what remains? One thought of para-
 dise restored, one anticipation of the time when
 "the knowledge of the Lord shall cover the earth
 as the waters cover the sea," when his people shall
 be all righteous.

"The wilderness and the solitary place shall be
 glad for them; and the desert shall rejoice, and
 blossom as the rose. It shall blossom abundantly,
 and rejoice even with joy and singing: the glory
 of Lebanon shall be given unto it, the excellency
 of Carmel and Sharon: they shall see the glory of
 the Lord, and the excellency of our God."

L. E.

POPIISH MODE OF CONVERSION OF THE HEATHEN*.

AND the first thing to be noted is the principle of
 alluring the minds of the heathen by an adapta-
 tion of the gospel, and of the worship of God,
 to pagan practices and prejudices. The least
 objectionable form of this is discerned in the
 large use of pictures and images and amulets,
 and even the sale of consecrated corn, by which
 the converts were frequently attracted; for
 the last religious instinct that lingers in the hu-
 man breast is that of a superstitious trust in ma-
 gical virtue, with which, as in the fetiches of
 Africa, the fears of the savage will invest the
 commonest and even the most loathsome objects.
 To this feeling the Jesuit missionaries largely
 addressed themselves; and we may see at once
 the extreme danger that was thereby incurred
 of only supplanting one kind of idolatry by
 another. How far this result followed will be
 illustrated presently. But a much more vicious
 form of this principle soon exhibited itself—one
 which we might have discredited, had it not been
 established on evidence that cannot be gainsayed:
 it was that which was employed, first, by Robert
 à Nobili, when he and his colleagues represented
 themselves as European brahmins; adopted the
 manners, dress, and superstitious rites of that

* From "Grant's Dampton Lectures."

caste; bore the cord of dignity, and the very mark of idolatry on their forehead; and proclaimed themselves to the Hindoos as having emanated from their deity. Hence followed the forgery of a deed purporting to authenticate their story; and at a later period that of a veda, which was exhibited as the Christian's veda, to be classed with the sacred book of the Hindoos. It is altogether shocking to think of the deceptions that were thus unscrupulously practised; as when Lainez proclaimed a false decree of the pope to sanction the well-known rites of Malabar, which had been condemned. Parallel and contemporaneous with these acts were the controversies respecting the adoption of the practices and language of the Chinese idolatries. The worship of ancestors, and the appropriation of a term to the deity which is constantly represented as conveying to the Chinese mind merely the idea of a material first cause, were freely allowed and defended; and, in justification, it was maintained that the same acts, though idolatrous in idolaters, ceased to be so in Christians: and thus, by a sophistical refinement, which involved a practical falsehood, the outward religious act was disjoined from the inward, and a mere intention of the mind was substituted, in the worship of God, for the homage both of "body and spirit, which are his."

Hence arose, as a part of the same system, a mode of acting, effective perhaps at the moment, but fatal in the end. By the assumption of brahminical caste, the missionaries were led to despise the lower castes: they refused to eat in the houses of pariahs, or to administer to them the last rites of the church of Rome, and forbade their communicating at the same altar with converts of a higher grade. The sacrament of baptism, as we should expect, was profaned by imparting it to the heathen with no sufficient conversion in heart or even in creed. Hundreds in a day, whole villages at a time, received that holy rite, not in India alone, but in Africa; and even a pontifical decree was needed to check the administration of holy baptism to candidates who professed a Christianity still tainted with paganism.

Even now, the Christianity resulting from such a system as this wears all the guise of paganism; for, hear a missionary of the Roman church thus speak of India: "The Hindoo pageantry is chiefly seen in the festivals celebrated by the native Christians. These processions in the streets, always performed at night-time, have indeed been to me, at all times, a subject of shame. Accompanied with hundreds of trumpets, and all the discordant, noisy music of the country, with numberless torches and fireworks; the statue of the saint placed on a car, which is charged with garlands and flowers, and other gaudy ornaments; the car slowly dragged by a multitude, shouting all along the march; the congregation surrounding it all in confusion, several of them dancing or playing with small sticks, or with naked swords; all shouting or conversing with one another, without any one exhibiting the least sign of respect or devotion—such is the mode in which Hindoo Christians in the inland country celebrate their festivals."

And, in illustrating both those points, I would content myself with referring to the authorities

already cited. "Can any one be surprised," says a Capuchin missionary, in the middle of the eighteenth century, "if Christians of this description, and formed according to a spirit so far removed from the precepts of the gospel, should show so little attachment to the faith, or firmness in adhering to it; if the attraction of base interest, if the fear of the slightest persecution should have sufficient power over these mercenary and half-pagan souls, to induce them to return to idolatry?" Nor is the assertion of the abbé Du Bois, during this century, less sorrowful. "It would be some consolation," he says, "if at least a due proportion of them (viz., the neophytes) were real and unfeigned Christians. But, alas! this is very far from being the case: the by far greater number exhibit nothing but a vain phantom, an empty shade of Christianity. In fact, during a period of twenty-five years that I had familiarly conversed with them, lived among them as their spiritual teacher and spiritual guide, I would hardly dare to affirm that I have met any where a sincere Christian." Again, he adds: "Among them are to be found some who believed themselves possessed, and who turned Christians, after being assured that, on receiving baptism, the unclean spirit would leave them and never return; and I will declare it with shame and confusion, that I do not remember any one who may be said to have received Christianity from conviction, and through quite disinterested motives." After such evidence as this, we cannot doubt that of bishop Middleton, on the same subject, who writes:—"As to such converts as are made by the church of Rome, I question whether they might not as well retain the name with the ignorance of pagans;" or of bishop Heber, who found them as ignorant of the commonest truths of Christianity as the Hindoos; and whose remark is thus fully verified, that "they belong to a lower caste, and, in point of knowledge and morality, are said to be extremely inferior."

[This article has already spread beyond the limits which we originally designed, and many very important topics remain still to be adverted to; the proceedings of the Jesuits in Paraguay, for instance, of which we cannot help suspecting that Mr. Grant has taken far too favourable a view; and, above all, the present state and prospects of our own missions—and the suggestions some of them important suggestions—thrown out with respect to their better working. Our present space absolutely forbids any attempt to enter now upon a subject so extensive, but we hope to return to it in a future number.—ED.]

The Cabinet.

THE DAY OF JUDGMENT.—All things will continue as they were from the creation, until the very moment when that last coming of the Son of man shall burst upon an astonished world. The sun will rise that morning as bright as he has ever risen, not knowing that his work is done, his labours over; "rejoicing as a giant to run his course," but ignorant that that course is finished, his agency no longer necessary, his light no longer needed; that he will, ere that day's lengthened shadows have gone down, be stopped in mid career, and laid aside for ever. The moon and stars, with their ten thousand splendours,

will each quietly and calmly die out upon the morning of that solemn day, as they have done to-day, but never again to be rekindled. "Man will go forth to his work and to his labour until the evening," expecting to return again at that evening hour as usual to his assembled family; but that evening hour will never come: it will be a day which no evening and no night shall terminate; a day which shall never end; a day begun in time, and not to be concluded in eternity. Myriads of mortal eyes shall see its opening: not one shall look upon its close. For on that day the bright advancing sign of the Son of man shall be seen in the heavens; that splendour before which the light of the mid-day sun shall fade away, and all its glories be eclipsed. Then shall the trumpet of the archangel call forth the dead from the sleep in which they have so long been buried; and earth and sea shall give up their inhabitants, and every grave will open, and living forms shall be seen rising from those dark chambers which are now beneath us and around us, and the teeming earth re-peopled, as in a moment, by all the generations who have lived and died upon its surface, with their progenitor Adam at their head. The vast population of the sepulchre, even now outnumbering all who live, shall then present themselves; for the great white throne shall descend, and the voice of him who sits upon that throne shall be heard throughout all space, and they who hear shall live. Nothing shall hasten, nothing shall hinder, nothing shall procrastinate that day one hour beyond the time which God has fixed; for it is he who has appointed it before the foundations of the world were laid. Brethren, do you doubt that such a day as this is thus immutably fixed? I own I have no excuse: I believe it as firmly, I am convinced of it as surely as of my own existence at this hour. But, if you have one doubt upon this subject, did you never sit down quietly and take up your bible and say, "I will carefully examine this messenger from God: I will see whether the coming of this great day be so certain as priests and preachers would fain make it; and, if I find it so, I will never rest again until I am at least in earnest in my preparation for its approach?" Have you never acted thus with even common wisdom and common prudence? Then may God grant that you may begin to-day, that you may ascertain this great point to your own conviction; and, having found, as you will find it, written as with a sunbeam throughout the revealed word of God, may it, by God's grace, lead you to the next inquiry, "What part shall I bear in those great solemnities?"—*Posthumous Sermons by the rev. H. Blunt.*

Poetry.

THE KINGDOM OF CHRIST.

By MRS. H. W. RICHTER.

(For the Church of England Magazine.)

"His dominion shall be from sea to sea, and from the flood unto the world's end."—PSALM lxxii. 8.

O word of truth, to cheer

The waiting pilgrim's ear;

A light to trusting faith for ever given:

Stretching from sea to sea

That kingdom yet shall be,

Tinging the clouds of earth with rays from heaven.

Lo! to each distant shore,
With darkness brooding o'er,
The message of eternal life is borne:
O'er India's idol fanes,
Where darkness ever reigns,
Soon shall be ushered in the glorious morn.
Where sculptured fragments lie
Beneath the glowing sky;
Where dark oblivion spreads a murky pall,
O'er-mastering time holds away,
And slowly to decay
The heathen temples each to ruin fall!
Tribes of the desert far,
Behold, the Morning Star
With beams of ever-living truth shall shine;
And every mountain dell
The chorus glad shall swell,
And spread the tidings of that peace divine.
For he shall ever reign,
And death and sin and pain
Shall cease: his promise ever sure will be.
Hasten, O Lord, the hour
When all shall own thy power,
And humble waiting souls may thy salvation see.

Miscellaneous.

CAVIGLIA.—A small attic, five or six floors upward, with barely room for his bed, a small table, and a little collection of books. After a long life, spent in scientific pursuits, and in the search of truth in her many avenues, or rather in the many avenues in which she is commonly sought, and after labouring in occult sciences, and pushing his inquiries, as he now believes, through the personal agency of the evil one, to their extreme point, God was pleased to land him on the sure foundation of revealed truth; and, though in communion—nominally only, I hope—with the church of Rome, yet he seems to be aware of and disengaged from her sorceries. I shall not easily forget him. There sat the enlightened, the distinguished, the Christian Caviglia, in his poor rude attic, without fire, without domestics, and almost without the usual conveniences of life, and with but few friends. He was within the mighty heart of Paris: but infinitely above all that makes it throb with ever-changing emotions. He says his great desire is "to die a little daily," that he may not have it all to do at the last. He seems like a man of a better age than this; one who has fed on better hopes than the men of this generation. He has lived so long above the ordinary habits of the world, that it is now no matter of self-denial to end his career in an attic. It seemed to afford him satisfaction to see my dear fellow-traveller and myself—two English clergymen—on our way to the Holy Land; and, when we rose to take our leave, he held us by the hand, called us his dear brethren in the Lord Jesus Christ, and prayed to God to increase the number of devoted followers of our divine Master. There was a touching solemnity at our parting. The door closed upon us. I felt that our next meeting might be where there will be no separation.—*Fish's Pastoral Memorial.*

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PRIESTS.

Of Oxford.—A. J. Lowth, B.A., Exet. Of Cambridge.—M. A. Atkinson, M.A., W. Crouch, B.A., J. A. Frere, M.A., Trin.; L. Hogg, B.A., Em.; R. Hull, B.A., St. John's; W. G. Humphrey, M.A., W. H. Oliver, B.A., Trin.; C. Ward, B.A., Magd.

DEACONS.

Of Oxford.—R. W. Deane, B.A., Exet.; J. M. Hawker, B.A., Ball. (lett. dim. bp. of Exeter); J. Jenkins, B.A., Linc. (lett. dim. bp. of Exeter).

Of Cambridge.—F. Gell, B.A., Christ's; D. I. Heath, M.A., Trin.; W. R. Ick, B.A., Sid.; G. Jarvis, B.A., U.C.C.; S. Lewthwaite, M.A., Magd.; W. C. Mathison, M.A., Trin.; A. P. J. Mills, B.A., Queen's.

By BP. of OXFORD, Dec. 17, at Christ Church, Cath.

PRIESTS.

Of Oxford.—J. Baker, M.A., H. Binner, B.A., Wore.; J. E. Bode, M.A., Ch. Ch.; W. Rousfield, B.A., Linc.; R. A. Coffin, M.A., Ch. Ch.; J. Collingwood, B.A., Pemb.; J. Foster, B.A., St. Mary H.; F. Hathaway, M.A., Wore.; T. Knox, B.A., St. John's; R. W. Mison, M.A., Jesus; H. S. R. Matthews, M.A., Linc.; R. C. Price, M.A., Ch. Ch.; H. Robinson, B.A., St. Alban H.; T. Shadforth, B.A., Univ.; S. Shedden, B.A., Pemb.; A. P. Stanley, M.A., Univ.; F. E. Thurland, B.A., New; W. Vansittart, B.A., Ch. Ch.; W. Wetherell, B.C.L., New.

DEACONS.

Of Oxford.—W. Andrew, B.A., Wore.; F. Baitson, M.A., Ch. Ch.; A. A. Barker,

M.A., Magd.; W. A. Buckland, B.A., Ch. Ch.; C. H. Collins, M.A., Ch. Ch.; R. C. Dickerson, B.A., Wore.; G. H. F. H. B.A., Magd.; H. E. Haverall, B.A., New; G. Hext, M.A., C. C. C.; J. G. Hickley, M.A., Trin.; W. J. Jenkins, B.A., Ball.; J. Marsh, S.C.L., New; T. Panton, B.A., Pemb.; W. A. Paxton, Trin.; E. Rogers, M.A., Ch. Ch.; G. C. Swayne, M.A., C. C. C. Of Cambridge.—E. A. F. Harenc, B.A., Magd.

By BP. of WINCHESTER, at Farnham Castle, Dec. 17.

PRIESTS.

Of Oxford.—C. P. Carey, B.A., Wad.; C. R. Hay, M.A., Mert.; A. Le Sueur, Magd. H. (for the island of Jersey); N. T. Travers, B.A., Linc.

Of Cambridge.—J. Miller, B.A., T. Vicant, St. John's. Of Dublin.—J. Chapman, B.A.

DEACONS.

Of Oxford.—G. Jenkins, B.A., Linc.; E. Kilvert, B.A., St. Alban's H.; O. F. Seymour, B.A., Univ.; F. G. Simpson, B.A., St. Ed. H.; J. Simpson, B.A., Exet. (lett. dim. bp. of Salisbury).

Of Cambridge.—P. Bingham, B.A., Jen. (lett. dim. bp. of Salisbury); T. R. O'Flaherty, B.A., St. John's; W. C. R. Flint, B.A., Trin.; J. Font, B.A., Sid.; P. Hookins, B.A., Trin. H.; H. Hotham, B.A., Jes.; W. B. Jowett, B.A., St. John's; T. Ridley, B.A., Cath. H.; C. Smith, M.A., Magd. Of Dublin.—J. Niven, B.A.

Preferments.

Knight, W. B., dean of Llandaff.
Williams, T., archdeacon of Llandaff.
Crawley, W., archdeacon of Monmouth.

Parish & County.	Pop.	Patron.	Value.	Name.	Parish & County.	Pop.	Patron.	Value.
G. Southsea (R.), Sus.	79	W. Allfree, ..	*210	Littlehales, T.	Shering (R.), Essex.		D. & C. Ch. Ch.	
H. {Quarrington (R.),	233	Marq. of Bristol	*267	Litton, E. A...	St. Thomas (P. C.),			
Linc.		Trinity coll.			Stockton Heath,			
V.. Kendal (V.), West..	18010	Cambridge..	*285	Lockhart, S.	Chesh.			
H. Madingley (V.), Camb.	293	Bp. of Ely....	78	J. I.	Hurstbourne Priors			
W. Chadgrave (R.), Norf.		Sir W. R. Proc.		Maxwell, M. H.	(V. C.), St. Mary	482	Bp. of Winton	*202
... Bedingham (V.), Norf.	316	tor, Bart ...	141	Middleton, J.	Bourne, Hants. ...			
... Kireubhin (P. C.)		J. W. Gooch.		W.	Frampton (V.), Dorset	391	R. B. Sheridan	*453
W. St. Mary, Notting-		Trustees		Montgomery,	Brompton (P. C.),			
ham (V.)	41006	Earl Mansvers.	*609	S.	Northallerton,			
... Leeds & Broomfield	673	Abp. of Canter-	*168	Munton, C. R.	York.			
(P. C.), Kent		bury		Richardson, E.	Ballynascreen (R.),		Bp. of Derry	
... Aston Tirfold (R.),	348	Magd. coll. ...	378	Sanders, L....	St. John's, Moul-			
Berks		Oxford		Shackley, J. ...	sham (P. C.),			
C. Stretton-en-le-Feld	109	Sir J. Cave, bt.	*196	Straton, G. W.	Chelmsford			
Derby		(Archd. of Staf-		Tuson, F. E....	Trinity (P.C.), Leath-			
... {Hint's (P. C.), Staff.	240	ford, as prob.	80	White, J.	Linc.			
... c. Weeford (P. C.),		of Handacre,	03	White, R.	Whimple (R.), Devon	310	Mrs. Sanders..	*367
Staff.	491	in Lich. cath.		Woodcock, W.	Osaldwick, York....	351	{Preb. of Stren-	
... {St. Philip's, Stepney		Ep. of Lichfield		Wren, G.....		737	sall, in York	
(P. C.), Middlesex.							cath.	
... Theoydon (Garnon (R.),	1073	T. N. Abby. ..	*634			730	Duke of Rut-	*845
... Essex		Trustees					land	
... Hatton (P.C.), Warw.		Duke of Su-	*189				Archd. of Wilts	*16
... J. Blurton (P. C.).....	840	therland ...						
... Tubney (R.), Berks*		Magd. coll. ...	147				{Vic. of Kirk-	
... Heaton Norris (P.C.),		Oxford {coll.					ham	76
D. Manchester		Manch. {coll.					Trustees of Bar-	
		ch.					wick's charity	98
							Earl of Cork..	

* Sign—no church.

Preferments—CONTINUED.

Brown, E., precentor of Carlisle.
Carus, W., chap. duke of Manchester.
Clifton, R. C., canon of Manchester.
Garbett, J., preb. Chichester.

Jelf, R. W., D.D., prin. King's coll., London.
Kingsford, G., ass. chap., Milbank, penitentiary, Westminster.
Melvill, H., prin. East India coll., Hailebury.

Norval, W., minister St. Andrew's episcopal chapel, Glasgow.
Rankin, F. J. H., chap. on the Gambia.
Stoke, G., chap. British residents at Rouen.

Clergymen Deceased.

Bowstead, R., p. c. Little Dale, Lanc. (pat. vic. of Lancaster).
Fennell, S., D.D., late fell. Queens' coll., Cambridge.
Fenwick, N. C., rec. Killinick, Wexford (pat. bp. of Ferns).
Flower, W., jun., rec. South Hykeham (pat. lord chanc.); chap. of York castle.
Freeman, J. N., vic. Hayes, Middlesex (pat. Mr. Hamborough's trustees).
Galliff, J., canon Manchester, and rec. of St. Mary's Man. coll. ch. 81.
Good, T., late cur. Saxted, Suffolk.
Hardy, H., cur. Douglas, Cork.

Hall, G. W., D.D., mast. of Pembroke coll., Oxford; canon of Gloucester and rec. Taynton, Glouc. (pat. D. & C. Glouc.), 74.
Hughes, J. E., p. c. Llangwstenin, Carnarvon (pat. bp. of St. Asaph).
Matthie, H., rec. Worthenbury, Flint (pat. sir R. Puleston, bart.).
Moss, T., vic. Walton-on-the-Hill, Lanc. (pat. lord Leigh), 78.
Nash, R. A., rec. Hamerton, Hunts. (pat. S. Barry), 47.
Naylor, M. J., D.D., rec. Crofton, York, (pat. duchy of Lancaster), 80.
Nethersole, W. P., rec. Claphill, vic. Pul-

loxhill, Beds. (pat. countess de Grey), 80.
Palmer, P., rec. Alcester, Warw. (pat. marq. of Hertford).
Richards, T., vic. Icklesham, Sussex (pat. bp. of Chichester).
Rickards, G., p. c. Wortley, near Leeds, (pat. trustees), 55.
Rowe, W., rec. St. John's, Corawall, 60.
Tomkins, P., D.D., vic. Harmondsworth and Drayton, Middlex. (pat. H. De Burgh).
Twopenny, R., rec. Casterton Parva, Rutland (pat. hon. C. C. Cavendish), 87.
Verelst, A. C., rec. Withy, Combe, Somerset.

Tributes of respect have recently been presented to the following:—

Airey, T., inc. Peel, Lanc.—robes.
Balfour, J., late min. St. James's church, Cheltenham.
Christie, C. M., Whitehaven—communion service.
Cozens, W. B., late cur. Monkton Farleigh, Wilts.
English, C., late cur., Harborne—plate.
Fowler, J. K., late incumb. Little Wymondley, and cur. of Pilton, Herts.
Fry, T., Emberton.
Hart, C., late cur. Knaresborough, Yorkshire.

Lichfield, lord bishop, from King's college, London—plate.
Muston, C. R., from poor of Moulsham—plate.
Vavasour, R. F., Stow, St. Edward, Glouc.—plate.
Wade, W. M., Trinity chap., Paisley—robes.
Weidson, J. L., Shrewsbury—plate.
Westoby, pars. of Stagsden, Beds—plate.
Woolcombe, H., jun., cur. Sheepwash, Devon.

CHURCHES CONSECRATED.

Chichester.—Trinity church, Dicker common.
London.—Christ church, Westminster.

University Intelligence.

OXFORD.

SELECT PREACHERS.

TO COMMENCE MICHAELMAS, 1844.

Rev. P. C. Claughton, M.A., Univ.; rev. E. Cockey, M.A., Wad.;
rev. J. Garbett, M.A., Brasen., in place of Mr. Vaux, of Ball.; rev.
F. K. Leighton, M.A., All Souls; rev. A. Short, M.A., Ch. Ch.;
rev. A. C. Tait, D.C.L., Ball.

LIST OF HONOURS—MICH. TERM, 1843.

CLASSICAL.

CLASS I.

Burrows, L. F. Wad. coll. Smith, W. Linc.
Butler, G. Exet. Stokes, E. Ch. Ch.
De Butts, A. Trin.

CLASS II.

Bathurst, A. New. Mackarness, J. F. Mert.
Cazenove, J. G. Brasen. M'Lachlan, E. H. Pemb.
Farrer, W. J. Ball. Offey, C. Univ.
Gandell, R. Queen's. Rossiter, R. Ch. Ch.
Godby, C. H. Linc. Shadwell, J. Ball.
Lloyd, J. Wore. Sydenham, J. Ball.
Lucas, W. H. Mert.

CLASS III.

Bache, W. Brasen. Ormerod, A. Exet.
Barter, C. New. Senior, N. Ch. Ch.
Buckle, J. St. Mary H. Tickell, H. Queen's.
Cooke, G. Magd. Townsend, W. Linc.
Kingsford, B. Exet. Tufnell, F. Wad.
Lloyd, H. Jesus. Warburton, M. Queen's.
Mende, W. Ball. Wenham, J. G. Magd.
Moody, R. Ch. Ch. Wright, G. Exet.

CLASS IV.

Abad, H. Wad. Buckland, M. C.C.C.
*Austin, W. New. Buckmaster, J. St. Mary H.
*Bamfield, J. Trin. *Chambers, J. All Souls.

CLASS IV. (continued).

Cole, W. Mert. *Mallet, H. Ball.
*Davis, C. H. Wad. Sawyer, R. Mert.
Douton, C. Ch. Ch. *Skeffington, hon. H.
Dryden, A. Trin. R. Wore.
Dunwell, F. Queen's. Stevenson, S. W. St. Mary H.
*Keste, J. Ball. *Watkins, B. Wad.

Claughton, P. C. }
Hansell, E. H. } Examiners.
Hessey, J. A. }
Woolcombe, E. C. }

Those marked thus (*) did not go up for honours.

CLASS LIST.

MATHEMATICAL.

CLASS I.

Cook, E. Brasen. Lucas, W. H. Mert.

CLASS II.

Austin, W. New. Cole, W. Ch. Ch.
Cazenove, J. Brasen. Ruhads, F. C. Ch. Ch.

CLASS III.

De Butts, A. Trin. Wilson, W. Wad.

CLASS IV.

Black, R. C. Wore. Halford, J. Brasen.
Burrows, F. Wad.

Ashworth, J. A. }
Smith, E. B. } Examiners.
Waldegrave, S. }

ELECTIONS.

Boden Sanscrit Scholarship.—M. Williams, B.C.L., Univ.
Craven Scholarship.—J. E. Tweed, Ch. Ch.
Magd. Coll.—F. H. Deane, B.A., Magd. H., elected prob.

CAMBRIDGE.

SUMMARY OF THE RESIDENT MEMBERS OF THE UNIVERSITY.

NOVEMBER, 1842.

	In College.	In Lodgings.	Total Resident.
Trinity	224	287	491
St. John's	236	111	347
Corpus Christi	84	29	106
Queens'	48	50	98
Calus	57	35	92
Christ's	71	12	83
St. Catharine hall	34	48	77
St. Peter's	58	16	74
manuel	60	6	73

	In College.	In Lodgings.	Total.
Jesus	54	6	60
Pembroke	44	16	60
Clare hall	52	2	54
Magdalene	49	4	53
Sidney	41	—	41
Trinity hall	35	2	37
King's	30	—	30
Downing	9	3	12
	1194	806	1999

Matriculations (Michaelmas term)

NOVEMBER 27, 1843.

	In College.	In Lodgings.	Total Resident.
ality	226	264	490
Johan's	289	123	362
pus Christi.....	78	33	111
us	56	51	107
ens'	48	53	100
rist's	73	23	96
Catherine hall.....	34	46	80
Peter's	69	18	77
us	59	5	63
manuel	53	4	57
gdalene	54	5	59
re hall	30	1	31
nbroke.....	40	9	49
ney	41	1	42
nt's	30	—	30
nity hall.....	29	1	30
wning	9	4	13
	1158	640	1823

Matriculations (Michaelmas term) 457

NOTICES.

The Greek professor has given notice, that the subject of his next

course of lectures will be, Sophocles: Antigone, Electra, Trachiniae, Philoctetes. The lectures will be given in the upper room of the south-east division of the Pitt press, and will commence on Thursday, the 5th day of February next, at one o'clock; to be continued every Tuesday, Thursday, and Saturday during term.

The Norrisian professor of divinity will commence his lectures in Lent term, 1844, on Thursday, Feb. 1st. Undergraduates, who are desirous of attending the lectures, must leave their names with the professor before the end of January, 1844.

CONGREGATIONS.

Notice has been given that there will be congregations on the following days of the ensuing Lent term:—

Saturday ... Jan. 27.... (B.A. commencement), at ten.
 Wednesday..... 24..... at eleven.
 Wednesday...Feb. 7.... at eleven.
 Wednesday..... 21..... at eleven (Ash Wednesday).
 Wednesday...Mar. 6.... at eleven.
 Friday 22..... (M.A. Inceptors), at ten.
 Friday 29..... (end of term), at ten.

CROSSE SCHOLARSHIP.

Dec. 13.—Hyacinth Kirwan, B.A. (1843), fellow of King's college was elected to one of the theological scholarships, founded by the rev. John Crosse, late vicar of Bradford, Yorkshire, and tenable for three years.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Nov. 11, 1843.

The following circular has been addressed to the secretaries of parochial and district associations:—

"REV. AND DEAR SIR,—As the end of the year is now approaching, I am anxious, as on former occasions, call your attention to the fifth by-law of the society, which orders that the annual accounts be closed on the 1st day of December. The treasurers will, therefore, be greatly obliged by your sending, with as little delay as possible, any remittance which remains to be made in your district or parish; but as, in some cases, it may be impossible to get in the subscriptions till the very end of the year, the society will keep open its books till the 20th of January, 1844, when they must necessarily be closed to prepare for the audit. We shall be glad to receive, also, a statement of the additions, omissions, and corrections to be made in the list of subscribers, as entered in the small diocesan report of 1843. Some progress has been made, during the past year, in the establishment of district associations; the number of which, at present, exceeds one thousand: but a greater division, as well as a more perfect organization, seems still to be required; and we can never cease to urge our aim till every one of the ten thousand parishes in England contributes its quota, be it small or great, to the furtherance of the great designs which the society is labouring to accomplish. I venture, therefore, to suggest that you might render most efficient service to the society by assisting in forming new parochial associations. Our object being to obtain the support of the whole body of the church, we desire to make our appeal to every congregation through its own appointed minister. It will probably be found that many, who have not hitherto called upon their parishioners to contribute towards the support of church missions, have been prevented doing so either by some difficulty attending the first step or by a fear of laying an additional burden upon the poor. You may, perhaps, have in your power to show how easily the first difficulty may be overcome; and a large experience enables us to state with confidence that, whenever the religious destitution of their brethren abroad has been clearly brought before the minds of the poor, they have considered it a privilege to 'send to their necessities.' I have only further to request, that, if it be proposed to hold any meetings in behalf of the society, in your district or neighbourhood, during the ensuing year, you will favour us with early communication on the subject; in order that, if any assistance be required from the society, we may have time to make arrangements with our friends who may be willing to attend. Relying on your favourable con-

struction of these suggestions, and with many thanks for your past exertions, I am, rev. and dear sir, yours faithfully,
 ERNEST HAWKINS."

On the 20th September last, being the feast of St. Michael, the bishop of Calcutta admitted to holy orders three candidates, who had been entirely educated at Bishop's college. He also ordained Mr. Schleicher, recently sent out to him by the society.

His grace the archbishop of Canterbury has nominated Mr. G. E. Weideman, fellow of Catherine hall, Cambridge, to be junior professor at Bishop's college, Calcutta.

The rev. W. Gray, who has been nominated by the society to occupy a vacant station in the Bahamas, sailed on the 4th instant, in company with the ven. arch-deacon Trew.

Upper Canada.—The following most interesting document, concerning the society's labours, has been forwarded to us; it is from the pen of a gentleman who has laboured there:—

"The spiritual destitution of Upper (or western) Canada is far greater than the generality of persons in England are aware of. Much attention has, indeed, within the last four years, been directed to that important field of missionary labour; and the indefatigable exertions of the bishop of Toronto, and the increased number of the clergy in his diocese, have done much, under the blessing of God, towards remedying the evil; but much remains to be done—how much is known only to those who have traversed the forests, and visited the numerous, though widely scattered, settlers in that colony. A glance at the map, in the society's missionary atlas, will show how widely distant the churches are from one another; but persons unacquainted with the country are apt to suppose that there are very few settlers, except in the immediate neighbourhood of the places where these churches are built. This is not the case: there are many very considerable settlements yet without churches or clergymen, and a large and rapidly increasing population is scattered over the country; many families being settled in the depths of the forest, cut off from any regular and frequent communication with the villages and towns by long distances, and roads almost impassable during many months of the year. What, then, must be the spiritual condition of these remote settlements and families living in the wilderness! Without religious instruction, without the sacraments and ordinances of the church, hundreds are living in a state scarcely better than heathenism. With some, the sabbath has ceased to be observed; with others, it is a day of idleness and low debauchery. Whole families, parents, and children are to be found, in the western district, unbaptized and utterly ignorant of the first principles of Christianity; these are settlers and the descendants of

settlers from the western part of the United States. Others have been induced to join the wildest sects of dissenters, and believe a state of high religious excitement to be a state of grace and certain salvation; and not a few have embraced the tenets of universalism. The writer of this has himself been a missionary in the western district of upper Canada, and speaks from personal observation and knowledge. He has seen, and mourned for the frightful condition of this religious and moral wilderness. The resident missionaries in that district are so few in number, that they are altogether unequal to meeting the spiritual wants of the population; and the occasional visits of a travelling missionary can be of little avail. A congregation may indeed be readily brought together, and there are many who have emigrated from Great Britain who derive comfort and benefit from such occasional services; but a large number of those who assemble are led only by curiosity, and are too ignorant or under too strong a delusion to profit by what they hear. For such, and for their children, long continued, patient, and elementary instruction is needed, which neither the travelling missionary nor the far distant resident one can possibly give: nor are there proper teachers to be found for Sunday-schools, such as may be entrusted with the teaching of the children without the constant superintendence of a clergyman. Painful is it to contemplate the wretched spiritual condition of this portion of Upper Canada; but, when we look upon other parts of this colony, and see what exertions have been made to remedy similar evils, and with what remarkable success it has pleased God to crown them, we are cheered with the hope that God will put it into the hearts of those who have the means of doing so, to strengthen the hands of the "Society for the Propagation of the Gospel," and that, through her instrumentality, the Lord will be pleased to send forth more labourers into this portion of his vineyard."

Persons willing to collect for the society may always be supplied with suitable boxes, or with the society's papers, on application either to the secretary, 79, Pall Mall, or to any of the district secretaries.

(From the Cambridge Chronicle.)

The annual public meeting of the above society was holden in the town-hall, Dec. 12, and was by no means so numerously attended as the friends of so important an institution had a right to expect. Independent of parties connected, directly or indirectly, with the university, we blush to say that in such a town as this—in Cambridge of all places in the kingdom—hardly a dozen persons could be found to attend. The bishop of Ely, as usual, took the chair at twelve o'clock, and, having offered up suitable prayer, opened the business by calling upon the rev. C. A. Swainson, secretary pro tem., to read the report. This document, which was of considerable length, commenced with an expression of thankfulness for the success of the society's operations in almost every station. It then adverted to the erection of four new episcopal sees (mentioned in the preceding report), making fourteen colonial bishoprics, and to the excellent effects which had resulted therefrom in the colonies themselves, where a spur had been given to local exertion; so that donations had flowed in from the colonists, societies had been formed for making permanent provisions for the clergy, and churches had been built and endowed by individuals. The cathedral of Calcutta, the colleges at Lennoxville in Quebec, Cobourg, and Madras, and the projection of a similar institution in New Zealand, and the formation of grammar schools at Lennoxville, Vepery, Sydney, Paramatta, and New Zealand, were instanced as testimony of the good spirit that was abroad. "In every diocese," continued the report, "the clergy have increased in a remarkable degree, and have become more united. In their bishop they have one whose representations to the government will meet with due attention; they have one to consult whose experience will have fitted him, and whose office will point him out for the purpose; one who, in his anxiety to spread the gospel now, will not fail to look onward and endeavour to place the church on a most firm and permanent basis, so as to secure the same blessing for ever; one who will

have a right to call upon the laity to exert themselves in the maintenance of their clergy, and whose advice and immediate knowledge will be of the greatest use at home and abroad." The unanimous voice of the colonial bishops was in favour of the society and its missionaries. Since 1839 the society had added 150 clergymen to its list; but the large expenditure consequent upon this augmentation was unfortunately defrayed out of the funded capital—a small sum, which would soon be exhausted unless the country afforded permanent assistance. As evidence of the vast good effected by the society, the report referred to the language of the bishops of Toronto, Montreal, Nova Scotia, and Australia, and of the late bishop of Jamaica. On the subject of colonial colleges, the committee deplored the loss of the rev. Thomas Whytehead, fellow of St. John's, chaplain to the bishop of New Zealand, under whose charge it was intended to place the collegiate institution of that diocese; Mr. Coles, junior professor of Bishop's college; and the rev. A. L. Irwin, principal of the collegiate institution at Madras. In the diocese of Nova Scotia, the bishop had consecrated twenty-one churches between May and September, and many old churches required enlarging. In New Brunswick, the governor was looking most anxiously for the appointment of a bishop. In Quebec, rent by popery and fanaticism, the church had taken her stand, and her members were becoming more consistent, more attached, and more self-denying; but there was a loud call for aid: and the same might be said of Australia and Van Diemen's Land. In Port Phillip, 9,000 of our fellow-countrymen were entirely destitute of religious instruction. The efforts of the bishop of Australia had been seriously cramped by commercial distress, and his cares increased by the arrival of a Romish bishop, who, accompanied by a large body of clergy, had thrust himself into the diocese; and, regardless of the protest of the bishop, assumed the title of archbishop of Sydney. Notwithstanding these things, the bishop did not despair: he referred to the fact that 1,200 had been collected in two churches in Sydney in the year, as a proof of the good state of feeling. In the East Indies we now heard of whole villages of Christians. In the West Indies, a gloom had been cast over the missions by the death of the bishop of Jamaica, after a service of 19 years. As to the finances of the society, its expenditure exceeded its income; its funded capital would soon be exhausted, and its operations must be contracted, unless increased support was given to it. "But, said the report in conclusion, "your committee put their trust in the Lord of the harvest, that these fearful prospects shall not be realized: they trust that he will stir up his people throughout this favoured country; the clergy, to lay before their parishioners the necessities of their own countrymen, their own friends, abroad; and the people, to relieve these necessities. To the clergy, therefore, again they appeal: they ask them to lay before their flocks the state of our colonies; to tell them that we have millions of fellow-subjects worshippers of wood and stone; above all, to tell them that last year more than 64,000 emigrants left Great Britain for her colonies; that of these 59,000 went to spots which, for external aid, depend entirely upon this society; and that 4,500 more have settled in the countries where the labour of providing the clergy is shared with the Church Missionary Society: they ask the clergy to lay these facts before their parishioners, and to afford them the means of contributing their weekly or monthly pence. From recent attempts to do this, it has been shown that no solicitation is needed; that if these small sums will be received and forwarded, they will be cheerfully contributed. Again, therefore, they solicit the clergy to do this; and then they doubt not that the alms of the poorest members of the fold, if offered with faith and prayer, will avail as means of saving the souls of men now, and of hastening that blessed time when 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'"

The vice-chancellor moved that the report be adopted and printed for circulation. Several other speakers addressed the meeting, at the breaking up of which a collection amounting to 141. was made.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Bath.—Corn-street episcopal Chapel.—This chapel, which is situate in the parish of St. James, Bath, in the very heart of one of the poorest districts of the city, was opened on Thursday last for divine worship. The rev. the rector of Bath, to whom the parishioners are so much indebted for the accomplishment of this object, preached an impressive and eloquent sermon from Exodus xx. 24: 'In all places where I record my name I will come unto thee, and I will bless thee.' A collection was made after the sermon towards defraying a portion of the expenses incurred in preparing the chapel for divine service, when the sum of £63 4s. 1½d. was collected. At the conclusion of the service, the rector and the clergy, with the churchwardens of St. James, retired to the vestry-room, when, after a few preliminary remarks, the following address (which was signed by the most influential parishioners) was presented to the rev. gentleman by Mr. Jones, one of the churchwardens:—"We, the undersigned churchwardens, overseers, and parishioners of St. James, Bath, deeply impressed with a sense of your continual efforts for promoting the spiritual good of the flock committed to your charge, and especially for that part of it residing in this parish, desire to convey to you our grateful acknowledgments for the many acts of Christian liberality we have received at your hands. We rejoice greatly that it has pleased Almighty God to place you amongst us as rector of Bath. We delight to see those principles, which you warmly advocate from the pulpit, fully carried out in your daily practice. We pray that a blessing may rest upon you and your family; that you may finish your course with joy, and obtain that inheritance which is incorruptible, undefiled, and that fadeth not away." The rector returned the following reply:—"My dear friends and parishioners,—Your expressions of kindness, contained in the address just presented to me, are very gratifying to my feelings. At the same time I can truly say, that any plan which I am enabled by God's grace to form for the spiritual welfare of the rectory of Bath in general, and the parish of St. James in particular, only makes me feel my utter inability to meet those urgent claims which daily press upon me: my consolation is, that 'the Lord looketh on the heart'; for I desire to do far more than I ever can accomplish for the good of all who are committed to my ministerial care. I feel likewise that any efforts of mine would be of little avail without the labours of my dear and valued brethren in the ministry, which you well know to be as unwearied as they are faithful; nor would I fail to acknowledge the aid of one who devotes all his energies to the parish in every department of labour which is not strictly ministerial. For your kind and Christian wishes on behalf of my family, I feel deeply grateful; and to your prayers on my own behalf I would respond with the assurance that I do not cease to pray for you. May the Lord in mercy grant that one and all of you may be 'the joy and crown of rejoicing' of your ministers, in the presence of our Lord Jesus Christ at his coming!"—*Bristol Journal*.

Whitehall, Dec. 4.—The queen has been pleased to direct letters patent to be passed under the great seal of the united kingdom of Great Britain and Ireland, appointing the right rev. father in God Edward, bishop of Salisbury, to exercise all the functions and powers, as well with regard to the temporalities as the spiritualities, of the right rev. father in God George Henry, bishop of Bath and Wells.

CHESTER.

An institution for the education of clergymen's daughters has been founded in the vicinity of Warrington. It is established as a branch of the venerable institution for the relief of the widows and orphans of clergymen within this diocese, and is intended to provide a suitable education for three classes of pupils, viz., the daughters of deceased clergymen who have officiated, and those of clergymen with small incomes who are now officiating within the archdeaconry of Chester, and other young persons in training for schoolmistresses. The building

(which is erected on an elevated and healthy site) comprises two large school-rooms, drawing-room, music-rooms, dormitories for 100 pupils, and a suite of apartments for a resident married clergyman, as superintendent of the whole establishment, under the direction of visitors to be appointed by the contributors to the institution, with all requisite and commodious offices. It is suggested that the system of education to be pursued shall be regulated by the talents and prospects in life of the pupils severally, their parents or guardians being consulted; not making it compulsory, or a condition of admission into the institution, that the pupils should devote themselves to any peculiar calling; the object, however, being to enable them to maintain themselves in credit and respectability when they leave the institution, as governesses or as teachers in parochial schools. It is proposed that the first and second classes of pupils, being clergymen's daughters, shall occupy the principal portion of the building, and be boarded and educated apart from the third class of young persons; who, in addition to their training as teachers, shall be employed partially in the domestic arrangements of the institution, under a competent housekeeper. The diocese of Chester alone contains now upwards of 650 parochial clergymen, of which number about one-third have not the means of providing a suitable education for their families; and in the archdeaconry of Chester alone, 37 widows, mostly with families, and 30 orphans, are now wholly or partially dependent on charitable support for the necessities of life. A code of rules for the future management of this institution has been agreed upon by the provisional committee assembled at St. Ebbw's, and it is expected that the school, which will contain 100 pupils, will be opened early in the next year. The educational and domestic departments will be vested in a resident matron and assistants; the clerical superintendent will act as chaplain to the institution, read prayers in the parish church, where the pupils are expected to attend daily, and assist in the educational department.—*Ecclesiastical Gazette*.

Government Education.—The privy council have ordered the plans of the first industrial school, under the new system of education, to be published in their forthcoming report. This is to be erected at Kirkdale, near Liverpool, and is for the support and education of twelve hundred children, divided into three classes—infants, boys, and girls. The plans are remarkable for simplicity of arrangement and capabilities for the master's and matron's supervision of the charges to be entrusted to them. Well-ventilated workshops for the teaching of carpentering, tailoring, shoe-making, &c., are found upon the male side; and upon the female side are those of laundry-work, straw-plaiting, &c. Some notion may be formed of the extent of this edifice by mentioning that the space occupied by the masonry alone will cover upwards of six acres of land. An infirmary, detached from the main building, is provided for all the diseases prevalent amongst the juvenile poor. The style is Tudor-gothic, executed in red brick and stone dressing. The site is on an open, rising ground of considerable altitude, commanding the mouth of the Mersey.—*Morning Post*.

LICHFIELD.

Consecration of the Bishop.—The right rev. J. Lonsdale, D.D., of King's college, Cambridge, and principal of King's college, London, was solemnly consecrated to the see of Lichfield, vacant by the decease of the right rev. James Bowstead, D.D., the late bishop, Dec. 3. The ceremony was performed by the archbishop of Canterbury, in the chapel of Lambeth palace, assisted by the bishops of London, Winchester, and Chichester, in the presence of the archdeacons of London and Middlesex, and a numerous body of clergy. After the prayers of the church, and those especially appointed for the occasion, the bishop of Winchester presented Dr. Lonsdale, who was in his rochet, to the archbishop for consecration. The consecration was then proceeded with, when the bishop elect, being attired in the full episcopal robes, received the archbishop's imposition of hands, with that of

the right rev. prelates assisting at the ceremony. The sermon was preached by the ven. the archdeacon of London (the rev. W. H. Hale, M.A.), from the following text in the revelation of St. John—"He that hath an ear to hear, let him hear what the Spirit saith unto the churches." The archbishop of Canterbury concluded by pronouncing the apostolic benediction.

RIPON.

New Church of St. Andrew, at Leeds.—The erection of a new church has been commenced in a district of Leeds, where, from the increase of population within the last few years, there is a great deficiency of church accommodation. The district is at the western part of the township of Leeds, and is the south-westernmost portion of that now called the St. George's district. On the 9th of Oct., 1842, the rev. Wm. Sinclair, the incumbent of St. George's church, was deprived of his wife by death; and on the 28th of the same month a meeting of the members of the congregation of St. George's church was held in the national school-room, near the church, "to consider in what way they might best testify their affectionate respect for the memory of the late Mrs. Sinclair, and their sympathy with their bereaved minister." A series of resolutions, expressive of condolence with the rev. Wm. Sinclair on his bereavement, and of the invaluable services of Mrs. Sinclair in behalf of the poor and afflicted, as well as the children of the district, were unanimously agreed to; and it was also unanimously resolved—"That, in order at once to perpetuate the memory of so much excellence, and to hold forth a bright example to others, whereby God may be glorified and his cause advanced among us, a subscription be now opened to provide a suitable monument, to be erected in St. George's church, with such inscription as shall be approved by the committee to be appointed for carrying this resolution into effect. That, beyond this ordinary mode of testifying our respect for departed worth, we cannot in any way more appropriately to the character of the deceased, nor more acceptably to our beloved pastor, express the sincerity and depth of our feelings on this occasion than by a self-denying effort, in some degree commensurate with the necessity that exists, to provide increased accommodation for the religious instruction of this large district, and more especially among those classes to whom the chief energies of Mrs. Sinclair were devoted, and the provision for which at the earliest opportunity was an object very near her heart. That, with this view, it is desirable to attempt the raising of sufficient funds to provide, by building or otherwise, in the western part of the district, and subject to the approbation of Mr. Sinclair, a chapel of ease to St. George's church; and that the commencement of this work be recorded on the monumental tablet of piety and mercy, accomplished in affectionate respect for the memory of Mrs. Sinclair." In accordance with the resolutions passed at this meeting, a subscription for the object contemplated was speedily entered into; and the aggregate sum subscribed is somewhere about 3,000*l.* In addition to this very handsome sum, the committee for building the church have received a grant of 500*l.* from the Ripon Diocesan Church Building Society, and 300*l.* from the

Incorporated Society for the Building and Repairing of Churches; so that there is a fund of nearly 4,000*l.* to be devoted to the very praiseworthy object. The site of the intended edifice is at the foot of St. Peter's hill, on the south, and at the northern extremity of Darlington-street, which branches from the Kirkstall road, nearly opposite Messrs. York and Sheepshank's mill. The church (of which Messrs. Scott and Moffatt, of London, are the architects) is intended to contain about 750 sittings, of which 560 will be free and the remainder let at a low rent. On Thursday, the 30th Nov., being St. Andrew's day, the foundation-stone of the intended edifice was laid shortly after one o'clock in the afternoon, divine service having previously been performed in St. George's church. After the conclusion of divine service, a numerous procession was formed to the site of the intended new church. A prayer having been offered up and a hymn sung, the foundation-stone was then laid by Wm. Beckett, esq., M.P. The following is the inscription upon the copper plate deposited in the stone:—

The first stone of
St. Andrew's church, Leeds,
Undertaken as a tribute to the memory of
HELEN ELIZABETH,
Wife of

THE REV. WM. SINCLAIR, M.A.,
First incumbent of St. George's church, Leeds,
And intended for a new parish, to be taken from
St. George's district,
Was laid, on behalf of the subscribers,
By Wm. Beckett, esq., M.P. for this borough,
The 30th November, 1843.
Soli Deo gloria.

Increase in the Number of Clergy and District Parishes.—At the late meeting of the Ripon Diocesan Church Building Society, the bishop said—"They were all aware that sir Robert Peel's bill—the church extension act (of last session)—authorized the appointment of clergymen to places where there are no consecrated buildings; which would have the effect, as it were, of creating a vast number of new parishes throughout the kingdom. To show to what extent the act was likely to operate, he might mention that within the last few months he had had no fewer than 30 applications for the appointment of clergymen to such places, and he had had 14 more such applications since he had left home; so that, in all probability, within the next six months there would be from 60 to 70 clergymen appointed to districts within his diocese, which would be like making so many new parishes, and therefore there would be increased calls for new churches."

WORCESTER.

The lord bishop of Worcester, with that kindness which uniformly marks his character, has presented the small living of Upton, near Southam, to the rev. William Williams, formerly a dissenting minister, but who was ordained, in the cathedral at Worcester, on Dec. 18, 1842, to the parish of which, by the death of the late vicar, he is now the incumbent; and the duties of which he has discharged with so much propriety as to have obtained from his diocesan this strong mark of his approbation.

EPISCOPAL CHURCH IN SCOTLAND.

ABERDEEN.

Cruden, Aberdeenshire.—On Thursday, the 16th of November, the new church of Cruden was consecrated by the bishop of the diocese, assisted by a considerable number of his clergy, habited in their surplices. The petition for consecration was presented by the rev. J. B. Pratt, the incumbent, in the united names of himself, the right hon. the earl of Errol (patron), and the several members of the vestry. After the signing of the petition, &c., in the usual forms, the morning service was commenced by the incumbent, the lessons being read by the rev. A. Ranken, and the communion service by the bishop and

others. After which an excellent sermon was preached by the bishop, from Psalm xxvi. 8: "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." The ground around the church was also consecrated for the purpose of Christian burial, a temporary tent being erected for the accommodation of the bishop. The church is built in the early English style, having long narrow lancet-windows with alternate buttresses, and a spire about ninety feet high; which, from its elevated position, is seen to a great distance both by sea and land. The structure is plain and simple, but chaste and appropriate. The internal arrangements are

carefully studied. On the whole, the edifice presents a church-like appearance, and does the greatest credit to the architect, Mr. W. Hay. The ground has been donated by the earl of Errol, who, with his countess, has ever since nobly contributed to this pious work; which, I trust, will cause their names, with those of many other individuals, to descend in blessed remembrance to generations yet to come.

EDINBURGH.

New Chapel.—A document is in circulation, under the signature of bishop Terrot, for the purpose of attracting attention to, and raising funds towards the erection of, a new chapel in the old town, to supply the place of St. John's, Carubber's close, which is thus described by the incumbent:—

1st. St. Paul's church is a very old building; and, from reports recently obtained from a professional architect, appears that, although the building is perfectly safe at present moment, he does not think it can be warranted to continue so beyond other ten or twenty years. It is situated in a steep, dirty lane, which is full of taverns, and where scenes of the most offensive degradation may be witnessed at all times—circumstances sufficiently powerful to prevent any from frequenting it, are not altogether destitute. In frosty weather the church is positively difficult of access to all, but particularly to the aged and the infirm. 3rd. It contains accommodation only for about 350 persons, which will be quite inadequate for the congregation. Hence, the congregation will be partly composed of the children belonging to the school above-mentioned; the number of whom will be taught to chant such portions of the service as are sung. It is proposed that the new church shall contain about 1,000 sittings, and that one-third of them shall be free; and, as the great proportion of the individuals for whose behoof the present proposal is made, and who are likely to occupy the free sittings, are natives either of England or Ireland, I confidently appeal to English and Irish churchmen for liberal aid. When I commenced my duties at Carubber's close (only a few days ago), there were two services in the church every day; and the holy eucharist was celebrated only once a second month; whereas we now have weekly communion, daily prayer, and three services every Lord's-day. The number of communicants is much increased, being now nearly three times as great as it was about twelve months ago; and it is gratifying to be able to

state, that some of the most regular communicants are persons who have recently been rescued from circumstances of the utmost poverty and indigence. I may also add, that about eighty poor children have been already collected and brought under instruction in a Sunday-school; and that a week-day school is upon the eve of being opened for their benefit, in which they will receive a plain, useful, secular education, combined with a knowledge of those things which are able to make them wise unto salvation." There can be no question that the situation of the present chapel renders it totally unfit for a place of worship; though, when erected, its situation was probably one of respectability, if not of gentility; but the times are totally changed.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The annual general meeting of this society was held in the Hopetoun-rooms, Edinburgh, December 6th. The chair was taken at two o'clock by bishop Russell, who was attended on the platform by a great number of the clergy and lay gentry of the episcopal communion.

The Secretary, the very rev. F. B. Ramsay, stated that he had received apologies from several friends of the society who were prevented from attending; among others, from the marquess of Douglas, the earl of Rosebery, the earl of Morton, bishop Low, &c. The secretary then read the report, which was the fifth since the formation of the society, and, on the whole, gave a favourable view of its success. The objects on which the expenditure for the current year had been chiefly made were as follow:—

For increase of clerical incomes under 80l.	£924	0	0
Thirteen schools	153	0	0
Aiding building-funds of chapels	185	0	0
Bibles and prayer-books for distribution among the poorer members of the church, and for the schools	40	0	0
An additional distribution for increase of clerical incomes, without reference to the minimum of 80l.	100	0	0
Retired clergymen's support	100	0	0
Episcopal fund for clergy on their list	315	0	0

£1,817 0 0

The meeting was addressed by the duke of Buccleugh, bp. Jeriot, col. Lindsay, rev. Mr. Boyle, lord Wm. Douglas, and rev. B. Addison.

COLONIAL AND FOREIGN CHURCH.

GIBRALTAR.

Letter from the bishop to the Society for Promoting Missionary Knowledge, dated Malta, Oct. 28, 1843.—During my recent visit to Gibraltar, the subject of the society's grant to the diocesan committee, for the support of the schools and the Spanish congregation, necessarily came under my consideration. I have endeavoured to meet the expenses of the schools, and to seek local support for them in Gibraltar; and I hope that, upon a consideration of the good which is effected by it, and also of the peculiar circumstances, the society will not refuse to continue a smaller grant for some time longer. The principal reason for applying for an enlarged grant last year was, that we might endeavour to secure the benefits of Christian education to a larger portion of the neglected population of Gibraltar. In this we have succeeded: the number of children receiving education in the schools, supported by the society's grant, being 221; which, added to 80 children in schools supported by subscriptions raised by archbishop Burrow, makes the number of 300 children receiving a Christian education under the care and inspection of the clergy of the church of England. Of these, one-fourth are the children of English parents, and

the remainder are of Spanish or Genoese origin; but all are instructed in the principles of our church, in the same manner as in national schools at home. The Spanish congregation continues to assemble as usual in the cathedral, under the care of the rev. L. Lucena; and though it has not hitherto increased to the extent that we had expected, owing to local circumstances, yet it can hardly fail to do so when the education which we are giving these children begins to produce its effect. It is, moreover, a point of great importance to our church to keep up a Spanish service, in order that her doctrines may be known among the people; and among strangers who are continually coming in from the Spanish territory. Already it has served to dissipate many of the prejudices against us; and it is, at present, the only place where the pure word of God is preached, and the sacraments duly administered in the native language of Spain. On these grounds I venture to ask a grant for the ensuing year. We shall thus be able to keep up our schools and congregation, and make our small and as yet very imperfect church establishment in Gibraltar a more efficacious instrument for the promulgation of divine truth in that important possession. I have no doubt that a great proportion of the inhabitants would be willing to receive the benefit of a Christian education from us had we the

means of giving it; and I cannot but regret that circumstances should oblige us to contract, rather than extend, our operations in that department." The board agreed

to place at the disposal of the Gibraltar diocesan committee the sum of 250*l.* for the ensuing year, for the purposes stated in the bishop's letter.

Miscellaneous.

Collegiate Discipline in Hospitals.—The present is the first session in which the experiment has been made, at St. Bartholomew's hospital, of bringing a certain number of the medical students (such as can produce testimonials of good moral conduct and diligence, and are willing to subscribe to a simple code of regulations) under a degree of collegiate discipline. A set of chambers has been prepared within the gates of the hospital, where the pupils and their excellent warden, Mr. Paget, reside, and where dinner is provided in a common hall; payment, for all included, varying from 1*l.* 9*s.* 6*d.* to 1*l.* 10*s.* per week. Regular hours are kept by the resident students; and sleeping out of their rooms during session, except by permission of the warden, is not allowed. At a general court of the governors of this hospital, held on the 22nd ult., it transpired that 100*l.* had been presented by R. Bentley, esq., the treasurer, and 50*l.* by Joshua Watson, esq., towards books for the students' library; that all the rooms at present provided by the hospital for students, willing to submit to such collegiate rule, had been taken with avidity, which applications exceeded the present supply; and that the daily morning prayers, conducted in the chapel of the hospital by the rev. S. Wix, the hospitaler, at 8 A. M., were well attended by the pupils, whose attendance was perfectly voluntary. The important experiment which has been made at this royal

hospital may, therefore, be considered to have completely succeeded. This, which has always been eminent as a school of medicine and surgery (and, through its humane regulations, a blessing yearly to thousands of poor diseased patients), will now become as eminent for the care bestowed upon the moral and religious culture of the youth who are seeking a professional education within its walls; and many a country clergyman, and many a Christian parent among the laity, will have their anxieties respecting their absent children considerably lessened, by thinking that in this institution they may have secured to them while away the wholesome discipline of home, while the very subjects of some of the prizes will suggest the union of religious with other careful studies; and the well-stocked reading-room will afford them a profitable mode of spending the odd hours which intervene between their several lectures. Many clergy and others, who have dropped in upon the collegiate students during the time of their dinner in the hall, have been delighted to observe their gentlemanly manners and address, and the improving character of the general conversation at table. We trust the example here set will be generally followed. Next to an ordained ambassador of the cross, commend us to a Christian physician or surgeon.—*Church Intelligencer.*

TO CORRESPONDENTS.

We beg to say that arrangements are making for the further improvement of our illustrations. It is evident that some little time must necessarily elapse before our plans in this respect can be fully carried out. Our friends may rely upon it that every exertion will be made to render this department as perfect as, considering the vast amount of letter-press given for so low a price, can be reasonably looked for.

A SUBSCRIBER.—Keyworth's *Principia Hebraica*, price about 8*s.* or 10*s.*; or professor Lee's *Grammar*, 1*s.*

We have received "The Cyclopædia of Popular Medicine, intended for Domestic Use," by Keith Imray, M.D. London: Simpkin and Marshall, 1842. We are not physicians, and, therefore, our opinion is given with diffidence; still we may venture to say that this appears to us to be a valuable work, well adapted to the purpose for which it is intended.

The Editors once more add to their many other notices on the subject, that it is impossible to insert in the Magazine *anonymous* papers, and that no attention whatever can be paid to them. They trust this will be the last notice they will be required to give. The M.S. which is received, and to which there is no name attached, or which is not accompanied by any note stating the author's name, is immediately destroyed unread.

The Editors have lately received many very excellent published single sermons, with the request by the author that they may be inserted. This, however, is against the rules of the work. The sermons inserted are invariably from unpublished copies, forwarded by the authors. The Editors, however, gladly receive published sermons, on notice, from which they may extract many useful passages. These remarks will answer the often repeated question, whether the sermons are not sometimes taken down in short-hand by reporters. The Editors affirm, *never*, since the Magazine has been commenced, has one single sermon, except from *the author*, or some one sanctioned by the author, been admitted. Against the reporting system the Editors still set their faces, as they have ever done; and this will be a sufficient reply to individuals who have offered to supply, on reasonable terms, sermons by some of the most popular men of the day. Of late it has been customary to give newspaper reports of episcopal and other charges. In the "Church Intelligencer" of Nov. 1, it is stated—"The charge of the lord bishop of Rochester has been very inaccurately reported in the papers, as will appear when it is published;" and the Editors lately received a pamphlet, purporting to be a report of the charge of the bishop of Peterborough.

They will feel obliged if contributors will *inscribe their names and addresses upon their MSS.*, even when accompanied by letters, as much confusion is thereby avoided.

OF

FEBRUARY, 1844.

ORDINATIONS APPOINTED.

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Dec. 17.

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H. J. Russell

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PRIESTS.

no.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
J. W.	Kendal (V.), West...	17427	{ Trin. coll., Cambridge }	600	Bornton, W...	{ Thornton-le-Moors, Linc..... }	343	Ep. of Ely....	
d. Lord	{ Baronstown (R.), Lowth }		Abp. of Armagh		Bryan, R. L...	{ Cheldon (R.)	90	{ Hon. N. Fol- lowe }	114
F...	Kilbride (R.), Ireland				Chalmer, E. B.	{ Fulwood (P. C.), Yorks..... }		Miss Slocock ..	

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Coghlan, W. L.	St. Mary-de-Lode, Gloucester	2122	D. & C. of Gloucester	*284	Mackenzie, H.	St. Nicholas, Yar- mouth (P. C.)	430	D. & C. of Nor- wich	430
Crawley, J. C.	St. John's (R.), Corn. Ardsley-East (V.), Yorksh.	150	R.P. Carew .. Earl of Car- digan	*179 *369	Master, G. F.	Stratton (R.), Glouc. Liddington (R.), Wilts.	548 454	Miss Master .. Duke of Marl- borough	500 *21
Daniel, J.	Llanamora (R.), Den- bigh	013	Bp. of St. Asaph	637	Monteath, G. W. S.	Ranceby (V.), Linc. St. Luke's (P. C.), Liverpool	622	Sir J. C. Tho- rold, Bt.	*16
Dynham, W. B.	St. Swithin (R.), Winchester	109	The Crown. ..	65	Malleneux, W.	Hollymount (P. C.), Down		Sir J. Walmes- ley	54
Elliott, H.	Castle-Sowerby (P. C.), Cumberland .. Sandhurst (V.), Car- glouc.	961 1402	D. & C. of Carlisle .. Bp. of Glouc. & Bristol ..	*98 *305	Nesbitt, W. ...	Broadway (P.C.), Ch. Westminster		Trustees	
Evans, T., D.D.	Trostrey (P. C.), Monmouth	202	Sir F. Fludyer	72	Parkinson, W.	Langenhoe (R.), Essex	161	Earl Walde- grave	*49
Gardner, S. W.	Glivenap (V.), Corn.		D. & C. of Exe- ter	*283	Perring, B.	Fersfield (R.), Norf. Longridge (P. C.), Lanc.	294 4117	F. Nassau ... Bp. of Chester	*90 150
Gilbes, W.	Whinbergh and West- field (R.), Norf. ... St. Katherine's (P. C.), Northamp.	208	Sir W. R. Clay- ton, Bt.		Pigot, E.	Whittle-le-Wood (P. C.)	2220	Vic. of Leyland	150
Grigson, W. ...	Cranley (R.), Surrey Ashley (R.), Hants .. Egremont (D.), Car- marthen	1320 192 139	F. Supte J. Hannay Sir M. Phillips	*1193 329 51	Rowlandson, T.	Barlings (P.C.), Lanc.	822	T. T. Drake & C. Turner	65
Guest, B.	Pinhoe (V.), Devon .. St. Paul's (P. C.), Werneth, Corn.	517	Bp. of Exeter;	227	Sandon, T.	Crofton (R.), Yorksh.	365	Chanc. of Duch- of Lanc.	*24
Guthrie, L.	Bromeswell (R.), Suff.	220	Marq. of Bris- tol	150	Simpson, J. P.	Shotley (R.), Suff. ..	464	Marq. of Bris- tol	*270
Hannay, J.	Hungerton and Twy- ford (V.), Leic. ... Runwell (R.), C. Ramsdon Crays, Ess.	267 324	W. A. Ashley .. V. Knox	*320 468	Smith, J. A. ...	West Beckham (P.C.), Norf.	179	D. & C. of Wor- wich	61
Harries, E.	St. Thomas (P. C.), Stockton-Heath, Chesh.				Spurrell, J.	Whithy (P. C.), York. St. Michael's (P. C.), Manchester	11659	Abp. of York	*250
James, J.	Bradlnich (P. C.), Devon	1714	D. & C. of Windsor	*210	Vance, J. E. ...	Great Wolford (V.), Warw.	585	Mert. coll., Ox- ford	131
Jones, H. B. ...	Hawshaw, E. B., chap. earl of Erne. Holmes, P., lec. St. Aubyn's, Devonport. Horsfall, chap. Ripon gaol. Humble, H., chap. lord Forbes. [Kent. Kingsford, S., mast. Seven Oaks gram. sch., Laird, C., chap. E.I.C., Hyderabad. Leaves, H. D., min. St. Paul's, Athens. Maltby, R. B., chap. Umballa. Moseley, H., inspect. of Normal schools —from committee of privy council.				Williams, J. ...	St. Donald's, Glam. Upton-on-Severn Worce.	151 2684	T. T. Drake .. Bp. of Worc.	131 *717
King, R. H. ...	Allen, J., exam. chap. bishop of Lichfield. Anderson, J. S. M., preacher of Lincoln's inn. Bonstead, J., chap. E.I.C., Bengal. Chambers, J., sec. mast. Abington sch. Collins, C. M., mast. Chudleigh sch., Devon. Danby, F. H., chap. county gaol, Kent. Drury, C., preb. Hereford. Dry, T., mast. North Walsham sch., Norf. Eteson, R., chap. E.I.C., Fort William. Galbraith, J., provost Tuam cath.				Wodehouse, A.	Carlston Forehoe (R.), Norf.	151	Ld. Wodehouse	150

Allen, J., exam. chap. bishop of Lichfield.
Anderson, J. S. M., preacher of Lincoln's inn.
Bonstead, J., chap. E.I.C., Bengal.
Chambers, J., sec. mast. Abington sch.
Collins, C. M., mast. Chudleigh sch., Devon.
Danby, F. H., chap. county gaol, Kent.
Drury, C., preb. Hereford.
Dry, T., mast. North Walsham sch., Norf.
Eteson, R., chap. E.I.C., Fort William.
Galbraith, J., provost Tuam cath.

Hawshaw, E. B., chap. earl of Erne.
Holmes, P., lec. St. Aubyn's, Devonport.
Horsfall, chap. Ripon gaol.
Humble, H., chap. lord Forbes. [Kent.
Kingsford, S., mast. Seven Oaks gram. sch.,
Laird, C., chap. E.I.C., Hyderabad.
Leaves, H. D., min. St. Paul's, Athens.
Maltby, R. B., chap. Umballa.
Moseley, H., inspect. of Normal schools
—from committee of privy council.

Panting, R., chap. at Penang.
Richter, H. W., chap. Lincoln county gaol.
Rokes, chap. Horsemerger gaol, Surrey.
Stokes, G., chap. at Rouen.
Stone, M. A., chap. E.I.C., Madras station.
Thornton, W. J., preb. Hereford.
Venn, J., preb. Hereford.
Webb, J. B., preb. Hereford.
Whiting, W. J., chap. Umballa.

Clergymen Deceased.

Davies, D., at Dowls, 30.
Foster, sir T., rect. Baronstown, Louth
(pat. primate of Ireland).
Lamb, T. D., cur. Morthley, Yorkshire.

Newman, H. J., cur. Killsharnick, Clare.
Westropp, T., rect. Kiltinlea and Killo-
kenedy, (pat. dean of Killaloe.)

Whitty, J., rec. Rathvieu, Clare, (pat. b.
of Leighlin.)

University Intelligence. CAMBRIDGE.

LIST OF HONOURS AT THE BACHELOR OF ARTS' COM- MENCEMENT, JAN. 20, 1844.

MODERATORS: { Matthew O'Brien, M.A., Caius College.
Robert Leslie Ellis, M.A., Trinity College.
EXAMINERS: { Harvey Goodwin, M.A., Caius College.
George Fearns Reyner, M.A., St. John's College.

WRANGLERS.

Dr. Hemming	Joh.	Dr. Thompson	Cath.
Hopkins	Caius	Bell	Trin.
Budd	Pemb.	Hughes	Trin.
Stephen	Joh.	Bowring	Joh.
Dixon	Joh.	Wall	Queen's
Warren	Trin.	Staley	Trin.
Hedley	Trin.	Rastrick	Christ's
Walker	Trin.	Buck	Christ's
Woolley	Pet.	Goodman	Christ's
Yates	Pemb.	Gurney	Corpus
Hiley	Joh.	Maxwell	Joh.
Wilkinson	Christ's	Curtis	Queens'
Nicholson	Emm.	Somerville	Trin.
Waddingham	Joh.	Fenn	Trin.
Woodhouse	Caius	Edwards	Joh.
Green	Corpus	Gorham	Joh.
Tryon	Clare	Lawson	Joh.
Jones	Jesus		
Gutch	Sidney		

SENIOR OPTIMES.

Dr. Hardwick	Cath.	Dr. Patey	Cath.
Harrison	Corpus	Holmes	Trin.
Brooks	Caius	Mieharda	Trin.
Rigg	Pemb.	Davies	Trin.
Walton	Pet.	Clark	Trin.
Underwood	Joh.	Frampton	Clare
Broadmead	Trin.	Frewer	Joh.
Whittaker	Joh.	Cox	Jesus
Bodley	Queen's	Fisher	Emm.
Mason	Joh.	Hodgson	Pet.
Kingdon	Trin.	Smith	Joh.
Cooper	Trin.	Wratlaslaw	Christ's
Lynes	Christ's		

SENIOR OPTIMES.

Dr. Harris	Trin.	Dr. Day	Trin.
Richardson	Trin.	Walker	Trin.
Davie	Joh.	Lathbury	Jesus
Kewley	Magd.	Lugg	Clare
Field, J. W.	Joh.	Stewart	Trin.
Nash	Trin.	Keary	Trin.
Byers	Christ's	Maine	Pemb.
Leeding	Joh.	Bells	Clare
Stewart	Joh.	Weston	Christ's
Hamilton	Caius	Morgan	Joh.

JUNIOR OPTIMES.

Dr. Robertson	Caius	Dr. Tomlin	Queen's
Snowball	Joh.	Geldart	Clare
Byers	Pet.	Murton	Joh.
Tatham	Joh.	Dikos	Clare
Porter	Corpus	Baker	Trin.
Linthwaite	Jesus	Trivellyan	Caius
Mason	Pemb.	Gifford	Emm.
Sharpe	Trin.	Morse	Trin.
Hoare	Joh.	Swann	Trin.
Mould	Trin.	Fowler	Joh.
Sutcliffe	Magd.	Smith	Christ's
Kirby	Joh.	Wilson	Queen's
Field, T.	Joh.	Rodgers	Trin.
Stevenson	Corpus	Taylor	Magd.
Martineau	Caius	Dalyell	Trin.
Evans	Sidney	Wallace	Pemb.
Welldon	Queens'	Parr	Joh.
Bennett	Joh.	Wren	Joh.

EXCOT.

Hotham Trin.

Barker	Caius	Lower	Pet.
Barrett	Joh.	Flack	Trin.
Blaker	Joh.	Barrow	Trin.
Crawley	Joh.	Tompkins	Joh.
Levett			

LIST OF ORDINARY DEGREES.

AMINERS : David Thomas Ansted, M.A., Jesus college.
William Collings Mathison, M.A., Trinity college.
William Bates, M.A., Christ's college.
Edward Warter, M.A., Magdalene college.
Joseph Clark, M.A., Christ's college.
Samuel Lowthwaite, M.A., Magdalene college.

Da. Graham	Trin.	49	Kingsford	Joh.
Faulkner	Trin.	50	Fornhy	Cath.
Freith	Joh.	51	Greenwood	Æq. Pet.
Killpack	Corpus	52	Fritts	Trin.
Girdlestone	Christ's	53	Stokes	Æq. Trin.
Barrow	Joh.	54	Turner	Sidney
Buxton, T. F.	Trin.	55	Charlesworth	Trin.
Dezman, Hon. L.	Magd.	56	Booker	Magd.
Faulkner	Sidney	57	Haygate	Trin.
Bateson	Trin.	58	Lister	Cath.
Hayward	Trin.	59	Watson	Caius
Wallas	Trin.	60	Pife	Trin.
Burchell	Corpus	61	Blake	Pet.
King	Trin.	62	Statzer	Æq. Trin.
Nelson, Earl	Trin.	63	Barker	Clare
Whiah	Queens'	64	Kay, E.	Trin.
Browne, Lord J.	Magd.	65	Swindells	Joh.
Gascogne	Cath.	66	Oliver	Trin.
Chamney	Pet.	67	Beresford	Pet.
White	Pet.	68	Thompson	Æq. Queens'
Randolph	Jesus	69	Broomhead	Caius
Stedman	Christ's	70	Reade	Cath.
Chawner	Joh.	71	Jerry	Trin.
Tarr	Sidney	72	Hendy	Joh.
Bray	Queens'	73	Lighton, A.	Joh.
Wilbraham, F. R. Pet.	64	Da. Green	Trin.	
Hodson	Trin.	75	Rogers	Trin.
Pyper	Cath.	76	Walker	Æq. Cath.
Leader	Corpus	77	Priestley	Trin.
Miles	Magd.	78	Baumgartner	Caius
Powlett	Trin.	79	Tonkin	Corpus
Raven	Magd.	80	Andrews	Joh.
Kingdon	Sidney	81	Best	Pet.
Burton	Joh.	82	De Crepigny	Æq. Magd.
Magnay	Clare	83	Townshend	Trin.
Oldham	Trin.	84	Sharp, W.	Trin.
Barker	Christ's	85	Norman	Corpus
Badger	Queens'	86	Gregory	Pet.
Thomas	Trin.	87	Rice, Hon. A. S.	Trin.
Chisholm	Joh.	88	Blathwayt	Corpus
Sutcliffe	Cath.	89	Marham	Magd.
Flelding, Visc.	Trin.	90	Kent	Corpus
Davies, A. G.	Queens'	91	Russell	Trin.
Galton	Trin.	92	Gray	Joh.
Parchas	Corpus	93	Willoughby	Æq. Trin.
Walton	Christ's	94	Dove	Caius
Kay, I.	Trin.	95	Lyon	Trin.
Sharples	Æq. Queens'	96	Seymour, H.	Trin.

97	Lloyd	Christ's	122	Glaborne	} Eq.	Pet.
98	Hinde	Joh.	123	Hilton		Gains
99	Andrews	Emm.	124	Fearnside	} Eq.	Joh.
100	Housman	Joh.	125	Sabine		Jesus
101	Banks	Cath.	126	Hill	Corpus	
102	Walker	Pemb.	127	Parkinson	Corpus	
103	Babington	Trin.	128	Simcocks	Trin.	
104	Knox, A. A.	Trin.	129	Loyd	Trin.	
105	Smith, S. G.	Trin.	130	O'Neill	Queens'	
106	Clark, J.	Corpus	131	Hall	Corpus	
107	Thompson	Pemb.	132	Barff	Christ's	
108	Trotman	Trin.	133	Hillman	Clare	
109	Hamilton	Trin.	134	Brumell	Joh.	
110	Bere	Emm.	135	Delacour	Pet.	
111	Holmes	Corpus	136	Mellor	Joh.	
112	Wood	Corpus	137	King	Christ's	
113	Frost	Pemb.	138	Homfray	Cath.	
114	Cruttenden	Joh.	139	Jorris	Pet.	
115	Milligan	Cath.	140	Noott	Queens'	
116	Harris	Queens'	141	Hicks	Down	
117	Scott	Trin.	142	Brown, L. L.	Trin.	
118	Bastard	Magd.	143	Purchas	Christ's	
119	Treweeke	Jesus		EGROT.		
120	Westropp	Gains		Hall	Joh.	
121	Hooper	Trin.				

DEGREES ALLOWED.

Brooks	Clare	Hill	Calus
Davies, W.	Queens'	Law, G.	Job.
Flitton, W.	Trin.	Lutt	Sidney

THE SEATONIAN PRIZE POEM.

The subject of the poem for the present year is "Kether." Each candidate for this prize is to send his performance, without his name, to the vice-chancellor (fairly written, or it will not be attended to) on or before the 20th of September next.

THE HULSEAN PRIZE.

Jan. 1.—The Hulsean prize for 1843, for "the best dissertation in the [English] language on the evidence in general, or on the prophecies or miracles in particular, or on any other particular argument, whether the same be direct or collateral proofs of the Christian religion, in order to evince its truth and excellence"—subject, "The obligation of the sabbath with a history of the institution and its influence from the earliest times to the present day"—was adjudged to Charles John Ellcock, B.A. (1841) of St. John's college.

The trustees of the Hulsean prize have given notice that a premium of about one hundred pounds will this year be given for the best dissertation on the following subject:—"The lawfulness and obligation of oaths in a Christian community, and the influence which they have had upon society at different periods." The dissertations are to be sent to one of the trustees (the vice-chancellor, the master of St. John's college, or the master of Trinity college) on or before the 20th of October, 1844, with the names of the respective authors sealed up. The author of the essay best approved is to print it at his own expense, and is not to be a second time a candidate for the premium.

Proceedings of Societies.

**SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILD-
ING, AND REPAIRING OF CHURCHES AND CHAPELS.**

At the last meeting, the reports of the sub-committee having been read, the board voted grants towards building additional churches or chapels at New Swindon, Herts, the principal station of the great western railway; Norland, Kensington, Middlesex; at West Hide, Rickmansworth; and at Yeovil, Somerset; also towards enlarging, by rebuilding, churches at Bovingdon, Herts, and St. Alkmund's, Derby; and towards enlarging the accommodation in the churches at Burliscombe, Devon, and Stoke Golding, Leicestershire. The population of these parishes is 43,231. The accommodation now provided in nine churches is 7,167 seats; less than one-sixth the whole number, and including 1,955 free sittings, one free seat for 22 persons. The additional room to be obtained, by the execution of the works for which grants are now voted, is 3,016 sittings, 2,716 free. One of the parishes has church accommodation for less than one-sixth of its population—17,000; another, with 9,000 inhabitants, possesses church-room for about one-twentieth of that number; a third, with a population of 100, can accommodate barely one-sixth. Certificates for the completion of five additional churches; of the rebuilding, with enlargement, of five existing churches; of the enlargement, &c., of three others, were approved. The population of these thirteen places is 575; and, before it was determined that the works now completed should be executed, the church accommodation provided in these parishes was 5,854 sittings, including 1,367 free seats. One of the parishes, with a

population of upwards of 8,000, had accommodation for about one-ninth of the number; and five others, each with a population of about 2,500 persons, possessed church-room for from one-fourth to one-eighth. With the aid of the grants, 3,051 additional seats are now provided at these places, 2,523 of which are free.

**ASSOCIATION FOR PROMOTING THE RELIEF OF DESTITU-
TION IN THE METROPOLIS, AND FOR IM-
PROVING THE CONDITION OF THE POOR, BY MEANS
OF PAROCHIAL AND DISTRICT VISITING, UNDER
THE SUPERINTENDENCE AND DIRECTION OF THE
BISHOP AND CLERGY.**

The right rev. the lord bishop of London, president.
Trustees.—The right hon. W. E. Gladstone, M.P.; sir
Walter R. Farquhar, bart.; sir R. H. Inglis, bart., M.P.;
Henry Kingscote, esq.

*Rules agreed upon at a Meeting held at London House,
on Saturday, Dec. 16, 1843.*

1. The association shall consist of the general body of contributors to the fund, the bishop of London being president.

2. The funds of the association shall be administered to objects deserving of relief, without distinction of religious persuasion.

3. The business of the association shall be conducted by a committee of members belonging to the church of England; one-third to go out annually, but to be re-eligible; the vacancies to be filled up by election at the annual meeting.

4. The committee shall have power to defray, from the funds of the association, such expenses as they shall deem

essential for the efficient management of its concerns; but no part of its funds shall be applied to the payment of salaries to district agents or visitors. The attendance of five members of the committee shall be necessary for the transaction of business.

5. An annual meeting of the association shall be held—the president in the chair—to receive the accounts of the preceding year, to appoint auditors for the ensuing year, and to fill up the vacancies in the committee.

The duties of the committee shall be—to receive contributions; to make occasional appeals to the public in behalf of the association; and to administer its funds, under the following regulations:—

1. They will endeavour to obtain from the parochial clergy, and to afford to them, information concerning district visiting. For this purpose, they will enter into immediate communication with the clergy of each metropolitan parish.

2. Where a visiting society is in operation, they will request information respecting its working and results, and the general condition of the poor.

3. Where a visiting society exists, but is confined in its operations by want of funds, they will render assistance.

4. Where there is no society, they will submit a plan, with the offer of effective co-operation.

5. Where no provision for district visiting exists, or seems likely to be made, the case will be submitted to the bishop.

6. Upon application from the incumbent—or, if he be non-resident, from the curate—of any parish, they will make a grant of money; to be employed in the relief of the destitute poor, by means of gratuitous district visiting.

7. Such incumbent, or curate, will specify in his application the constitution of the district visiting society by which he proposes to dispense the money granted to him by the committee, and the general objects to which it will be applied; and will render periodically to the committee an account of the actual expenditure of the grant.

8. All grants will be made for one year only; but will be renewable, upon similar application, at the discretion of the committee.

In distributing the funds of the association, care will be taken not to interfere with the legal administration of relief to the poor.

The object which this association has in view is, not merely to administer immediate relief in cases of extreme destitution, or of pressing want; but to improve the social, moral, and religious condition of the poor, by means which have been tried, on a limited scale, in certain districts, and which have been successful in proportion to the completeness of the system which has been put into operation, and the care with which it has been worked. It is obvious, that to dispense pecuniary relief indiscriminately, and with reference solely to the apparent, or actual necessity of the case, without inquiry as to the past or provision for the future, is, to say the least of it, but a half measure of charity; and has a tendency to generate or increase the very evils

which it seeks to cure. An inquiry into the cause of distress, and into the best means of preventing recurrence, by infusing into those who labour sound principles of action, and forming them to economy, industry, and foresight, is obviously more to ensure to the exertions of benevolence their results. Mere liberality in almsgiving, unaccompanied by an endeavour to remove the causes of that distress which calls it forth, will not answer the requirements of Christian charity. This view of the subject applies the necessity of combining religious and moral instruction with the relief of bodily want; and of the latter, as it were, a preparative for the former. Therefore, although the primary design of this association is, to furnish the means of administering to the extreme necessity of the poor, after due inquiry into the circumstances of each particular case, its ultimate aim is to aid in removing the moral causes which aggravate want; to encourage prudence, industry, and cleanliness, as parts of Christian duty; and to kindle feelings between those classes of society which are kept so far asunder by the difference of their conditions. And this may be effected, it is hoped, by a judicious distribution of the funds entrusted to the association, through which individual bounty may be to the relief of distress without fear of misdirection or waste. A few only of those charitable persons, who at all times ready to give of their worldly substance to the sick and needy, have either leisure to make inquiry into each case which presents itself, or the time and bits of investigation which are required for the detection of imposture. District visiting societies, when conducted on right principles, open a safe and ready channel for the distribution of private alms. The description of the objects contemplated by this association marks out the propriety, or rather the necessity, of tempting their attainment through the agency of parochial clergy. They are, in virtue of their position as almoners as well as instructors of the people: no doubt that the evils under which the classes labour, in our crowded cities and towns, have been greatly aggravated by the inadequacy of our parochial system, with its existing machinery, to minister to an overwhelming population. Two things are necessary, in order to replace the social system by a healthy state—a more direct and friendly intercourse between the different classes of society, and the general cultivation of Christian principles. In both cases, the agency of the clergy is indispensable, and will be the divine blessing, effectual to these ends, if we are supplied for carrying on the work, which is now beyond their strength and resources. An association which aims at the attainment of this may surely assert its claim upon the charity of those whom providence has entrusted with the means of doing good; and who are bound to use them for the glory of God, in promoting the temporal and eternal welfare of their fellow-creatures.

Diocesan Intelligence.—England and Ireland.

BATH AND WELLS.

Archdeacon Brymer has been appointed commissary for the diocese, under the provisions of the Episcopal Functions act, 6 and 7 Vic. c. 62; the rev. J. T. Law, the late special commissary, having signified his desire to retire from the duties of the office.

CHESTER.

The new Church of All Saints, Thelwall.—On Monday, Nov. 13th, the rural village of Thelwall, Cheshire, was the scene of much excitement and interest, it being the day fixed for the consecration of the new church just erected there, in place of the small and very old chapel which had for three centuries existed in the township. After the ceremony, the bishop, clergy, and a numerous circle of friends, returned to Thelwall hall, and partook

of a collation provided by the hospitality of Peter Wilson, esq. We will now proceed to say a word respecting the church itself, which does infinite credit to the architect, Mr. James Mountford Allen, of London, who seemed to have in his eye, and closely copied of our best old examples of the kind; and, we may justly add, that his designs were ably worked out by the builder, Mr. Robert Haddock, of Warrington. The church is built of red stone, and in the style of the early English, with those narrow lancet windows, high pitched roof, light, pointed belfry, which seems to us so peculiarly appropriate to a small village church, such as that at Thelwall. On entering, the eye is immediately attracted to the altar; on which, on occasion of the consecration, were placed the chalice, paten, and flagon; and

tands on an ascent of three steps. It is covered by a handsome altar-cloth of crimson, richly embroidered in gold; with the sacred monogram, encircled by a gloria, the gift of a layman. The altar-books are the gift of a clergyman. There are sedilla on the south side of the altar, for the officiating clergymen. An arcaded reredos, of great beauty, wrought in fine white stone, runs behind the sacred table; and lancet-shaped triplets, and a rose window above, glow with the richest tints of stained glass. They are the gift of another layman, and do much credit to the taste of Mr. R. Edmundson, of Warrington, glass-stainer, who was employed in their construction. The pulpit, the gift of another clergyman, and reading-desk, stand on the north side of the altar. The seats are all uniform in appearance, and open. The roof, of exceedingly good pitch, is also open and timbered, springing in light arches from stone corbels on their side. The font—placed, as it should be, close to the door of entrance—is of the same white stone as the reredos, and merits particular notice. It is square, and the several sides are represented—1st, a floriated reek cross; 2nd, the sacred monogram; 3rd, the crown of thorns, spear, and reed; and 4th, the hammer, nails, and nails—all emblematical of our Saviour's death and passion, and executed with the utmost sharpness and fidelity. Nor is the ancient poor-box forgotten. In short, the church of All Saints, Thelwall, is, as far as goes, a very good specimen of the revival that has lately taken place in church-building; and we should be glad to see the correctness of its details extensively followed. Not the least of its excellencies consists in the durability of its construction. The walls, timbers, and, in short, all its component parts, are of a strength and a scale which promise to last for many years; and when we add that the bishop and clergy were unanimous in their warm approval of its propriety and beauty, we think we have said enough to induce our readers to believe that All Saints, Thelwall, may be quoted as a model worthy of imitation for a small village church. It is calculated to contain 240 worshippers; and the cost, we believe, will be about 1,150*l.*—*Chester Courant*, Nov. 1st, 1843.

Collegiate Institution, Liverpool.—The ceremony of distributing the prizes to the successful pupils at the collegiate institution has taken place, upwards of 3,000 persons, including the pupils, being present. Shortly after twelve, the bishop entered, accompanied by the mayor, the rectors, and a great body of the clergy of the

* We have received a picture of the church, and a very elegant sliding it is.—*Ed.*

town and neighbourhood, together with the principal of the institution, &c. The proceedings having been commenced with the singing of *Venite exultemus*, the bishop addressed the assembly; and expressed a hope that no one would suppose that, by the distribution of prizes, the committee desired to encourage any thing like a false or improper emulation. They were simply rewarding talent and industry; and, when their much-valued principal should have brought forward the young persons who had succeeded in the race, he should consider them as those whom God had gifted with ability, and who had used that ability for the purpose for which it was designed, and fulfilled the will of their Maker. The distribution having been completed, the bishop proceeded to address the auditors. He said the institution seemed to have grown up without any childhood, but to have gone beyond youth, and reached at once the vigour of manhood, with the discretion and judgment that belonged to man; and concluded by expressing his sincere hope that as it had begun so it would proceed—a greater and a greater blessing to the inhabitants of Liverpool and the neighbourhood, and especially to parents, who would enjoy all the benefits of an excellent public education.

LICHFIELD.

The Enthronement of the Bishop.—The enthronement of the bishop was performed on the 10th Dec., at the cathedral. The dean, archdeacon G. Hodson, M.A., chancellor of the church, with most of the canons, priests, and lay vicars, and members of the cathedral, and a numerous body of clergy, assembled at twelve o'clock, and there received the diocesan with the customary ceremonies. The reading of the oaths was duly performed by the registrar; when they were solemnly administered to the right rev. prelate by the dean. The bishop, with the officers of the cathedral, then proceeded to the choir. The anthem, "O pray for the peace of Jerusalem," was sung by the choristers; and, after prayers, the benediction was pronounced by the archdeacon. *Te Deum* was then chanted by the choral members; when the bishop, with the dean and chapter, passed to the chapter-house, where his lordship took his seat at the head of the chapter. The installation having terminated, the dean and chapter, attended by the several officers of the cathedral, escorted the bishop to the palace, to complete his induction; where the observances of taking possession of the temporalities belonging to the bishopric were gone through. The mayor and body corporate of Lichfield, and the high sheriff of the county of Stafford, waited on the bishop with a congratulatory address.

COLONIAL AND FOREIGN CHURCH.

AUSTRALIA.

Extracts from letters recently received from the bishop of Australia, by the Society for the Propagation of the Gospel.

"*Sydney, May 5, 1843.*

"The whole series of occurrences has been such, during the last half year, and the claims and burdens cast upon me have been so urgent and weighty, that I must have given way under the difficulty, had I not been supported by a firm reliance upon the goodness of God in maintaining his church, and upon the liberality of the society as a great instrument in his hands for raising up, in this country, the bulwark of a pure and scriptural faith against the hostile assaults to which the principles of the reformation are here even now exposed. If we remit our exertions, the danger is extreme, and our overthrow would not be long delayed."

"*Sydney, May 17, 1843.*

"The general circumstances of the colonists here have fallen into such a state of depression, that it is literally possible to raise those funds which a year or two ago, times of greater abundance, were promised towards completing our several churches. When I speak of greater

abundance, it should be understood that abundance of money is alone intended. With every kind of produce, and the gifts of nature, the country was never, within my recollection, so amply supplied as at the present time. What is felt is the want of a market; and so universally is this experienced, that it is scarcely possible to find even one owner of land or flocks who is not so suffering. I really do not suspect any decay of inclination to go on with church works. It is an actual failure of power and means. By the occurrence of such a crisis I have been reduced to a state of inconceivable perplexity, and even distress, in consequence of the multiplicity of applications for assistance which have poured in upon me from all quarters. Either there has been an urgent intreaty for the preservation of roofless walls going to ruin, by remaining in so exposed a state; or to relieve the trustees from obligations contracted by them under more flattering prospects, but now falling upon them as a burden which they cannot support; or else to provide shelter for the clergy and families, where parsonage-houses are from necessity left incomplete. To accomplish the whole, or even the half of what was thus required, at once, was evidently an impossibility. At the same time, I felt the

to stand aloof from all interference, on the plea of wanting means, and so to reduce the people to despair of ever having their churches finished, would not only lead to the sacrifice of much of that advancement which, by previous exertions, we have already made, but would expose the scattered members of our communion, under great disadvantages, to the enticements of those who are always on the watch to lead them astray from their principles. Every day presents to my observation more practical and convincing proofs of the blessings attendant on a settled ministry throughout the country. Where the influence of such a ministry is felt, there the habits of the people visibly improve, and the fear of God takes possession of many hearts, descending to children's children. Where the church is absent, the sanctifying influence of religion decays, and there is confusion and every evil work. Too many parts of the country are still exposed to that misfortune and reproach. My endeavours are bent upon removing them with the least possible delay; and I thank God, with all my heart, that he has raised up so inestimable a friend and supporter as the Society for the Propagation of the Gospel."

"*Singleton, on Hunter's River, N. S. W.*
"July 3, 1843.

"We have, at this time, about sixteen churches in an unfinished state—not roofed in; and I therefore feel very sensibly the painful necessity of abandoning them in that state to the dilapidating effects of the weather, as well as surrendering the hope which I did entertain of their proving so many sources of light and edification to the dark and uninstructed districts in which they are generally placed. I have, however, already taken measures for discontinuing all further operations; and shall undertake nothing more until I may again hear from you (which may be by March or April next), as to the degree of assistance which, I trust, it may yet be in the power of the society, through the augmentation of its resources, to hold out to us hereafter. I may observe that, during my present progress, I have been in one county (Durham), in the whole extent of which there is not a church, and but one clergyman. In the adjoining county of Brisbane there is one church and one clergyman—no more. After that, I shall pass through three entire counties, in which there is neither minister nor ordinance of religion; and the five counties included in this enumeration contain a fourth part of the area of New South Wales, and from a sixteenth to an eighteenth of the entire population. Going along, without even the attendance of a clergyman (for, indeed, I cannot spare one to accompany me), it cannot be expected that I can practically do much for the benefit and instruction of the scattered inhabitants; but it may afford them proof that they are not overlooked or forgotten; and it is of great importance to keep alive among them a feeling of attachment to the ordinances of the church, until the time shall arrive for their enjoyment of some better provision, which the mercy of God may have in reserve for them. Believe me, that I feel very deeply and sensibly the expressions of satisfaction with my humble efforts in the cause of the gospel, which you convey to me on behalf of the society. There is no day of my life in which I do not dwell upon the benefits conferred by it upon this extensive and far distant member of the church of Christ; and I earnestly pray, that the spirit which has made those benefits co-extensive with the limits, not of this single diocese, but almost of the world itself, may not be checked by a decay of zeal or liberality on the part of those whom God has blessed with means and resources for contributing to so excellent a work."

CALCUTTA.

A letter from the lord bishop of Calcutta to the secretary of the Society for the Propagation of the Gospel.

Steamer, "Sutledge," on Visitation,
Nov. 2, 1843.

REV. SIR,—1. Since I last wrote to the venerable Incorporated Society, I have had the great pleasure of visiting, during my primary metropolitan tour, the southern missions in the diocese of Madras. After the report, which the beloved and honoured bishop of that see has transmitted to you, I need not do more than to say that

I was delighted to see the immense good gradually going on by the society's pious and devout missionaries. The sight once more, after an interval of eight years, of the venerable father of the missions, the rev. Mr. Kohlhoff, now above eighty, was most gratifying to me. His matured piety, his fervent love, his simplicity in the faith of Christ, and his holy earnestness in prayer, animated and instructed me. He still remembers well the admirable Mr. Swartz, and relates anecdotes concerning him, which occurred sixty or seventy years ago.

2. At Negapatam, Tanjore, Trichinopoly, the great missionary work was gradually proceeding, under the paternal directions of the lord bishop. Here I renewed my former impressions; again visited the scenes of Mr. Swartz's apostolic labours; delivered again, over the very tomb of that eminent missionary, the word of the gospel; stood again in his pulpit, and addressed, by an interpreter, some who yet survived amongst his flock.

3. My visit to Tinnevely was new. I had not been able to penetrate so far to the south, at my diocesan visitation of the then archdeaconry of Madras, in 1834 and 1836. I was truly delighted. The intermixture of the reverend missionaries of your society, and of the Church Missionary Society, at my metropolitan visitation and charge, at Palamcottah (adjoining Tinnevely) was most gratifying. A perfect harmony subsisted. The same simplicity of faith and love—so far as I could see—the same zeal, the same diligence, appeared to prevail in all. The unhappy schisms occasioned, seven or eight years before, by the falling away of an eminent German missionary from the Church Missionary Society and from our church, were entirely healed. The numbers of inquirers and converts, in the villages and stations of the two societies, amounted to about 35,000—a blessed commencement of evangelical light, grace, and salvation, surely, which in the next age may, like the similar though smaller multitudes at Krishnagur, in my own diocese of Calcutta, yield an abundant harvest of sound and matured Christians, God favouring and blessing us and them by His Spirit.

4. It was peculiarly gratifying to me to meet, in these several missions, many of the former students of Bishop's college, and some whom I had myself admitted to holy orders—the sons of the venerable Mr. Kohlhoff, and of the late Dr. Cæmmerer, of Tranquebar, especially delighted me; also Mr. Coombes, of Combaconum, Mr. Heyne, of Moodaloor, and others. The rev. Mr. Jones, of Cuddalore, had been removed to his heavenly rest: the bishop of Madras's most touching notice of him, in his late charge, will be fresh, I am sure, in the society's memory. He had come out with me in the same vessel, from England, in 1832.

5. On my return to Calcutta, in May last, I began to prepare for holding an ordination—the twenty-seventh since my arrival in India—before I should proceed to the long north-western division of my diocese. That ordination took place on Sept. 29, being Michaelmas-day. I specially invited the neighbouring clergy, chaplains, and missionaries; and had the pleasure and honour of nearly thirty being present on that solemn occasion.

6. The preliminary examination of candidates, which I instituted in May, had been so satisfactory that, anticipating the pleasing result of the solemn episcopal one immediately before the ordination, I had requested the presence of the largest possible number of my clergy, that they might witness the sacred celebration, and might communicate with me in the blessed mysteries of the Lord's supper, before my departure on visitation.

7. I was not disappointed. The ordination lectures (on the first three chapters of the first of Timothy) began on the 25th (Monday), in the palace chapel. The examination by writing continued during the remainder of that day and of the two following. On Thursday, the 28th, the papers of the candidates having been approved by the bishop and the examining chaplain, and having been sent to the other examining presbyters, according to the thirty-fifth canon, so far as the time allowed, the *viva voce* examination took place before the principal of Bishop's college, the two cathedral chaplains (the rev. H. and the rev. H. S. Fisher), the examining chaplain (the rev. J. H. Pratt), and myself; the venerable archdeacon Deatry being absent, on sick leave, at Ceylon.

it were fully satisfied, and testified the same in decided terms, with all the four candidates. is especially careful to ascertain the soundness of dates' views on the great points of justification only, according to the plain grammatical sense venth article; and of the holy scriptures as the rule of faith and practice, according to the other points were neglected; but I mention connected with my declaration, in my ordination f May, 1841.

venerable society will be delighted, I am sure, hat these four candidates (the one, Mr. Smith, 's orders; the others, Mr. Schleicher, Mr. Lin- l Baboo Gopal Chunder Mittre, for the order of had been educated, three entirely and one in Bishop's college. Mr. Schleicher, of Berlin, a sent to me this year, is a very superior person; e and zeal; of the purest evangelical principles; ely to be an eminent blessing to India, as any y of the like compass of mind, whether of the Missionary or Propagation Society, with whom en ever acquainted in this country.

e first native convert educated entirely at college, and having never quitted it for distant duty (as most students do), and who has been to holy orders, is Baboo, now the rev. Gopal Mittre, Natt's Syndic fellow. He, like Mr. r, though varying greatly in cast of character, is y to be a great source of blessing to our propa- sations. The rev. Krishna Mohun Banerjee, by igh-caste Brahmin, was, indeed, the first Ben- vert ordained in our church; but he was not en- cated at Bishop's college. I say these things ere pleasure: at the same time, I am aware that : and more experienced members of our Propa- ard will know with how much fear and trem- ship speaks of the future usefulness of the young es, and more especially in India.

e result of this examination, on the whole, ap- me so important, that I took occasion, in my or- sermon, to entreat my reverend brethren to lend ice to the various exaggerations and misrepres- sion which had appeared in some religious journals, ngland and India, touching the character of mis-

I also went on to deplore the cruel and most attack (sent from Calcutta, as it should ap- l inserted in a London religious journal) upon iples and conduct of the rev. Krishna Mohun , which I knew to be substantially unfounded. roceeded to add these words: "Others (ca- are repelled by the fact of this day, when I am ; four candidates to holy orders, educated, three and one in part, at the great protestant mis- institution, of which I am visitor, Bishop's

deed, I looked so much on this ordination as a ny diocese, after five years of warning and ad- , from my charge of 1838, that I could not close on without inviting my clergy to unite with me o Christ our Lord, and to each other, at the mmunion; forgiving one another, if any one had l against any, even as Christ forgave us; and ning myself in the number of those who needed ss from others, I entreated my reverend breth- rdon me, if I had given umbrage to any, and to favourably all my endeavours to uphold the f the faith, in the most responsible and awful ich I filled, and of which no one could fully con- difficulty.

y hope now is, that Bishop's college will rise eading usefulness and importance. If my next ns should be as favourable in their results as l if the society can send us a second professor, lace of the rev. Mr. Malan and the rev. Mr. d combining the zeal and simplicity and talents irements and devotion to India of both, if that le—the confidence of the public would gradually ore and more on the institution, and all the nds of bishop Middleton be more extensively in this fine college becoming the centre of evan- gionary education for our church societies in

14. I am now proceeding on the north-west visitation of my enormous diocese, for the third time (1835 and 1839 were the periods of the two former—a triennial one is impracticable), "not knowing the things," I may truly say, "that shall befall me there; save that the Holy Ghost testifieth," in the holy scriptures, "that in every place" not "bonds," indeed, but sorrows and "afflictions," difficulties and trials, the world and Satan and the flesh, combined in hostility, "abide me." God grant me grace to enable me in my measure to add, with the greatest of the apostles, though unworthy to be named with him—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

15. Commending myself to the blessing of his grace the primate and the president of the Incorporated Society, and to the love and regards and prayers of the right reverend and reverend the vice-presidents and other members of it, I am, rev. sir, your most obedient,

D. CALCUTTA.

JERUSALEM*.

Second annual Letter from the Anglican Bishop in Jerusalem.

Michael Solomon, by divine permission, bishop of the united church of England and Ireland in Jerusalem, to the faithful brethren in Christ Jesus; and especially to all the friends of Israel scattered throughout England and Ireland, and other countries. Grace be unto you, and peace, from God our Father and the Son Jesus Christ.

The manner in which my letter was received, which I ventured to address to you at the close of last year, and especially the extraordinary attention which my humble suggestion received in Prussia, induces me again at this time to avail myself of the same medium of addressing a few lines to you, by way of affectionate remembrance, and to offer you, at the commencement of a new year, my most heartfelt congratulations and best wishes; adding my earnest prayer that the God of Israel may abundantly bless you, and "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." Amen. Nothing but the peculiar position which, in the mysterious providence of God, I occupy, could have induced me thus publicly to address you; but not only do I deem it a privilege, but my positive duty, to afford you from time to time authentic information respecting this place, which of late has become almost universally the object of attention, but respecting which so many strange and false reports are circulated, that our friends are often made uneasy. It is with peculiar gratitude to the almighty Creator and Preserver of mankind, I state that at this moment, having nearly completed the second year of my episcopate, we are all in the enjoyment of health; and, "having obtained help of God, we continue to this day, testifying both to the Jews and others, repentance towards God, and faith towards our Lord Jesus Christ." We have, indeed, had much to try us in the way of sickness; but, on the whole, considering that we were totally unaccustomed to such a climate, the remarkable preservation of all the members of the mission far exceeds our most sanguine expectations, and calls for our peculiar thankfulness to him who is ever watchful over those who humbly desire to "make the Lord their refuge, and the Most High their habitation." To whom his promise is, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "The sun shall not smite thee by day, nor the moon by night." And, having nearly completed our first two years' residence here, we have reason to hope—humanly speaking—that, being more accustomed to the climate, we shall be able to bear it better for the future. Our time is in the Lord's hand. His we are, and him we humbly desire to serve, and therefore, at the commencement of a new year, to dedicate ourselves anew unto

* From the "Jewish Intelligence."

him; earnestly praying, that he may grant us new strength, and all grace and wisdom necessary for the peculiar work he has assigned to us; that thus, "for us to live may be Christ, and to die gain." The principal object of this my address is to remind you of the 21st of January, as the anniversary of our arrival in Jerusalem: and, as it will this time be on a Sunday, may I be allowed to suggest that Jerusalem may not only be remembered by you on that day in prayer and supplication, with thanksgiving, but that our friends amongst the clergy may bring the subject specially to the notice of their respective congregations in their discourses. I feel sure that, not only will the church discharge a duty by so doing, and not only may it prove a real benefit to this long desolate city and country, but a peculiar blessing may be expected upon ministers and people, knowing that the divine promise is, "They shall prosper that love thee." It is worthy of notice, that the original word

יְשָׁרָיִם, rendered in the English version, "they shall prosper," means properly, "they shall be at peace." And O, dear friends, may we not, according to this divine promise, expect peace and unity to be promoted in the church by a scriptural attention to the city and people of God's love? We cannot but fondly anticipate such a blessed result from the generally increasing interest which is now every where manifested in behalf of God's ancient people and in behalf of the land of promise. I feel daily more convinced that the establishment of a protestant bishopric in Jerusalem is the work of God; and as such, we cannot be surprised at the opposition experienced during the past year. No divine work has ever prospered without opposition: it is in the very nature of things, it being opposed to all the works of darkness; but nothing has occurred in the slightest degree to shake its foundations. The suspension of the building of the church could, under all the circumstances, be scarcely avoided; but, in all other respects, no interruption has taken place in the usual work of the mission: we have been allowed regularly to conduct our several services; and, I must say, under much encouragement, considering the peculiar difficulties by which we are surrounded. Whatever those who have ill-will to Zion may say, there is, to the eye of him who understands the ways of God, a great work going on. The kingdom of God, in general, cometh not by observation; but by a slow, gradual development of the mind and purposes of the Lord. This all who are engaged in the work cannot but see. The testimony of God to the simplicity of the truth as it is in Jesus, is borne on Mount Zion, in its true, scriptural, and ecclesiastical form. A friendly intercourse is maintained with all with whom we come in contact, whereby inquiry is promoted. A mission, in compliance with the divine command, that "repentance and remission of sins should be preached among all nations, beginning at Jerusalem," is maintained among the numerous Jews, who

are daily increasing; from among whom divers have been baptised during the past year, and some are now under instruction. The attendance, at the daily morning Hebrew service, of converts and inquirers, is truly encouraging. At the monthly celebration of the Lord's supper there are not unfrequently upwards of twenty Hebrew communicants, who, together with their Gentile brethren partake of that blessed ordinance; thus testifying on the hill of Zion, that through him who, in this very place broke down the partition wall, having abolished in it flesh the enmity, that he might reconcile both Jews and Gentiles unto God, "both have now access by one Spirit unto the Father." During the past year, the interests of our church and mission have also been extended to other places in the Holy Land. A station has been established in Safet and in Beyrout. The Jews of Jaffa and Hebron have also been visited, where, more permanent and regular efforts will, we trust, shortly be established; and if, by God's grace, we are enabled to do so, we shall be enabled to pursue the course pointed out to us in his providence, we are sure to see greater things, and to reap in due time, if we faint not. I would therefore beseech you, dear friends and brethren, by the mercies of God—by those mercies which, by the time this is read, will have been brought before your special notice in the commemoration of the Saviour's advent—in the extension of his love and mercy to the Gentiles, commemorated by the church in the festival of Epiphany—and in the mercies of God's love and goodness, by which you have been spared to another year—by the consideration of all these and other mercies, I would beseech you not to grow weary in your love for Emmanuel's land; not to be discouraged by any difficulties which may and must be expected to arise; and, above all, not to be influenced by the false and wicked reports by which the enemy endeavours to crush or injure our establishment. But, in addition to your efforts, be earnest in prayer for the divine blessing upon them; and especially on the day of the anniversary of our arrival in the holy city, which his majesty the king of Prussia very justly designates "a church-historical and important event." I trust you will unite with us in fervent supplication, with thanksgiving to Almighty God, that he may be pleased in mercy to take us and our mission anew under his special care and protection; that his Spirit may be poured out upon every member of our establishment; that we may, in deed and in truth, prove a blessing to all around us; and that the Lord may speedily cause Jerusalem again to be a praise in the earth. And, with the assurance that we hope, God willing, to remember you and the church of God generally on that day, I beg to subscribe myself,

Your faithful friend and servant in Christ,

(Signed) M. S. ANGL. HIEROSOL.

Jerusalem, October 21, 1843.

Miscellaneous.

Tithe Commutation:—Our friend Mr. Willich has supplied us with the following statement from his "Annual Supplement to the Tithe Commutation Tables," announced for publication this month:—

"The average prices for seven years, to Christmas, 1843:—

Wheat	....	7s. 7½d.	per imperial bushel.
Barley	....	4 0½	do.
Oats	....	2 9½	do.

And the amount to be received for the year 1844, at every 100l. of rent charge, will be 104l. 3s. 5½d.

The amount for the year 1843 was	£105 13 2½
1842 was	106 8 2½
1841 was	102 2 5½
1840 was	98 15 9½
1839 was	95 7 9
1838 was	97 7 10½
1837 was	98 13 9½

"25, Suffolk Street, Pall Mall, Jan. 6, 1844."

TO CORRESPONDENTS.

We have received a letter from "W. A." respecting the appointment of a chaplain to the English residents at St. Malo. We know not how better to forward the wishes of our correspondent than by giving publicity to the fact that a clergyman is needed. We would also recommend an application to the bishop of London.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH, 1844.

Ordinations.

ORDAINED.

of MEATH, at the Church of Ardbraccan, Dec. 24.

PRIESTS.

Andrew's.—R. Winning, M.A.,
Dublin.—M. Jephson, B.A., for Meath.

DEACON.

Dublin.—P. P. Purefoy, B.A.
of NORWICH, at the Cathedral of
Norwich, Feb. 4.

PRIESTS.

Oxford.—S. Bignold, B.A., Ball.; J.
B.A., Univ.; C. Hamilton, B.A., St.
Cambridge.—G. Bell, B.A., St. John's;
B.A., Pet.; S. Chase, B.A.,
J. Clubbe, B.A., J. Farr, B.A.,

St. John's; R. Powell, B.A., Christ's;
C. Francken, B.A., Cath.; E. Gillet, B.A.,
Emm.; J. Johnson, B.A., C.C.C.; R. Packer,
B.A., Cath.; H. Rackham, B.A., Trin. H.;
M. Suckling, B.A., Trin.; J. Westhorpe,
B.A., Clare; G. Williamson, B.A., Trin.
Of St. Bee's.—S. Pearson; J. M. Randall.

DEACONS.

Of Oxford.—E. Adams, B.A., Magd. H.;
T. J. Brereton, Ch. Ch.; W. Thorpe, B.A.,
Wad.
Of Cambridge.—R. Cobbold, B.A., Pet.;
B. Girling, B.A., St. John's; C. Green, B.A.,
F. Morse, B.A., Pet.; W. Royle, B.A.,
Queen's; H. Shaker, B.A., John's (lett.
dim. bp. of Worcester.)
Of Dublin.—W. Sparling, B.A., Trin.
Of Durham.—R. Hornby, B.A. (lett.
dim. abp. of York.)

Of Lampeter.—D. Price (lett. dim.
bp. of St. David's.)

By Bp. of TUAM, KILLALA, and ACHONRY,
at the Cathedral of St. Mary's, Tuam,
Feb. 31.

PRIESTS.

Of Dublin.—W. M. Edwards, for Killaloe;
H. Fry, for Achonry; E. G. O'Grady, M.A.,
for Tuam; B. Lynch, for Achonry; A. Moore,
for Kildare; W. Ormsby (lett. dim.), for
Dublin; W. G. Todd, for Limerick; N.
Whitstone, for Achonry.

DEACONS.

Of Dublin.—A. Bell, B. Denny, for
Limerick; J. F. Gregg, for Tuam; E. G.
Jones, for Down and Connor; H. Perceval
for Achonry; A. M. Pollock (lett. dim.),
for Armagh.

Preferments.

Feld, E., M.A., bishop of Newfoundland.

no.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
L.	Patcham (V.), Sussex	579	The Queen ..	110	Kinsey, W. M.	Rotherfield Grays (R.), Oxford	1585	Trin. coll., Oxf.	*714
H.	Clonlara (P.C.), Kil-		Bp. of Killaloe		Knight, T. H.	All-Hallows-on-the- Wall (R.), Exeter ..	889	D. and. C. of Exeter	18
J.	Aschurch (P. C.),		Self | .....		Lane, E.	St. Mary's (R.), Manch.		D. & C. of Manch.	166
E.	St. Paul's (P. C.),				Martin, J.	Kilkee Kilfers, Clare	6329	Bp. of Killaloe	260
W. G.	Forebridge, Staff.				McCormick, J.	Creation (R.), North- ampton	505	Beynon fam. ...	290
	Matlock Bath chap., Derbysh.	7626			Meller, T. W.	Woodbridge (R.), Suffolk	4769	T. W. Meller ..	500
	Kilbride (R.), King's co.		Bp. of Meath ..	*338	Mendham, J.	Clophill (R.), Beds.	1066	Earl de Grey ..	523
L. S.	Cheldon (P.C.), Devon	201	Hon. N. Fel-	77	Moore, H.	Julianstown (R.),	736	Marq. of Drogh-	*407
F. T.	Clewer (R.), Berks ..	3589	lowes		Morgan, J.	Meath	327	beda	*315
J. W.	Clonmacnoise (V.),	4416	Eton coll.	*468	Mould, J.	Pyecombe (R.), Sus.		Ld. Chanc.	
B.	Westmeath		Bp. of Meath ..	*264	Oakes, A. A.	St. Paul's, Walsall, Staff.		Gova. of school ..	80
B.	Bridekirk (V.), Cumb.	383	Mrs. Dykes	*230	Paddon, H.	Newton (R.), Suff. ..	137	Marq. of Bris-	*814
C.	Sydenham (P. C.),		Vic. of Lewis-		Page, C. W.	High Wycombe, Bucks	6939	Marq. of Lans-	*140
E.	Kent		ham		Palmer, J.	Christ Church (P.C.), Broadway, Westm.	73	D. and C. of Westminster	
C.	Ford (P.C.), Glam.		J. Arkwright ..		Sayer, E. L.	Doverdale (R.), Worc.	529	Mr. and Mrs. Curtier	*202
C. H.	Theydon Garnon		C. N. Abby		Simcox, T. G.	Pulloxhill (V.), Beds.		Earl de Grey ..	*247
H.	Ruardean (P. C.),	929	Proc. Hereford cath. rev. T. Huntingford.		Smythies, T. G.	North Harborne (V.), Staff.		D. and C. of Lichfield	
T.	Glouc.		Bp. of St.		Vidal, O. E.	Cinderford (P. C.), Forest of Dean, Glouc.	737	The Queen	
G. C.	Llanfawr (V.), Mer-		Asaph		Williamson, R.,	Trin. Arlington (P. C.), Sussex	4910	Preb. of Wood-	156
L.	Bampton (V.), Oxfr.		D. and C. of	*525	Winning, R.	Sutton Coldfield (R.), Warw.	1616	horne, in Chi-	
W.	3rd portion		Exeter		Wood, C. F. B.	Kingscourt (P. C.), Cavan	536	chester cath.	
W.	Wyburnbury (V.), Ches.	4198	Lord Chanc.	*295		Penmark (V.), Glas-		Rev. R. Bedford	
W.	Lye (P. C.), Worc.		T. Hill	150				The Crown ..	
W.	St. Ives (R.), Cornwall	656	The Queen	*363				D. & C. of Gloucester ..	*324
C. V.	Clarborough, Notts.	2939	Mr. Simcox's trustees	331					
W.	Strenall c., Harby,	428	Abp. of York ..	195					
D. D.	York		J. Cragg	200					
W.	St. Philip's (P. C.),		Bp. of Leighlin	*330					
W.	Liverpool								
W.	Clonmusk (R.),	711	Bp. of St.						
W.	Carlou		Asaph	81					
W.	St. Constantine and Eglwys Rhos (P.C.), Carnarvonsh.	568							

C. B., archd. of Merioneth.
C., one of her Majesty's inspectors
of schools.
chap. at Harfeur.
J., chap. E.I.C., Bombay pres.
H., preb. Dornford, Lichf. cath.
T., princ. of National Society's
ag Institution, Battersea.

Lealla, C., preb. Holy Trin. cathedral of St.
Finbar, Cork (pat. D. & C. of Cork).
Lewin, G. R., chap. H.M.S. Camperdown.
Mooley, H., one of her Majesty's inspectors
of schools.
Mould, J., head mast. St. Mary's gram. sch.,
Walsall.
Musgrave, W. P., bp.'s canonry Hereford
cath. (pat. the bishop).

Ormsby, J. B., preb. Waterford (pat. the
bishop).
Saunders, J., chap. [H. R. H. the duke of
Cambridge].
Senior, —, D.D., lect. par. ch. Wakefield (pat.
Mercers' company, London).
Sutton, T., chap. York gram.
Twist, J. W., clerk in orders par. ch., Lamb.
Wright, —, chap. Oxford union, Staff.

Clergymen deceased.

Bedford, R. G., Bedford, formerly vic. St. George, Brandon-hill, Bristol.
 Bellman, E., rec. Helmingham, and of Petaugh, Suff. (pat. lord chanc.)
 Bomford, T., rec. Woodbridge (pat. T. W. Meller, esq.), 80.
 Bowerman, T., rec. Brook, I. of Wight (pat. fam.)
 Bray, J., cur. Market Bosworth, Leic., 46.
 Colston, W., of Theescombe, Glouc., 46.
 Davies, D., at Brecon House, Dowlais, 36.
 Davies, D. P., mast. gram. sch., Carmarthen, 50.
 Davies, J. cur. Cadoxton, Glam.
 Davies, T., sen. fell. Jesus coll. Oxford, and vic. Besselsleigh, Berks (pat. W. J. Lenthall, esq.)
 De Lacy, ven. R. T., archd. of Meath, 73.
 Dixon, W., inc. East Ardsley, Wakefield (pat. earl of Cardigan).
 Donne, J., vic. Llan-y-blod well, Oswestry (pat. 80).
 Downing, S., rec. and vic. Feragh, Carlow (pat. the crown).
 Freeland, H., rec. Hasketon, Suff. (pat. fam.)
 Gardner, A. D., vic. Holywell, Flint (pat. Jesus coll., Oxford, 22).
 Gilpin, J., at Sedbury hall, York, 73.
 lord chanc., and chap. county asylum, 79.
 Goddard, E. P. C., Lingwood, Norf. (pat. fam.)
 Graham, J., rec. St. Saviour's, York (pat. Hall, ven. J. C., arch. Sodor and Man, and rec. Kirk Andrews (pat. the crown).
 Hill, A., cur. St. John's chap., Hensingham, Cumb.
 Hobart, C. B., can. Hereford; mast. St. Cath.

hosp., Ledbury, and rec. Boerferris, Devon, 70 (pat. via. Valletort).
 Holmes, W. A., D.D., chanc. Cashel, and vic. Templemore (pat. bishop of Cashel).
 Howard, C. B. (July 19, 1843), chap. bp. of Australia.
 Jack, T., rec. Fornett, Norfolk, 75 (pat. St. John's coll., Camb.)
 Jones, J., vic. Mathry. Granston, and St. Nicholas, Pemb. (pat. bp. of St. David's), 50.
 Jope, J., vic. St. Cleer (pat. lord chanc.), and rec. St. Ive, Cornwall (pat. the queen), 92.
 Kingston, C., rec. Syderstern and North Barningham, Norf., 71.
 Leathes, E., rec. Reedham cum Freethorpe, Norf. (pat. J. F. Leathes, Esq.), 67.
 Lupton, J., rec. Ovingdean, Sussex, 80.
 Maber, G. M., rec. Merthyr Tidlvi, Glamorg. (pat. marq. of Bute), 78.
 Middleton, H., vic. Burton Stacey, Hants (pat. D. & C. of Winchester).
 Murray, H., at Gateshead, Durham, 55.
 Murray, J., inc. Whixall, Salop (pat. vic. of Prees).
 Norman, H. P., p.c. Moreton Say, Salop (pat. bishop of Lichfield).
 Onslow, G. W., rec. Wisley, Surrey, and vic. Shalford and Send, Surrey, 76.
 Penoyre, L., of the Moor, Hereford, rec. Llanvigan cum Glynn, Brecon.
 Platt, A., at Tor, near Torquay, 81.
 Pollard, R., p. c., Parson Drive, 82.
 Powell, W., rec. Shelley, Suff.
 Preston, S., rec. Drumeconra, Meath, 63.
 Ray, J., at Illington, 36.
 Robinson, J., rec. Tullamoy, Queen's county (pat. bishop of Leighlin).

Saul, T., inc. Wetton Cleveland (Lowther, bart.)
 Smith, H., sen. preb. Southwell.
 Stevenson, G., rec. Redmarshall (pat. bishop of Durham), and Thomas, Bishop Wearmouth vicar, 83.
 Stevenson, T., rec. St. Peter's, Winchester (pat. lord chanc.), St. Mary Magd. hospital.
 St. Aubyn, J. M., vic. Crewan, (pat. sir J. St. Aubyn, bart.), & Thompson, W. D., vic. Mitford, N. bp. of Durham, 64.
 Thurlow, J., vic. Hildringham, No. D. and C. of Norwich).
 Townsend, T., rec. and vic. union area, Tipperary (pat. bishop of) Travis, W. J., chap. Trin. coll., C. rec. Lydgate, Suff. (pat. duke of Be Ware, H., rec. Ladock, Cornwall (pa Webb, J., rec. Killighy, King's bishop of Kildare).
 Westropp, T., rec. and vic. Kil Clare (pat. bishop of Killaloe).
 Wilkinson, M., rec. Redgrave c dale (pat. G. St. Vincent Wi Newton, Suffolk).
 Williams, B., p. c. Pentraeth, Am Wilton, W. J., Oxford Terrace, E London, 57.
 Winstanley, J. R., D.D., vic. St. Bampton, Oxon.
 Woodgate, S., vic. Pembury, 1 fam.)
 Woolton, W., LL.D., vic. Bridge Chilton (pat. lord chanc.), and 1 ton, Som. (pat. lord chanc.)

University Intelligence.

CAMBRIDGE.

SMITH'S PRIZES.

Jan. 28.—The two annual prizes of 25l. each, left by Dr. Smith, late master of Trinity, to two commencing bachelors of arts, the best proficient in mathematics and natural philosophy, were adjudged as follow:—1. G. W. Hemming, B.A., St. John's (the senior wrangler). 2. W. B. Hopkins, B.A., Caius (second wrangler).

NEW SCHOLARSHIP.

A paper has been issued by the vice-chancellor, informing the members of the senate "That a proposal has been made by John Barnes, esq. of the Middle Temple, London, to place the sum of 2,000l. three per cent. consolidated Bank annuities, in the names of certain trustees, upon trust; that, during the life of his sister, Anne Barnes, the dividends and annual income thereof be applied for her use and benefit, or upon certain contingencies for the benefit of the said trustees; and that, after her death, the said Bank annuities be transferred to the chancellor, masters, and scholars of this university, upon trust, for the foundation of a scholarship, to be called 'The Thomas Barnes Scholarship,' in memory of his brother, Thomas Barnes, M.A., deceased, late of Pemb. coll." The vice-chancellor, the regius professor of divinity, the Lucasian professor of mathematics, and the public orator (or their respective deputies to be appointed by grace of the senate), are to be the electors; the candidates are to be from Christ's hospital, St. Paul's school, or the Merchant Tailors' school; and the scholarship is to be tenable four years.

Feb. 7.—At a congregation the following grace passed the senate:—To accept the proposal which has been made to the university, for the foundation of a scholarship, to be called "The Thomas Barnes scholarship."

BROWN'S SCHOLARSHIP.

There will be, on Monday, the 18th of March, an exam candidates for the scholarship upon this foundation. Can signify their intention of offering themselves, on or before of March.

[BELL'S SCHOLARSHIPS.

The vice-chancellor has given notice that an elective scholars upon this foundation will take place on Friday, of March, 1844. That the members of any college (except college and Trinity hall), sons or orphans of clergymen, admitted between the commencements of 1843 and 1844 candidates. The candidates were required to signify their of offering themselves on or before Thursday, the 22nd of in a Latin epistle, presented to each of the electors, who vice-chancellor; Dr. Ollivant, regius professor of divi Geldart, regius professor of the civil law; Dr. King, professor; Mr. Crick, public orator.

The Arabic professor has given notice that his lectures commence on Tuesday, April 23, at one o'clock, in the room of St. Catherine's hall, and will be continued every the division of term. Subjects: the Chrestomathies garden, and De Sacy, the Koran, and the Makamat of Hari

NOTICE.

The professor of botany will commence his lectures on W April 24, in the school at the botanic garden, at one o'clock, borising excursions in the neighbourhood will take place weather may permit.

Tributes of respect have recently been presented to the following:—

Atthill, R., Oldham, Lancashire—plate.
 Ayre, J., min. St. John's chapel, Hampstead—purse.
 Baylie J., inc. chapel, Bloxwich, Walsall.
 Birch, J. S., late vic. Bywell St. Andrew, Northumberland—books.
 Burton, D. C. L., All Saints, Manchester—purse.
 Buswell, W., rec. Widdford, Essex.
 Orebbin, J., Great Clackton, Essex.
 Denny, R., Melling, Lancashire.
 Dwyer, T., chap. west Derby union—Polyglott bible.
 Edwards, J., incumbent of Shove, near Blackpool—plate.
 Hugo, F., cur. Walton-le-Dale—plate and books.
 Hutchinson, T., cur. Chelmsford—robes.
 Jackson, H., cur. Wisbech—plate.
 Jaques, J. S., late inc. Allendale—plate.
 Jones, R. P., Denbigh—plate.
 Knox, A., St. Mary's, Birkenhead, Cheshire.
 Laing, D., hon. sec. St. Ann's society.
 Lichfield, lord bishop of, from King's coll., London—plate.
 Mamy, D., from parishioners of Derrylane and Killeshendra—books.

Millman, J. W. M., cur. Worthenbury, Flint.
 Morton, T., cur. St. Andrew's, Plymouth—plate.
 Osler, F. L., West Guilimbury, Tecumseth, Canada, fr robes and gloves.
 Pell, J. N., rec. St. Botolph's.
 Fellow, hon. C., Gt. Yarmouth—plate.
 Rashdale, —, p. c. Bedford chap., Exeter—plate.
 Rogers, G. A., Weston-Super-Mare—plate.
 Sargent, W., St. George, Carysfort, Black Rock, Dubl and bible.
 Short, J. H., Whittle-le-Woods, Lancashire.
 Sidney, J., Milton Clevedon, Somersetshire—purse.
 Topham, J., late cur. St. Paul's Huddersfield.
 Wharton, G., inc. Kinfare, Staffordshire—robes.
 White, R., cur. Longridge, near Preston, Lancashire.

CHURCHES CONSECRATED.

Bath and Wells.—St. Paul's Euston, Writington, Somers 81; Euston St. Outhbert, Wells, Feb. 1; Hambridge, Feb Lichfield.—Christ church, Derby, Dec. 25th.

FOUNDATIONS LAID.

Sarum.—Newton Toney, Wilt.

Proceedings of Societies.

CHURCH PASTORAL AID SOCIETY.

At the last monthly meeting of the committee, on **Thursday, February 1**, sixteen grants for curates, two for augmentation of an income of 63*l.* per annum, and so for a lay assistant, were renewed to seventeen incumbents, having under their ministerial charge an aggregate population of 120,359 souls, or 7,079 to each. The annual expense of the above-named grants is 1,375*l.* The society's grants are now in aid of 226 incumbents, who have each, on an average, above 8,000 souls under their charge; while the average rate of their income is only 160*l.* per annum. These grants supply stipends for 224 curates and 27 lay assistants, at a charge to the society of 1,505*l.* per annum; and, as the clergy thus aided provide on their own or local resources the further sum of 138*l.*, to make up the stipends which the grants partly find, the society is made the instrument of bringing to the service of the national church the annual sum of 1,643*l.*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Report of the Society's Proceedings during the Quarter ending on the 31st December, 1843.—The number of applications made to the society for assistance during the quarter is 64, viz.—towards building additional churches and chapels, 25; enlarging, by rebuilding, existing churches or chapels, six; enlarging, or otherwise increasing the accommodation in, existing churches or chapels, 3. The grants voted are thirty in number; eleven of the places assisted being among those above referred to as having applied for aid during the quarter: the remaining nineteen are cases which could not be previously considered, because the requisite plans, specifications, and other papers, had not been forwarded for examination; and, for the same reason, nineteen of the applications received during the quarter just ended have not yet been taken into consideration. The aid afforded by the society to the thirty parishes and places, to which grants have been voted during the quarter, will secure the erection of fifteen additional churches; the rebuilding, with enlargement, of five existing churches; and the enlargement of, or other extension of the accommodation in, ten more existing churches; the additional sittings to be thereby obtained being 11,755 in number, of which 8,270 will be free. According to the last census, the population of the parishes referred to is 279,575 persons, possessing church accommodation in 55 churches and chapels for 39,672 persons, or one-seventh of that number; including 12,068 free seats, or one free sitting for 29 persons. The inhabitants of twelve of those parishes are chiefly engaged in trade, or manufactures, or mining operations; the aggregate population being 223,366, having 30 churches and chapels, accommodating 27,349 persons (less than one-eighth of the whole number), and including 8,406 free seats, or one free seat for 26 persons; and in these parishes eight of the new churches will be erected. The remainder of the places assisted, (eighteen in number) are agricultural parishes; containing together a population of 56,200 souls, possessing church accommodation for 12,323 persons (rather more than one-fifth), a 25 churches and chapels, and including 4,562 free sittings. Among the parishes assisted this quarter are **Widham, Lancashire**, with a population of 60,000 persons, and church-room for 5,600; **Chelsea, Middlesex**, with 43,000 inhabitants, and accommodation for 3,800; **Stratall, Yorkshire**, with nearly 30,000 inhabitants, and church-room for 5,100; **St. Andrew's parish, Plymouth**, with a population of nearly 24,000 persons, and accommodation for 4,800; **Colne, Lancashire**, with nearly 20,000 souls, and church-room for 2,700; **Kensington, Middlesex**, with 17,000 persons, and church accommodation for 2,700; and the district of **St. George's, Leeds**, with 12,000 inhabitants, and church-room for 1,500. The total number of applications received by the society during the first three quarters of the present year (which commenced on the 1st of April, 1843) is 159, the num-

ber of places assisted is eighty, and the amount granted 15,335*l.* With this aid thirty-two additional churches will be erected; twenty existing churches will be rebuilt, with enlargement; and twenty-eight other churches will be enlarged, or the accommodation at present provided therein otherwise increased. The additional sittings to be provided by these means are 27,168 in number, of which 22,772 will be free.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Episcopal Jews' Chapel.—Services in Commemoration of the Bishop's Entry into Jerusalem, and for addressing four Missionaries on their Departure for Chaldea and Persia.—On Sunday morning, Jan. 21, the second anniversary of the entry of the bishop of the united church of England and Ireland in Jerusalem into the holy city, a special early service was held at the episcopal Jews' chapel, in thankful acknowledgment of the blessing vouchsafed on that day when the first protestant Hebrew bishop of our church was permitted to enter the home of his fathers. The sacrament of the Lord's supper was administered in the sacred tongue, by the rev. J. C. Reichardt and the rev. W. Ayerst, to about thirty believing Israelites; who were joined by several Gentile Christians, who rejoice to unite with their Hebrew brethren in thus commemorating, in their own tongue, this token of the returning favour of God towards their nation. On Monday, Jan. 22, the rev. A. M'Caul, D.D., preached to a large and very attentive congregation, from Isaiah xi. 11, 12, on occasion of commemorating the anniversary of the same event; and also for addressing Messrs. Vicars, Kleinhenn, Stern, and Tymmin, who have been appointed to Bussorah and Bagdad, as the commencement of a mission to the Jews in Chaldea and Persia. He alluded, in forcible and striking terms, to the important advantages arising from the establishment of a protestant bishopric in the holy city, where superstition and idolatry have so long defiled the corrupt churches which have hitherto been the only representatives of Christianity in those regions. He took occasion from the text to insist on the certainty and fulness of those great blessings which God has promised to Israel as a nation; and addressed the missionaries, who are about to proceed on their important errand, in a most affectionate and earnest manner; reminding them of the difficulties which a faithful and devoted missionary has to contend with, and pointing out the necessity of continuing instant in prayer, and a diligent discharge of every religious duty, in reliance upon the great and glorious promises which God has given for the encouragement of his faithful servants.—*Jewish Intelligencer.*

CHURCH MISSIONARY SOCIETY.

Deputation to Scotland.—Many gross misstatements having appeared, relative to the position in which the society has placed itself with respect to some events connected with episcopacy in Scotland, it has been deemed expedient to issue the following circular:—"The course which it might be necessary for the committee of the Church Missionary Society to pursue this year, in reference to a deputation to Scotland, was considered by them at a special meeting, held on the 18th of January, 1844, when the following minute was adopted:—"The auxiliary societies and associations of the Church Missionary Society are voluntary and independent institutions, for the purpose of collecting funds on behalf of the society. The appointment of officers of such auxiliaries, and the arrangements for their public meetings, rest with themselves. The parent committee has never yet interfered to direct or take upon itself the responsibility of sanctioning such acts. Upon this principle the parent committee co-operate and correspond, as a matter of course, with the officers so appointed. The rev. D. T. K. Drummond is the secretary of the Edinburgh Auxiliary Church Missionary Society (which contributes above one-half of the whole amount received from Scotland): the rev. sir W. Dunbar is the secretary of the Aberdeen Auxiliary; and they have both long approved themselves as zealous and most valuable friends of the society, and

have enjoyed the full confidence of the parent committee. These gentlemen, being clergymen of the church of England, united themselves with the Scotch episcopal church; but have since withdrawn from that union to minister to their respective congregations upon their English orders. A question has hence arisen, in consequence of such withdrawal, respecting their ecclesiastical position in Scotland. Upon this question the committee conceive that they are neither competent, nor called upon, as a committee, to form any judgment. In conformity with the views above stated, a deputation from the parent committee visiting Scotland will communicate with Mr. Drummond and sir W. Dunbar, in connexion with the other local officers of associations, and co-operate with them in the business of the society. But in order to preserve the neutrality of the society upon the ecclesiastical question at issue, it appears necessary that the deputation should not preach as representatives of the society in Scotland, during the present year. The committee regret that they shall thus exclude their deputation from several Scotch episcopal chapels, from whence they have hitherto received valued support, as well as from other chapels in Scotland which have always been church of England chapels independent of the episcopal church in Scotland. But they trust that all their friends will give them credit for having only acted up to their long-established principles, and that they will all be able, without sacrifice of principle on their part, to continue to give the Church Missionary Society the benefit of their co-operation and support."

NATIONAL SOCIETY.

At the last meetings of the committee the treasurer reported that the special fund amounted to 140,212*l.*, and that the sum appropriated in grants was 20,559*l.* Schools in fifty places were received into union. Grants to sixty-seven places, amounting to 8,500*l.*, recommended by the finance committee, were confirmed. The grants of the society, from its special fund, have been intended for the two-fold purpose of building and main-

taining schools. In voting grants for building, the committee have always been prepared to offer such assistance as they considered necessary for carrying any well-arranged plan into effect, and at the same time likely to call forth the largest amount of local subscriptions and of government aid. In some cases, they have voted a second grant in addition to the first, either because the government grant was smaller than they expected, because the expense of the undertaking was unexpectedly or unavoidably increased, or because further information had been obtained from the bishop of the diocese, the archdeacon, the rural dean, the incumbent, the factory inspector, or some other competent authority, showing that the local subscriptions were in full proportion to the resources of the place. As regards maintenance, the committee have always had in view to give such temporary support at the opening of the school as would suffice to place it on an efficient basis, and afford the inhabitants of the place, rich as well as poor, opportunity to appreciate the advantages of sound elementary education. At first, the committee, on the recommendation of the factory inspectors, guaranteed a certain sum towards meeting the expenses of the school for one or two years, upon an engagement by the managers not to call for a larger portion of the guarantee than circumstances indisputably required. Afterwards the committee considered it a preferable arrangement to vote a definite sum absolutely, toward providing school-books and materials, and paying the teacher's salary. Subsequently to the late minute of council, they have reduced the amount of their grants, because it appeared that fittings and materials might be obtained from the parliamentary vote. In some instances the committee have sent a master from Westminster, paying a portion of his salary, or have offered a contribution towards the salary of a master from the Chester or the York Training Institution. They have also voted aid towards building or purchasing teachers' residences, as well as towards repairing school-rooms which they had not contributed to build.

Diocesan Intelligence.—England and Ireland.

JAMAICA.

At the ordination held in the cathedral by the bishop on the 6th instant, Messrs. Rock and Dixon were admitted to the order of deacons, and the rev. T. Saulez to that of priest. The sermon was preached by the archdeacon, from, Tim. iv. 14. The copies of the new testament delivered to each of the deacons, and of the bible to the priest, were, according to the bishop's custom, presented to each of the candidates, to be kept by them in remembrance of the sacred trust committed to their hands. On the 8th, the rev. T. A. Rock was licensed to be additional curate in St. George's, Basseterre, St. Kitt's; and the rev. J. Dixon to be officiating minister at St. Peter's, Montserrat.

RIPON.

Division of the Parish of Leeds.—The following letter has been addressed to the parishioners of Leeds by the rev. Dr. Hook:—

"MY CHRISTIAN FRIENDS AND BRETHREN,—Nearly seven years have elapsed since I was called, by the providence of God, to labour among you as the vicar of this important parish. And if, under any circumstances, the difficulties and responsibilities of the pastoral office are great, it will be admitted, when the extent and population of this parish are taken into consideration, that in my case they have been peculiarly so. At an early period of my residence among you, I became sensible that, as a new diocese had been constituted, so a re-organization of this and of other large parishes, in a similar situation, had become necessary. From time to time I have had communication upon the subject with the lord bishop of the diocese, and expressed myself prepared to make the necessary sacrifices for the purpose. But I paused before I decided upon acting; deterred on the one hand by difficulties apparently insurmountable, and on the other by an anxiety not to adopt a temporary expedient or a partial measure. When, however, the

act of the last session of parliament, "to make better provision for the spiritual care of populous parishes" came into operation, I perceived that, by the endowments it provides and the facilities it affords, most of my difficulties would be removed, and that an attempt to restore that ancient and parochial system, and that personal relation between each pastor and his flock, which the church contemplates, would be no longer impracticable. The population of the parish now amounts to 152,054; and it contains, besides the parish church, twenty other churches or chapels of ease. And, this being the case, it may be useful to state the process by which it has been brought to its present position, that thus you may see the principle upon which I act and the end at which I aim. According to the original constitution of the church, the bishop, as the pastor of the flock, is bound by his office to oversee each individual of his diocese; and, when missions are first established and the number of Christians is small, this he is able personally to do. Our own church was first established by a missionary bishop, attended by priests and deacons, action immediately under him, but having no distinct cure of souls. But, when many were converted, and the church became nearly co-extensive with the nation, the bishops were obliged to do by deputy what they could no longer personally perform; and dioceses were subdivided into parishes, in which the bishop of the diocese placed a clergyman of the second order in the ministry, not only to discharge the duties pertaining to that order, to preach and administer the sacraments, but also to superintend the people, the bishop reserving to himself the superintendence of the diocese generally and of the clergy in particular. Now, you will here observe that the principle upon which parishes were formed was that each parish priest might be able, personally, to have the oversight of each member of his parish, acting himself under the immediate superintendence of the bishop. It was as

this principle that Leeds was constituted a parish in the Saxon times. We are told by Whitaker, that the town contained a population of not more than a thousand souls; and, though the district attached to it was extensive, being thirty miles in circumference, yet, as is the case in times of insecurity, the people dwelt generally in the town; and, therefore, one pastor was sufficient for the oversight of the whole parish. It was thus that the incumbent of the parish church became invested with the cure of souls throughout the parish; and in those rights and privileges, first conferred upon him by the bishop and then ratified by convocation, he is protected by the laws of the land. But, as the population increased, villages were formed in the surrounding districts, the inhabitants of which were naturally desirous of having places of worship nearer home. Hence chapels of ease were erected, and clergymen, nominated by the vicar, were licensed by the bishop to officiate in them; although, for the reception of the sacraments, till a period within the memory of many of the parishioners, the inhabitants of the chapelrys were still obliged to resort to the parish church. Under these circumstances, although the vicar still retained the entire cure of souls throughout the parish, the pastoral superintendence of the out townships, by degrees and by a tacit understanding, devolved upon the curates of the several chapels, and, from the necessity of the case, his own pastoral duties were confined to the township of Leeds; his office as regards the other portions of the parish becoming that rather of rural dean than of pastor. Indeed, it was as a kind of rural dean that he was regarded by his diocesans, the archbishops of York. In like manner, when the town itself increased and churches or chapels of ease were built within the township of Leeds, the pastoral labours of the vicar were again, of necessity, chiefly directed to the poor and populous district which surrounds the parish church; and one of the first measures I adopted, on coming to Leeds was to assign a particular district to each of the other churches. But this measure was only preparatory to that more decided step which I now propose to take, not only for reasons which I have stated before, but because I feel it to be due to my brethren of the clergy that, with the responsibilities, they should also be invested with all the legal authority of the pastoral office. With these feelings, I have been employed for several months in preparing and maturing a plan, the outlines of which I am now about to state. It is of such an expensive nature, that I have been desirous to ascertain the practicability of carrying it into effect, before proposing it. For this purpose I have submitted the measure to the ecclesiastical commissioners, through their indefatigable and judicious secretary; and they have officially stated to me their approval of its principles, and their readiness to accept the duties it will devolve upon them. I may also state, that the plan has been laid before sir Robert Peel, who has also signified to me his entire approbation of its principles, and has expressed a hope that the measure may be soon conducted to a successful issue. I need scarcely say, that I did not move in this business until I had first obtained the sanction of the lord bishop of the diocese, who expresses himself most sanguine as to the accomplishment of the plan. I have frequently spoken to his lordship on the subject: to him I have submitted the details of the measure, and, at his suggestion, made alterations in them; and, if it meets with the approbation of my parishioners, his lordship's sound judgment and well-known zeal in all that relates to the spiritual welfare of his diocese will bring our labours to a successful termination. I have also laid the outline of the plan before the resident trustees of the advowson of the vicarage, and I have every reason to hope, from the desire which they have at all times manifested to benefit the parish, uninfluenced by personal considerations, that I shall receive their co-operation and support.

"I. The measure will be carried into effect by the ecclesiastical commissioners, with the sanction of the bishop, under the powers of an act of parliament to be obtained for the purpose.

"II. A convenient district to be annexed to each of existing churches, which shall become a parish for all spiritual and ecclesiastical purposes.

"III. Each church to be a vicarage, and the incumbent to be vicar of, and have the sole cure of souls within, the parish annexed to the church.

"IV. Such parts of the parish as shall not be annexed to any existing church to be formed into convenient districts for pastoral superintendence, such districts to be similar to those formed under the act of last session.

"V. On the erection and consecration of a church within such districts, the same to become vicarages and parishes as in the case of existing churches.

"VI. The floor of every church to be wholly free and unappropriated.

"VII. A suitable house of residence for the clergyman to be provided in every parish.

"VIII. No church to become a parish church until the floor shall have been declared free, and a residence for the clergyman shall have been provided.

"IX. The patronage of the fourteen churches vested in the vicar, to be placed at the disposal of the bishop and the commissioners.

"There are, of course, numerous minor points and details connected with the plan; but the general principles, as above stated, with the following explanation of its results, if carried into effect, will suffice to bring the subject fairly before you.

"1. I shall recede from all rights which, as vicar of this parish, I now possess; and, resigning the exclusive cure of souls to the vicars of the new parishes which shall be formed, my duties and labours will be thenceforth confined to the parish annexed to St. Peter's church.

"2. The incumbents of all churches in the parish will be placed on an equality, vested with parochial rights, and with the full powers of pastors over their several parishioners, and in immediate subordination to the bishop.

"3. All the fees, vicarial tithes, moduses, and other similar payments, arising in each parish, will be paid to the vicar thereof; and all double fees will henceforth be extinguished.

"4. The entire floor of each church will be open to the inhabitants of that parish.

"I am most anxious thus to secure for my poorer brethren the privileges of a free and unrestricted participation in the sacraments and ordinances of our holy church: in making each church a parish church, I have in view the conferring upon them a right to a seat, or kneeling therein. The galleries will still be reserved for private pews; but I trust that the occupants of pews on the floors of the several churches will be ready to sell them at a fair price; or, where they can afford it, to give them as their contribution towards this important measure. In almost all the churches which have hitherto been built, the convenience of the wealthy and middle classes has been too exclusively considered; and we shall not be able fully to restore the parochial system until each poor man feels that he has as much right to take his place in the new parish churches as he has now in St. Peter's. I am aware of the very great difficulties which will attend this arrangement, but they are difficulties which are not insurmountable.

"5. With regard to the publication of banns, and the solemnization of marriages and other offices, each church will be placed on the same footing, in every respect, as ancient parish churches; an arrangement which will tend to the prevention of clandestine marriages, and be a convenience in various ways.

"6. The immediate formation of twenty-one parishes and vicarages, and of about ten or twelve districts, to each of the latter of which a minister will be forthwith provided with an endowment, under the act before alluded to; and thus, ultimately, there will be thirty parishes in Leeds instead of one.

"7. The advantages of a resident parochial clergyman in each district will thus be secured, and the church system be fully restored.

"This, in my opinion, is a point of the very greatest importance as regards the township of Leeds: it has already been effected in the out-townships; for it is only when the minister resides in the midst of his people that the poor are brought to regard him as their protector and friend, to whom they may, as a matter of course, resort for advice in difficulty and assistance in distress.

It is only then that the gospel can be effectually taught in the cottage, as well as preached from the pulpit; it is only then that the eloquence of a good example can have its full influence. It is, moreover, very essential that every clergyman should reside near his school; for as much good is done by frequent casual visits as by formal examinations; and I hope soon to see schools established in every parish by the liberality of the National Society. We must never rest until we have provided for every poor man a pastor, and for every poor child a school. And if my wishes shall not be immediately realized to their full extent, yet even an approximation to this end will amply repay me in the labour I have taken and the sacrifices I am prepared to make. My plan proposes the relinquishment, on my own part, of half my income, and, according to the principle just stated, the removal of my family to a smaller parsonage in the vicinity of St. Peter's church. These concessions I am prepared to make whenever the ecclesiastical commissioners are ready to carry the proposed measure into effect. The adoption of this measure might have been postponed, as is usual in such cases, until the next avoidance of the living; a course to which, by my private friends, I have been strongly urged; but I am determined to bring it into immediate operation, being unwilling to demand of my successors sacrifices which I am not myself prepared to make; being desirous also of witnessing the good which I expect, in due time, to result from it; and being anxious to evince, not by words only, but by actions, my deep and heartfelt gratitude to you, my parishioners, for the kindness and support which, under circumstances of considerable difficulty, I have received from you. Few pastors have experienced such consideration and kindness as I have done; and the noble sacrifices which have been made by my parishioners, for the glory of God and the good of his church, demand a corresponding sacrifice on my part. I am fully aware that great exertions and liberal pecuniary aid will be necessary to render the proposed measure effective. The enfranchisement of the floors of the several churches and the erection of parsonages must, of necessity, require considerable funds; and, although assistance may be expected in grants from the Diocesan Building Church Society, to which we are already so deeply indebted, and from other public bodies, still we must remember that these will be, in some degree, proportioned to local liberality. But the well-known liberality of the people of Leeds, to which I have never made an appeal in vain, will not be withheld, when my object is to impart fresh vigour and energy to the parochial system, and to benefit, not the present generation only, but posterity. The inhabitants of each district will, I hope, exert themselves to secure the advantages which, in course of time, must result from the measure; and I am confident that my brethren of the clergy will afford me their valuable assistance, when the object is to render the church more efficient. To what has been effected in this parish during the last seven years I shall not advert. Conscious, deeply conscious, of my many defects, I can truly say that I have devoted myself to your service, and have humbly endeavoured to do my duty to the best of my ability. If in so doing, as must of necessity be the case, I have given offence to some who have misunderstood my motives, or who have conscientiously disapproved of my measures, to them I say that I hope I have now brought forward a measure, in the furtherance of which every member of the church can co-operate; and I entreat them to give proof of their Christian principles and brotherly love, by co-operating with me in the promotion of a plan which has for its object the benefit of the whole parish, which has been devised after much thought and very earnest prayer.

"I am, my Christian friends and brethren,

"Your faithful servant,

"W. F. HOOK, D.D., vicar of Leeds.

"Vicarage, Leeds, 19th January, 1844."

SARUM.

The bishop has addressed the following letter to the clergy in his diocese:—

"REV. AND DEAR SIR,—It has long been my wish to invite the members of the church within my diocese to show their zeal for the service of God, and to express their sympathy with our brethren abroad, by joining in a common contribution, on some appointed day, for the purpose of aiding in the foundation of new bishoprics in our colonies. It would seem hardly presumptuous to say that the special blessing of Almighty God appears to have been vouchsafed to that extension of the episcopate which has already taken place in the foreign dependencies of the British crown. And we are thus encouraged to further efforts, in order, in the first place, to render the establishment of our church, in the fulness of its polity, as well as in the purity of its doctrine, co-extensive with the empire itself; and then to endeavour to carry it wherever a way is opened to us to preach the glad tidings of salvation, in the name and for the sake of our Lord and Saviour Jesus Christ. The erection of bishoprics in New Brunswick, in Ceylon, at the Cape of Good Hope, and in our new settlements on the coast of China, as well as the further subdivision of the vast dioceses of India and Australia, may be said to be now waiting only for those resources which the members of the church at home could easily supply. I am well assured that both the clergy and laity of my diocese will gladly give effect to the expression of my wish, that a collection be made for this purpose, in every church, on the third day of March, being the second Sunday in the ensuing season of Lent. An opportunity will thus be offered for uniting with the penitential exercises of that sacred season an appropriate act of self-denying love, and of calling the attention of your congregation to the want of chief shepherds in the church abroad, on one of the days specially appointed and set apart for the admission of its ministers to their holy office. I do not wish to prescribe to you any particular mode of making the collection. You are aware of my opinion, that the most solemn and suitable mode of receiving the alms of the congregation, on occasions of this kind, is that which marks them most distinctly to be an offering to God, in that they are collected during the reading of his holy word, are humbly presented by his minister on his holy table, and have his blessing invoked upon their use by special prayer. But, nevertheless, there are considerations which may very reasonably dispose some of the clergy to adopt this course at the present time, however they may approve of it in the abstract; and we must not magnify to others or to ourselves the importance of that which, though best, is not essential; or show contempt or indifference for the opinions, feelings, or prejudices of others. I wish, therefore, with these remarks, to leave this point to the exercise of your own discretion. But, if there be any difference in the mode of collection, let there not be any in the feelings with which this tribute of grateful devotion is offered to God, and with which he is supplicated to bless and further all our efforts for the extension of the kingdom of his dear Son, our Lord. May he dispose the hearts of his servants to enter into the meaning of the words, 'Freely ye have received, freely give.' May he teach us to cherish the spirit of unity in united acts of faith and love. May he heal the wounds, and remove the imperfections, of his church at home; and so build it up abroad in purity and perfectness, that it may be a meet temple wherein he may delight to dwell.—I remain, rev. and dear sir, your affectionate servant and brother,

"E. SARUM.

"P.S. You are requested to give notice of your intention to make a collection in conformity with this letter, and to remit the amount as directed in the accompanying paper."

EPISCOPAL CHURCH IN SCOTLAND.

DIOCESE OF EDINBURGH.

Consecration of Trinity Chapel, Haddington.—The consecration of this chapel took place on the 21st December, by the bishop of the diocese, Dr. Terrot, assisted by the rev. Mr. Trall, the incumbent, and three other clergymen from Edinburgh. The ceremony was gone through according to the formula of the English church. The attendance on the occasion was small; a circumstance much to be regretted, as nothing is better calculated to remove the prejudice against episcopacy in Scotland than by witnessing the solemn services of the church. At the end of the service, the free-will offerings amounted to 52*l*. The chapel was built in 1770, at an expense of nearly 800*l*.; the site and grounds around being given gratuitously by the grandfather of the present earl of Wemyss. It has been thought necessary to renovate the whole building. The exterior of the walls has been heightened, with a new cornice, and a handsome portico built at the door. The interior is remodelled and entirely new, the windows new glazed, and those at the communion-table

with stained glass. The whole has the appearance of a new building. There is an organ in the chapel. It is seated to contain 350. The alterations cost upwards of 1,000*l*. Bishop Terrot was appointed minister of this chapel in 1814, where he regularly officiated until his appointment to St. Peter's, Edinburgh. The reason why the chapel was not consecrated before used for divine worship must have arisen from the circumstance that it was originally, as a matter of necessity, unconnected with the episcopal church.

New Chapel in Edinburgh.—In a former register we stated that it was proposed to erect a new chapel for the congregation attending worship in St. Paul's, Car-rubbers close, in a more suitable part of the city. We state, however, on the authority of "The Scottish Episcopal Times," that the project is abandoned; the reason assigned being, that all the incumbents of Edinburgh, with the dean of the diocese at their head, having sent to the bishop a remonstrance against it, the scheme has, in consequence, been entirely abandoned.

COLONIAL AND FOREIGN CHURCH.

CALCUTTA.

In our last register we inserted a letter from the bishop to the Society for Propagating the Gospel; the following, written the day previous, was read at the last meeting of the Society for Promoting Christian Knowledge:—

Steamer, on Visitation, about 500 miles from Calcutta, Nov 1, 1843.

REV. SIR,—1. On my return, last May, from the metropolitical visitation, I acknowledged, with the warmest thankfulness, the receipt of the venerable society's third grant of 1,000*l*. towards the erecting and endowment of the new cathedral at Calcutta. I have now to request the repetition of the same goodness on the 1st of February next, 1844, to be transmitted by a treasury bill on the government of Bengal, as before. There will then only remain the fifth and last payment on February 1, 1845, to complete the munificent grant of 1,000*l*. for five years, or 5,000*l*. in the whole, as communicated to me in the society's letter of July 16, 1840.

2. I trust that, very soon after the actual payment by the treasurer of the Bengal government here, of the February twelvemonth's remittance (which will fall in May, 1845), the cathedral will be ready for consecration, or at least in the course of that year, for the treacherous nature of our climate demands more time for the settling of the walls and tower than I had myself anticipated. It is my intention, should divine Providence, already so merciful to me, allow me to return, in April, 1845, to my metropolis, to proceed to the consecration so soon as the body of the sacred edifice may be fit for public service. I long for the spiritual end of the great undertaking to be entered upon. I long to see the missionary prebends filled with holy and devoted presbyters. I long to see the double purposes of parochial English worship and native instruction going on. I long to see a thousand oriental countenances, eager to behold the face of the herald of salvation; and a thousand voices, ready to chant the praises of Christ. I long to see the prebend missionaries going forth in the neighbouring crowded population, and proclaiming the "glad tidings of great joy" in their own tongues.

3. At present every thing has proceeded as rapidly as so enormous an edifice would allow towards this consummation. It is now nearly five years since the design was first suggested by the hon. W. W. Bird (now governor of Bengal) and col. Macleod (of the engineers); and I have every reason to hope that the building will be ready by the time the endowment fund is adequate to the commencement of spiritual duties in a permanent form.

4. At present it amounts to about (company's rupees) one lac and three quarters (17,500*l*.), including the noble grant of nearly half a lac by the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and the interest of this will suffice for the maintenance of three mis-

sionary canons. This number I hope to increase to six, as our funds allow. Already have we the greatest encouragement to proceed. The venerable society will be delighted to hear that I have a gift of 1,000*l*. promised me, for "promoting the advancement of the gospel in India, according to my best judgment," which I mean to devote to the founding of a lectureship for native inquirers, and others, on the evidences and doctrines of Christianity; to be held, whenever practicable, by a native presbyter. This donation is from a private Christian gentleman, and is an augury, I trust, of many such gifts, as the spiritual designs of this missionary cathedral become better known throughout England and the east.

5. I have also received, since I last wrote to the society, an augmentation of the most important kind to the cathedral library. The university of Oxford has been pleased to present us with copies of the works printed at the Clarendon press, to the value of 200*l*.; the selection being made of productions of a theological and classical character, with an especial reference to India.

6. I have also a promised gift of books from a valuable private library, made me by the same generous donor as I have just mentioned.

7. In the mean time I am giving the utmost attention to the drawing up, with the best ecclesiastical advice I can obtain, of such general rules for the missionary designs of the cathedral as may assist the bishop and arch-deacon of Calcutta and others, after my decease, in maturing the whole undertaking.

8. But with God is all success. Never was I so deeply convinced indeed, as at this moment, of the immense importance of the object in view of a native ministry, connected with a metropolitical mother church, and independent of support from distant societies at home, being established in the splendid empire of British India. We shall then have, and not before, a nucleus of missionary operations amongst ourselves. Christianity will then be established in India itself. Nor shall any thing be wanting to lay such a firm foundation of spiritual good as man's prudence and forethought can devise, in the way of choice of men, regulations, and methods of proceeding. At the same time, I repeat, with God is all success; and it is to him I desire humbly to direct my prayers, that his illuminating and sanctifying Spirit may so abide on all the canons and presbyters, that the simple gospel of Christ our Lord, in the glory of his justifying righteousness before the divine tribunal, and in the power of his regenerating and strengthening Spirit in the heart and affections of man, may ever be proclaimed.

9. I may just add, that the building itself has been proceeding, since my report to you of August, 1842, without interruption. The floor of the choir is brought up to the level of the plinth; a raised communion prelar of about two feet in height, being prepared at the

end. The bishop's vault is under this raised part of the floor. The walls are carried up in parts to the height of 56 feet, being 20 feet more than in August of 1842. The circular stairs, leading up to the transept roof and tower, are now 84, instead of 56, as when I last wrote; and a convenient vestry-room is floored and roofed in, of small dimensions, on a level with the library. The tower is lifting up its sacred head above the transept walls. The great eastern window is surmounted with its graceful, appropriate arch, and, the rough temporary walls having been removed, is ready for its mullions. The mass of building altogether, as the stranger passes the road in its front, presents an imposing appearance: hidden and defaced very much, for the moment, with scaffoldings and ladders, and centerings, and incomplete in every part; but still, to the practised eye, pregnant with future order, beauty, and usefulness. I compare its actual mixed appearance to the church militant; and I trust it will issue, in some measure, in promoting the glory of Christ in our protestant episcopal church, even as the militant state of our present imperfection will issue in the church triumphant, at last, in a higher and brighter world.

10. When I wrote, fifteen months since, we had completed 91,000 feet of masonry out of 2,300,000; we have still about 57,000 cubic feet to finish the shell. A good many parts of the work have exceeded our first estimates; but on the 9th of October we found that we had funds promised and in hand, sufficient to finish, or nearly so, the building and the fittings up, and to pay for the bells, the clock, and the organ, and perhaps for the two large and darkly-painted east and west windows. Still it is impossible, in so great a work, and altogether untried in its most difficult parts in India, to foresee what may be the ultimate cost of the whole. In this respect, also, inferior as the material building is, compared with the spiritual ends of the sacred undertaking, I humbly put my trust in that Almighty Saviour who has hitherto so mercifully favoured this attempt to glorify his great name before the heathens and Mahomedans amongst whom we dwell.

11. We shall still require four lacs more, at the very least, or 40,000*l.*, to raise the endowment fund to any thing like adequate efficiency. Forty Christian friends,

however, resembling the one I have above mentioned, who should come forward each with his 1,000*l.* (which might be made payable by instalments in five, ten, or twenty years, or after certain lives), would meet this demand. Nor do I doubt that this will be accomplished in God's good time. My own life is most uncertain: in India will be my grave; but I would desire to lay down my head with humble joy, whenever Christ my Lord may please to call, in the hope that other bishops and pastors will be raised up to carry on what I have begun, and to assist in promoting the diffusion of the blessed gospel, according to the doctrine and discipline of our church, in this vast region of darkness and the shadow of death in the east. May God grant to him who is now addressing you, and to all the venerable society, that, whilst we are diligent in promoting Christian knowledge, and building up others abroad and at home, in every place, we may each individually "build up ourselves in our most holy faith, and, praying in the Holy Ghost, keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life."

I beg to present my dutiful and filial regards to his grace the president of the venerable society, and my affectionate remembrance and love to all the vice-presidents and members; and, entreating the benefit of their prayers to God for me, to subscribe myself their most faithful and obedient servant, D. CALCUTTA.

P.S. The enclosure of the cathedral-ground was begun when I left Calcutta. The government have acted in this, as in every thing else, most generously; indeed, my obligations to them and the hon. court of directors, are more than I can do justice to in words; nor can I express my sense of the zeal, talent, and assiduity of col. Forbes, our architect, to whose singular skill and experience the cathedral will stand indebted for its beauty, solidity, and magnificence. The cathedral-ground or close contains about twenty-two begahs, or thirty-five thousand square yards, somewhere about seven acres English; a perfectly invaluable donation. We are permitted; also, by government, to turn the road, now running between Chooringhee and the Circular-road, diagonally, so as to give the most convenient and appropriate approaches to the cathedral.

Miscellaneous.

Ecclesiastical Commissioners for England.—Office, 5, Whitehall-place, London.—Resolutions respecting grants in augmentation of livings. 23rd January, 1844.—"The ecclesiastical commissioners for England, having further considered how provision may best be made for the cure of souls, out of the limited amount of money at present at their disposal, in conformity with the intent and meaning of the acts 3 and 4 Vict. c. 113, and 4 and 5 Vict. c. 39, have resolved to recommend to her majesty in council—that grants be made, either in augmentation of the incomes of, or towards providing fit houses of residence for, the incumbents of certain benefices and churches, with cure of souls, that is to say, being either parish churches, or churches or chapels with districts legally belonging or assigned thereto, in certain classes; subject to such limitations as are hereinafter mentioned, or as may from time to time be determined on; the commissioners reserving to themselves a right to decline recommending a grant in any case in which from special circumstances they shall be of opinion that it is not expedient. That the first class consist of grants in augmentation of income, made unconditionally, to benefices or churches with cure of souls as aforesaid, being in public patronage, namely, in the patronage of her majesty, either in right of the crown, or of the duchy of Lancaster, of the duke of Cornwall, of any archbishop or bishop, of any dean and chapter, dean, archdeacon, prebendary, or other dignitary or officer in any cathedral or collegiate church, or of any rector, vicar, or perpetual curate, as such; and that this class of grants be for the present limited to raising the average annual net incomes to the following amounts respectively, according to the scale of population prefixed thereto, viz.—Population amounting to 2,000, income 150*l.*; population amounting to 1,000, income 120*l.*; popu-

lation amounting to 500, income 100*l.*; population below 500, income 80*l.* That the second class consists of grants, as well in augmentation of income, as towards providing fit houses of residence or sites for such houses, made to benefices or churches with cure of souls as aforesaid; whether in public patronage as aforesaid, or in private patronage, namely, any patronage whatsoever other than as aforesaid; upon condition of such grants being met by benefactions from other sources; and that this class of grants be for the present limited to cases where the income is below 200*l.* That the third class consist of grants, either in augmentation of income or to provide fit houses of residence, made to benefices or churches with cure of souls as aforesaid, in consideration of their being situate within the places, in which any tithes vested in the commissioners, or any tithes in lieu of which lands or other hereditaments vested in them were allotted or assigned, arise or have hitherto arisen; such grants not, in any case, exceeding the actual value of the tithes, lands, or other hereditaments, in respect of which the same shall be made.—By order of the board, C. K. MURRAY, treasurer and secretary.—The amended rules and instructions will be given in our next number. There are already about 150 applications to the ecclesiastical commissioners for England, chiefly from the great northern parishes, for the establishment and endowment of ecclesiastical districts under sir Robert Peel's act of last session; not one of which is to contain less, and many considerably more, than 2,000 souls. Taking the average (which may be safely done) at 3,000, here are proposals for at once providing direct, authoritative, independent, pastoral superintendence for a population of 450,000 souls, now in a condition of almost entire darkness and neglect.—*Ecclesiastical Gazette.*

TO CORRESPONDENTS.

A Constant Subscriber is referred to the notification we have repeatedly issued on the subject.

London: Joseph Rogerson 24, Norfolk-gate. Wm. & Co.

REGISTER

Ecclesiastical Intelligence.

APRIL, 1844.

Confirmations.

BY BP. OF LONDON.

For Metropolitan Parishes.

in churches of Christ's church, New-
street, April 24; St. Mary, Islington,
1; St. James, Westminster, May 7;
St. Philip, Stepney, May 8; St. Maryle-
bone, May 13; St. Luke, Chelsea, May 15.

Divine service to commence each day at 11
o'clock.

BY BP. OF ELY.

Cambridgeshire and part of Suffolk, in
June.

BY BP. OF LINCOLN.

Herts, in June; Bucks, in July; and
Notts, in Aug. or Sept.

BY BP. OF LICHFIELD.

Salop and Derbyshire, in Sept. and Oct.

BY BP. OF OXFORD.

Berks and the south of Oxfordshire, in
May and June.

Ordinations.

ORDINATIONS APPOINTED.

Chichester, at Chichester Cath.,
2. Papers to be sent in on or be-
fore April 20.

Ely, in London, June 2. Papers to
be sent before May 5.

Exeter, at Exeter Cath., June 2.
Gloucester and Bristol, at Gloucester
Cath., April 14.

Lichfield, June 21. Papers to be
sent before May 2.

Lincoln, at Lincoln Cath. June 2.
Papers to be sent before April 20.

Peterborough, at Peterborough Cath.,
2. Salisbury (for Bath and Wells), at
Salisbury Cath., June 2.

ORDAINED

of CARLISLE, at Dalton church,
March 3.

PRIESTS.

Cambridge.—O. M. Tandy, B.A., St.
Dublin.—J. Bland, B.A.

DEACON.

Cambridge.—J. Gillbanks, S.C.L., St.
P. of CHESTER, at Chester Cath.,
March 3.

PRIESTS.

Oxford.—C. R. Clifton, B.A., Mert.;
teacher, B.A., W. B. Garnett, B.A.,
; W. T. Redfern, Magd. H.; J.
M.A., New Inn H.

Cambridge.—J. Appleton, B.A., Cath.;
Cartledge, B.A., St. John's; J. P.
B.A., Queens'; W. C. Greene, B.A.,
C. B. Jefferson, B.A., Pemb.;
G. Jones, B.A., Clare; T. Massey,
Cath.; S. G. F. Perry, Trin.; J.
rer, B.A., Queens'; J. D. Raven, B.A.,
; W. Shackleton, B.A., P. Thomp-
A., Cath.; J. B. Turner, B.A., Calus.
Dublin.—P. Reynolds, B.A.; R. F.
a, M.A.; G. A. G. Warner, B.A.
St. Bees'.—J. Bellby; W. Hughes;
Jones; J. D. Latward; T. Sabine.

DEACONS.

Oxford.—R. C. Black, B.A., Worc.;
La Trobe Foster, B.A., Oriol; W. H.
B.A.; R. S. Redfern, B.A., Queens';
yds, B.A., Brasen.; E. Tomlinson,

B.A., Trin.; E. Walker, B.A., Pemb.; A.
G. Woolward, B.A., Magd.

Of Cambridge.—W. Chawner, B.A., St.
John's; S. J. Lyon, B.A., T. Troughton,
B.A., Trin.; J. R. Whyte, B.A., Downing.

Of Dublin.—J. Bateson, B.A.; C. R.
Huson, B.A.; T. Ireland, B.A.; J. Richard-
son, B.A.

Of Lampeter.—H. T. Downman.

Of St. Bees'.—H. T. Fletcher; W. R.
P. Wandby; T. Wilson.

By BP. of LICHFIELD, at All Souls', Lang-
ham Place, London, March 3.

PRIESTS.

Of Oxford.—W. G. Holmes, B.A., Wad.;
W. H. Skrine, B.A., (lett. dim. bp. of Ro-
chester); B. W. Steedman, B.A., Ch. Ch.

Of Cambridge.—J. Bradshaw, B.A., H.
B. Greenwood, B.A., Cath.; J. F. Har-
ward, B.A., St. John's; B. Pidcock, B.A.,
C.C.C.; J. M. Pratt, B.A., W. Rawson,
B.A.; J. Rushon, B.A., St. John's.

Of Dublin.—R. W. Houghton, B.A.

DEACONS.

Of Oxford.—J. H. A. Harris, B.A., Trin.;
G. M. Houghton, B.A., Linc.

Of Cambridge.—J. Hall, B.A., C.C.C.;
H. J. Stokes, B.A., St. John's.

By BP. of LINCOLN, at Lincoln Cath.

PRIESTS.

Of Oxford.—A. R. Paine, B.A., Pemb.
Of Cambridge.—T. Crossland, B.A., Sid.;
E. G. Jarvis, B.A., Trin.

DEACONS.

Of Oxford.—A. Kent, B.A., Oriol; A. Kin-
loch, B.A., St. Mary H.; J. Mason, B.A.,
New Inn H.; P. Newton, B.A., Worc.

Of Cambridge.—H. Howard, B.A., Magd.;
R. W. Sheldon, B.A., Trin.; W. Talman,
B.A., King's; H. Worham, B.A., Jesus.

Of Dublin.—H. M. Archdall, B.A. (lett.
dim. bp. of Down, Connor, and Dromore).

By BP. of LONDON, at the Chapel Royal,
St. James's, March 3.

PRIESTS.

Of Oxford.—W. Cobb, B.A., Ch. Ch.
(lett. dim. bp. Canterbury); H. Robbins,
B.A., Wad.; M. Shaw, B.A., Brasen. (lett.
dim. bp. of Canterbury); J. Yarker,
S.C.L., New Inn H. (lett. dim. bp. of Can-
terbury).

Of Cambridge.—G. Beardsworth, M.A.,

St. John's (lett. dim. bp. of Canterbury);
J. F. Spong, B.A., Oulus (lett. dim. bp. of
Canterbury).

Lit.—J. Hunter, Ch. Miss. Coll.

DEACONS.

Of Oxford.—L. J. Bernays, B.A., St.
John's; L. S. Dudman, B.A., Wad. (lett. dim.
bp. of Canterbury); E. B. Heawood, B.A.,
Ch. Ch. (lett. dim. bp. of Canterbury).

Of Cambridge.—W. B. Faulkner, B.A.,
Sid.; W. L. Hardisty, B.A., St. John's; T. A.
Pope, B.A., Jesus; W. Way, B.A., Trin.

Lit.—H. Laurence; C. W. Noeugen.

By BP. of SALISBURY, at Salisbury Cath.,
March 3.

PRIESTS.

Of Oxford.—G. E. Cole, B.A., St. Mary
H.; T. Dyson, jun., M.A., New Inn H.; J. C.
Earle, B.A., Ed. H.; H. R. Fortescue, B.A.,
Exet. (lett. dim. bp. of Exeter); W. Grey,
B.A., Magd. H.; J. N. Hixman, B.A.,
Trin.; N. Lowe, B.A., Queen's (lett. dim.
bp. of Exeter); R. H. W. Miles, B.A., Ch.
Ch.; G. B. Northcote, M.A., Exet. (lett.
dim. bp. of Exet.); G. Nutt, B.A., Worc.; G.
D'Oyly Shaw, B.A., St. Mary H.; G. E. Sy-
monds, B.A., Linc. (lett. dim. bp. of Exeter).

Of Cambridge.—J. J. Evans, M.A., Trin.;
E. C. Wiltshire, B.A., St. John's.

Of Durham.—W. Haslam, B.A.

DEACONS.

Of Oxford.—J. T. S. Cocks, B.A.,
Brasen. (lett. dim. bp. of Exeter); G. A.
Oddie, B.A., Univ.; J. F. Stuart, M.A.,
Trin.; H. Thompson, B.A., Magd. H. (lett.
dim. bp. of Exeter).

Of Cambridge.—J. Biddulph, B.A.,
Emm.; S. Dennis, B.A., Trin. (lett. dim.
bp. of Exeter); T. W. Dowding, B.A.,
Cains; P. W. Molesworth, B.A., St. John's.

By BP. of WINCHESTER, at the chapel of
Farnham Castle, March 10.

DEACONS.

Of Oxford.—T. E. W. Blomfield, M.A.,
Trin.; J. Lloyd, B.A., Worc.; R. Sumner,
B.A., Ball.

By BP. of WORCHESTER, at Hartlebury,
March 3.

DEACONS.

Of Oxford.—C. B. Callay, B.A., F. Tate,
M.A., Worc.

Of Cambridge.—J. Hardy, Queens'; C.
Turner, B.A., St. John's.

Preferments.

Clive, W., archd. of Montgomery.

Jones, J., archd. of Anglesey.

Incumbent.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
J. H. ...	Dooan and Killo- kendy (R. & V.), Clare.		Bp. of Killaloe		Beaumont, J. A.	St. Mary Quarry Hill (P. C.), Leeds.		Vic. of Leeds.	
J. ...	Ashchurch (P. C.), Gloucester.	743	Rev. J. B. Skipper	48	Bowles, A.	Send. C. Ripley (R.), Surrey.	1528	Earl Onslow	*200
C. ...	Monkash (P. C.), Glamorg.	121	Hon. W. B. Grey	67	Brooks, J. W.	St. Mary (V.), Not- tingham.	4106	Earl Mansvers	*300
E. G. ...	Langton-Matavers (R.), Dorset.	762	Dampier family	*380	Carnegie, J. ...	Bishopstone (V.), Sus.		D. & C. of Chichester	ea
b, H. H.	Kingsale and Grange (U.), Water- ford.				Corte, J.	St. Petrock (R.), Exe- ter, C. St. Martin		D. & C. of Exeter	100

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Crothwaite, J. C.	{ St. Andrew Hubbard and St. Mary at Hill (R.), London.....	387	{ Duke of North- umberland, alternately with parish. Rt. hon. R. P. Carew.....	*116	Lloyd, J.	Llanmerewig (R.) ..	301	Bp. of St. Asaph	163
Crowley, J. C.	{ St. John (R.), Corn- wall.....	149			Parker, J.	{ Llanyblodwell (V.), Salop.....	981	Bp. of St. Asaph	*301
Davies, W.	{ Llemarmon Dyffrin Cainog (R.).....				Ray, G.	Statherne (V.), Leic.	549	{ St. Peter's coll., Camb.....	*538
Dennis, R. N.	{ East Blatchington (R.).....	451	Own petition..	88	Reed, J.	Allendale (P. C.),	5729	T. W. Beaumont	130
Eden, J. P.	{ Redmarshall (R.), Durham.....	279	Bp. of Durham	*377	Rogers, J. C.	Nohoval (P.C.), Cork	1260	Archd. of Cork	75
Ellman, E. B.	{ Wardling (V.), Sussex	967	Rev. J. Pratt	*450	Scott, F. T.	{ Eastbridge (R.), Kent —no church; and Hythe (P. C.), Kent	22	{ Archbp. of Can- terbury, and rec. of Sali- wood.....	75
Errington, R.	{ Mitford (V.), Northd.	751	Bp. of Durham	94	Scott, R.	{ Duloe (R.—sin.), Cornwall.....		{ Ball. coll., Ox- ford.....	
Farley, G.	{ Cherhill (P.C.), Wilts.	421			Smith, H.	{ Butler's Marston (V.), Warw.....	313	Ch. ch., Oxford	81
Fry, W. B.	{ Kilmane (R. & V.), Clare.....	387	Bp. of Killaloe		Stead, A.	Ovingdean (R.), Susa.	116	{ Marshall fam- ily.....	*292
Geoghegan, —	{ Kilbride-Veston (V.), Westmeath.....	923	{ Rep. of Sir D. Gifford.....		Tetlow, J. R.	{ Pontesbury—1st por- tion (R.)—Salop ..	3311	{ Harrison fam- ily.....	*900
Goodwin, W.	{ St. Benedict (P. C.), Norwich.....	1319	Parishioners ..	95	Thompson, W.	Bramley, Hants	971	{ Queen's coll., Oxford.....	428
Grueber, C. B.	{ Westport (P. C.), Curry Rivell, Som.				Tucker, C.	{ Washford Pyne (R.), Devon.....	197	W. Comyns..	*91
Hale, G. C.	{ Hayes (V.), Midd....	2076	J. Hambrough	150	Turner, J.	{ Lancaster (V.).....	24746	O. Marton, esq.	*1700
Hall, J. R.	{ Frodsham (V.), Chesh.	6290	Ch. ch., Oxford	*500	Westmoreland, T. jun.	{ Sandall-Magna (V.), York.....	3879	Lord Chanc..	*187
Hodgson, E. F.	{ Holton c. Beckering (R.), Linc.....	191	C. Tournour...	*334					
Alexander, G. E., chap. earl of Caledon and to the dowager countess.			Dakins, J. H., chap. duke of Cambridge.		Meade, M., preb. Coombe, Salisbury.				
Barlow, C. T., chap. dowager viscountess Torrington.			Gildes, G. R., chap. earl of Lucan.		O'Brien, M., insp. nat. schs., King's coll. London.				
Boya, H., chap. Bengal presidency.			Harrison, J., mast. Andover gram. sch.		Petman, E., chap. Chatham dockyard chap.				
Butt, F. J., chap. earl of Besborough.			Healop, J., chap. York lun. asylum.		Slade, G., mast. sch. for English lit. in connexion with Manch. free gram. sch.				
Chilcott W. F., preb. Easton-in-Gordans, Salisbury.			Hill, J., hd. mast. royal nav. sch., Greenwich.		Wood, P. O. L., preb. St. George, Middleham.				
			Horsfall, T., chap. Ripon house of correction.						

Erratum.—The vicarage of Frampton, in Dorsetshire, presented to the rev. M. H. Maxwell, previously stated, is £190, not £184. We are requested to correct this mistake.

Clergymen deceased.

Ackland, T. G., D.D., rec. St. Mildred's, Broad-street, London, 54.	Gilkes, W., late of Little Hampton, Suss., 47.	Nash, J., at Flax-Bourton, Som., 67.
Barrow, T., inc. Skirton, Lanc. (pat. trustees), 28.	Glavin, J., Sedbury-hall, Yorks., 73.	Nicholls, D., vic. Llanegwad.
Blount, J. B., Kennington, 66.	Glaister, W., late vic. Kirby Fleetham, Yorks., 79.	Oxenham, W., vic. Corawood, Devon, post. Eret., 79.
Barrows, S., rec. Sheinton, Salop (pat. vic. Highly), 8.	Harling, J., cur. St. Lawrence, Evesham, 51.	Preston, hon. S., rec. Drumconra, co. Mon. (pat. the crown), 79.
Bush, W., rec. St. George, Dublin.	Jackson, F. A., vic. Riccal, Selby, 33.	Price, B., cur. Gwainypound, chap. Bawellty, 83.
Carlos, J., rec. Thorpe-by-Haddiscoe, Norf.	Jelly, R. B., cur. Garryhinch, Queen's co.	Rodes, C. H., Barborough-hall, Derby, 33.
Cotton, G. H., inc. St. Clement's, Rochdale, 38.	Lascelles, F. E., vic. St. Andrews, Downsh. (pat. abb. of Armagh).	Sparke, J., cur. Wrawby-cum-Brigg, Linc., 27.
Cresswell, D., vic. Enfield (pat. Trin. coll. Camb.), 7.	Lister, J. S., vic. Luddington, Linc. (pat. preb. Liddington in Linc. cath.).	Travers, J., rec. Kennithy, 72.
D'Eya, N., rec. Thrandeston, Suff. (pat. sir E. Kerrison, bart.), 78.	Lupton, J., rec. Ovingdean (pat. J. L. Bennett and E. Cornford), 60.	Vawdrey, G., inc. Wrenbury, Cheshire (pat. vic. Acton), 66.
De Lacy, T., archd. of Meath, and rec. Killysre, co. Meath (pat. the crown), 7.	Manby, J., vic. Lancaster (pat. O. Marton).	Watson, G., vic. Rothwell, Linc. (lord Yarborough), 44.
Fleming, G., Christ's, Camb.	Mitchell, J. H., rec. Buckland, Herts (pat. King's coll., Camb.), and rec. Keishall, Herts. (pat. bp. of Ely).	Yolland, J., late cur. Huxham, 44.

University Intelligence.

OXFORD.

Feb. 14.—In a convocation, certain alterations in the regulations for the mathematical scholarships were unanimously adopted by the house. By the new regulations, instead of three scholarships of equal value, to be held by three bachelors of arts, there are to be four scholarships—two senior of 40l. each, and two junior of 30l. each. Candidates for the senior scholarships are to be bachelors of arts, or at least members of the university, who have passed the public examination not exceeding twenty-six terms from matriculation; and the candidates for the junior scholarships are to be undergraduates who have not exceeded nine terms from their matriculation. Each scholarship may be held for two calendar years from the day of election, provided that the scholar's name be on the books of some college or hall; and, in the case of a junior scholar, it is also required that he produce, from the authorities of his college, a certificate "of continued attention to mathematical studies." By these new regulations, the examiners may also recommend a meritorious, although unsuccessful, candidate to the trustees, for a present of books, such books to be paid for out of the accumulation of the fund. In the same convocation, the following gentlemen were nominated by the vice-chancellor and proctors, and approved by the house, as examiners for the university Latin scholarship:—James Augustus Hessey, M.A., fellow of St. John's coll.; James Edwardes Sewell, M.A., fellow of New coll.; Osborne Gordon, M.A., student of Christ church.

THEOLOGICAL EXAMINATIONS.

The new theological statute agreed to in convocation in May, 1842, comes into operation during the present Hilary term, as far as examinations are concerned. The two new professors in theology have been lecturing since Michaelmas, 1842, in pursuance of the

same statute. The regulations of the statute relative to examinations are chiefly these:—

1. Examinations to be held twice yearly, in Hilary and Trinity terms.

2. No candidate can be admitted who has not completed four terms subsequent to his examination in arts, and attended six courses of theological lectures, or four of theological and one of Hebrew.

3. The four theological professors and the Hebrew professor to appoint two examiners of their number, by election; the regius professor, or the senior present, in his absence, having a casting vote. A third examiner to be appointed by the vice-chancellor, to be selected from and approved of by the graduates in divinity.

4. Candidates for examination to announce their names three days before the day fixed for examination; and the list of successful candidates to be printed in alphabetical order.

Examinations to be on the subjects of the professors' lectures, together with symbolical, exegetical, and pastoral theology. The examinations to be conducted partly in writing and partly read out. Testimonials to be issued at the close of each day's examination, and the names to be registered by the regius professor of divinity.

The members of the theological board met at the Clarendon, on Tuesday last, and selected two of their number to be public examiners in divinity. The two appointed are—the rev. Dr. Hampden, regius professor of divinity; and the rev. J. Hussey, regius professor of ecclesiastical history. The statute requires that a third examiner shall be appointed out of the graduates in divinity by the vice-chancellor, subject to the approbation of that body.

PROCTORS.

Election of proctors for the year 1844-5.—Senior proctor: Rev. H. P. Guillemard, M.A., fellow of Trinity coll. Junior proctor: Rev. R. W. Church, M.A., fellow of Oriel coll.
Movers 9.—At a convocation for electing a Vinerian scholar, L. F. Burrows, B.A., schol. of Wad., was elected.

H. Worsley, B.A., of Exet., was elected and admitted a Michel scholar at Queen's. Mr. Conington, demy of Magd., elected to the univ. scholarship, and also to a scholarship on Dean Ireland's foundation. Mr. Morgan, Balliol, Craven scholarship. Mr. Early Cook, Brasen., senior, and Mr. J. L. Capper, Mert., junior mathematical scholarships.

CAMBRIDGE.

CLASSICAL TRIPOS, 1844.

EXAMINERS.

Rev. James Hildyard, M.A., fel. and tutor of Christ's coll.
 Rev. George Currey, M.A., fel. of St. John's coll.
 George Augustus Chichester May, M.A., fel. of Magdalene coll.
 Rev. Philip Freeman, M.A., fel. and tutor of St. Peter's coll.

FIRST CLASS.

Dr. Maine.....	Pemb.	Field, T....	} Eq. { Joh.
Clark.....	Trin.	Hoare.....	} Joh.
Wraslaw.....	Christ's	Stewart.....	} Trin.
Keary.....	} Eq. { Trin.	Kingdon.....	} Trin.

SECOND CLASS.

Byers.....	Christ's	Holmes.....	} Trin.
Hodgson.....	Pet.	Martineau.....	} Eq. { Calus
Welldon.....	Queens'	Trevelyan.....	} Eq. { Calus

SECOND CLASS (continued).

Richards.....	Trin.	Harris.....	Trin.
Hedey.....	Trin.	Sells.....	Clare
Bowring.....	Trin.	Mould.....	Trin.

THIRD CLASS.

Dalyell.....	Trin.	Rastrick.....	Trin.
Baker.....	Trin.	Denman, hon. L....	Magd.
Walker.....	Trin.	Taylor.....	Magd.
Waddingham.....	Joh.	Snowball.....	Joh.
Mason.....	Pemb.		

VOLUNTARY THEOLOGICAL EXAMINATION.

The bishop of London has given notice that, after January, 1845, he cannot admit as a candidate for deacon's orders any graduate of the university of Cambridge who has not passed the voluntary theological examination.

Tributes of respect have recently been presented to the following:—

Goodchild, C. W., late cur. Leeds, near Maidstone, Kent.
 Greville, E. S., rec. Bonsall, Derbyshire.
 Hunter, E. H., cur. St. Matthew, Bethnal Green.

Sargent, W. St. George, from the congregation of Carysfort ch., Black Rock, Dublin—a communion service and a pulpit bible.
 Litton, E. A., from university attendants of St. Ebbes, Oxford—a magnificent Polyglott bible; also from undergraduates of Oriel coll., of which he was dean—a service of ten plates.

Proceedings of Societies.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

This society held their usual monthly meeting at their chambers, in St. Martin's-place, on Monday, the 18th March, 1844; his grace the archbishop of Canterbury in the chair. There were also present the bishops of London, Chester, Bangor, Ely, Peterborough, Hereford, and Lichfield; sir R. H. Inglis, bart., M.P., the reverends the dean of Chichester, Dr. Spry, Dr. Shepherd, J. Jennings, and B. Harrison; messrs. F. D. Dickinson, M.P., William Davis, Newell Connop (the treasurer), William Cotton, S. B. Brooke, James Cocks, A. Powell, &c. After the reports of the sub-committees had been read, the meeting examined the cases referred to their consideration, and voted assistance to the amount of 3,130*l.* towards the erection of seven additional churches or chapels; the re-building, with enlargement, of three existing churches; and the extension of the accommodation in eight other existing churches. The additional places of worship are to be erected at Lower Cam, Gloucestershire; Brockmoor, parish of Kingswinford, Staffordshire; Llangnick, Glamorganshire; New Radford, near Nottingham; Mosley, in the township of Congleton, Cheshire; Hazlewood, in the parish of Duffield, Derbyshire; and at Little Milton, near Tetworth. The churches to be rebuilt are at Westmeon, Hants; Bulwell, Nottinghamshire; and Houlley, near Huddersfield. The churches in which additional accommodation will be obtained by enlarging, reseating, &c., are at Wicken, Ely; Fawley, Hants; Kirkdale, near Liverpool; Tottoning, parish of Bury, Lancashire; Austrey, Warwick; Uzmaston, Pembrokeshire; Full Sutton, York; Upton cum Chalvey, near Slough. The population of the eighteen parishes assisted is 154,615 souls; for whom accommodation to the extent of 25,695 sittings is now provided in 36 churches and chapels; of which, 7,555 are free. To this most insufficient provision of church room 5,883 seats are now to be added, including free sittings for 4,963 persons. It will be seen that the present places of worship afford accommodation for only one-sixth of the population, while the free seats are in the proportion of one sitting for twenty persons. The requisite certificates of the completion of new churches, and the enlargement, &c., of existing churches, in several parishes, were also examined, and, having been approved, the treasurer received authority to pay the grant voted in each case. The provision

of church room in these parishes, previously to the commencement of the works now reported to be completed, was only 2,832 seats, 1,226 of which were free, while the population amounted to 11,022 souls; but 1,920 additional sittings are now provided, 1,182 of which are free and unappropriated for ever. Since the last meeting of the committee, forms of application have been forwarded to eighteen applicants, to enable them to submit their cases to the consideration of the board: five of these applicants will solicit aid towards the erection of additional churches in populous places.

CHURCH PASTORAL AID SOCIETY.

At a monthly meeting of the general committee, held on Thursday, the 7th instant, the committee, in consequence of the increase in the funds of the society, together with the falling in of several grants which were no longer needed, were enabled to bring forward the numerous applications for aid which had been laid aside, in some cases, for above twelve months; when fourteen new grants were made, twelve for curates, two for lay assistants to incumbents having under their ministerial charge an aggregate population of 106,852 souls, or 7,632, on an average, to each; while their average income was only 153*l.* per annum, and in one case the total income of the benefice has been sunk for two years, in order that the parsonage house might be rendered habitable. One small grant of 20*l.* for the purchase of a chapel, capable of holding 130 people, in a hamlet several miles from the church, was also voted. The society's annual liabilities, for the fourteen first-named grants for the curates and lay assistants, have been increased 950*l.* The committee also renewed eighteen grants for clergymen, and seven for lay assistants; two in augmentation of incumbents' incomes of 30*l.* to 35*l.* a year respectively, amounting to 1,940*l.* to meet 345*l.* provided by the incumbents. One grant of 50*l.*, to meet 40*l.*, was increased to 70*l.*, in order that the services of a valuable curate might be retained in a poor and populous district, in one of the large manufacturing towns. The committee much regretted the necessity of laying aside many other important applications for aid, because they had pledged the society's income as far as they prudently could. The present grants of the society are made to incumbents having under their charge nearly two millions of souls, one-eighth part of the population of England and Wales; and are to provide stipends for 236 clergymen and thirty lay assistants, at an

annual cost, when all the appointments have been made by the incumbents, of 20,355l.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following letter has been transmitted to the treasurers and secretaries of the districts and parochial associations:—

"79, Pall Mall, March 8, 1844.

"DEAR SIR,—In anticipation of the annual report, I am directed to transmit, for your information, the annexed 'Summary of Receipts and Payments for the year 1843,' together with a 'Statement of the Income, Expenditure, and Capital of the Society during the last nine years*.' It will be satisfactory to you to perceive that, during a year of much commercial depression, the 'ordinary contributions' to the society were augmented by nearly 15,000l.; and, although this increase, by which our income was raised to a higher amount than it ever before reached, is a cause of real thankfulness, a glance at the table of expenditure will show how inadequate our resources still are to the demands upon them, and that far larger and more systematic exertions are required to place the society in that position which it ought to occupy. It should not be concealed that a considerable portion of last year's increase was derived from donations made in answer to the society's 'Appeal'; yet, even deducting this, there is, under the head of 'subscriptions and collections,' an excess of more than 6,000l., as compared with the year 1842; and this increase the society attributes mainly to the more general adoption, throughout the country, of 'parochial associations.' On the other hand, you will observe that the capital of the society has again been reduced by no less a sum than 24,500l.; and that, unless our income be brought to a nearer equality with our expenditure, that portion of the stock which is not held for special purposes will very soon be entirely exhausted. In connection with this subject, the treasurers have directed me to state that, as the pressure upon their funds is most sensibly felt in September, when the half-yearly bills of missionaries are presented for payment, they would feel obliged by as early a remittance from your district as may be convenient. Although the society has ever scrupulously abstained from an appearance of dictating to the clergy any one particular mode of rendering it their support, yet it is justified by experience and the expressed opinions of many clergymen, in speaking

* Copies of the "Summary" and "Statement" may be had at the society's office.

of some systematic plan of parochial contribution, as that by which a sufficient fund for the great purposes of its institution is most likely to be permanently secured. The society, with a view to make the necessities and the claims of the colonial church more generally known, has lately published, at a very low price, the 'Journals of recent Visitations by the Bishops of Montreal and Toronto.' That of the bishop of Nova Scotia is now passing through the press, and it is intended from time to time to add to the series. I may also take this opportunity of stating that, in addition to the 'Colonial Atlas' and large 'Missionary Map of the World,' some very convenient and cheap 'cottage maps' of the great divisions of our colonial empire have been recently issued by the Society for promoting Christian Knowledge. We trust that these several publications may be the means of exciting a more general interest in our colonial and heathen missions; and thus tend, with God's blessing, to promote the extension of his holy church.—I am, dear sir, yours faithfully,

ERNEST HAWKINS."

Extract of a Letter from the Bishop of Australia, dated September 14, 1843.

"Many works remain in a melancholy state of incompleteness. I have, however, been compelled positively to withhold any further aid during the remainder of the present year; holding out to Bathurst, Goulburn, Paterson, and several other places, the hope of assistance to a limited amount next year, if the circumstances of the society should permit such expenditure to be authorised. In all that has been done, I can confidently assure the society that I have never been inattentive to the condition, that the expense incurred shall be such as is indispensable for the support of religion. In the 'mission beyond the boundaries' I have at this time four clergymen engaged—viz., at Portland, Maneroo, Clarence River, and Moreton Bay. On an inspection, upon the map, of the relative positions of Portland Bay and Moreton Bay, it will be made evident what an immense extent of country there is here to be provided for; and how insufficient, as yet, are the means at my disposal. To-morrow, early, I am to embark for Melbourne and Geelong, in Port Philip, on a visitation of that part of the country; an account of which I shall not fail to transmit to the society, if Providence guide me back in safety."

The 143rd anniversary of the society will be celebrated in St. Paul's Cathedral, on Thursday, the 2nd of May next. Divine service will commence at half-past three o'clock, P.M. The sermon will be preached by the late bishop of Hereford.

Diocesan Intelligence.—England and Ireland.

CANTERBURY.

The Romney Marsh Modus in Lieu of Tithes.—An important question is now under the consideration of the tithe commissioners, viz., whether any of the corn tithes in Romney marsh should be apportioned on the grass lands? The lands in Romney marsh, while pasture, are covered by a modus; but, if they are broken, they become liable to tithe all the time they are in tillage. During the war, and in times of scarcity of corn, the high prices induced parties to break up their land; which, it is admitted, can rarely with advantage be laid down again. The land so broken up became titheable, and the owners and occupiers of these lands now seek to throw upon the owners of the pasture lands a portion of their arable tithe, calculating on the future probability of breaking up such pastures, and contending that, as the modus is a shifting one, the arable tithe should not be perpetuated on the lands now under the plough. On the other hand, the owners of grass land contend that they and their ancestors have never been tempted, by the high price of corn, to break up their land; that, as they and their tenants have not derived any benefit by such a proceeding, and as the local taxation has been thereby increased, they ought not now to be called upon to pay any part of the arable tithe; that, as there is no probability of the prices being so high again, the lands now in pasture are not likely to be broken up; and that most of the lands in the district belong to landed proprietors, who will not

permit their tenants to break them up, and who require them for their farms in the neighbourhood.

WINCHESTER.

New Church at the Swindon Station.—At the last half-yearly meeting of the south-western railway company, C. Russell, esq., the chairman, in his address to the shareholders (amongst other things), said as follows:—"The last important works on our line, namely, at Swindon, are now completed. Connected with that great establishment there is one subject which must prove interesting to the proprietors. I mean the religious instruction of the workmen, and the useful and moral education of their children. Out of respect to the religious feelings of a portion of the proprietors, the directors thought that the best mode of accomplishing this purpose was by private subscription. The amount raised by that subscription for the church is about 4,000l., without taking into account the assistance to be expected from those bodies who are incorporated for the purpose of promoting church building. The amount raised for schools is about 1,300l. These sums will not be sufficient for the completion of these undertakings; but we did not think it right to postpone indefinitely the important benefits that will result from these works. The schools are advanced considerably towards completion; the body of the church is considerably above the ground; but we shall require further aid from your munificence, and the directors, therefore, again make an earnest appeal to you on the subject."

COLONIAL AND FOREIGN CHURCH.

BARBADOES.

following notes have been communicated to the Propagation of the Gospel by a West Indian proprietor, now making a tour through the principal s:—

“Emmore, Barbadoes, Dec. 29, 1843.

he day after we got here, being Christmas-day, I to a church with Mr. Milson, where he had seats. clergyman bears the reputation of being a most devoted and active man. His church was quite full, and d up, as is generally the case here, with the greatest The fronts of the galleries were festooned with ; the arches of the windows were traced with the bes of cocoa-nut trees, and the communion-rails had rs trained over them, and over the table was inscribed fteenth verse of the sixtieth chapter of Isaiah. The of the whole was uncommonly pretty, and quite nized with the open windows, bright sun, and breeze blowing through the building. The service brieftly according to the rubric, and the offertory ead during a collection which would have shamed churches in London. The contents of the various , when united, formed a handsome heaped one ; r, of which there was a good deal (which speaks for the poorer part of the congregation), of course led. There must have been upwards of two hun- who received the sacrament. On Sunday, the 31st, it to church at the cathedral. It is a very large ng, well attended. The bishop was absent, but the officiated very well. The singing was not good, of much of it. I fancy the singers must have been here.”

GIBRALTAR.

bishop held the first English ordination in Malta, ureday, the 25th of January (the conversion of St. . Two missionaries, one of whom was originally in an orders, were ordained priests.—*Eccles. Gazette.*

JAMAICA.

Jamaica journals, just received, give the following nt of the installation of Dr. Spencer, recently ap- d lord bishop of Jamaica:—

unday last being the day appointed by public notice e installation of the lord bishop, the cathedral h of Spanish town was at a very early hour in the ng most densely crowded; so that those who came r period near the usual service time could scarcely find

At about eleven o'clock, several distinguished duals entered the church, among whom were—the nor, admiral sir C. Adam; sir J. Rowe, chief justice; J. Gayleard, president of the council; hon. E. n, vice-chanc.; justice Macdougall, capt. Bruce, t, R.N., and Harvey; hon. Joseph Gordon, George son, esq., &c. Shortly after came the bishop, ded by his apparitor, bearing the mitred staff, and red by a procession composed of several of the r, the churchwardens, the custos, the magistrates, restry of the parish. The venerable Dr. Pope at- d in his character as archdeacon; the rev. Mr. erson as registrar of the diocese, bearing the patent; ev. Mr. Panton, as rural dean of Surrey; the rev. Nathan Ashby, as minister of the cathedral; and ev. Mr. Rowe, of Port-Royal, as his lordship's ain. The rev. Mr. Robinson read the patent of ntment, in which, among other things, it is de- l that her majesty has been pleased to direct that, ture, the parochial church of St. Catherine shall be athedral church of the see of Jamaica. At the

of the reading of the patent, which lasted twenty tes, and by which very extensive powers are given e present over the preceding bishop, the archdeacon eched his lordship, and, having congratulated him e instalment, in a loud voice proclaimed Aubrey e Spencer bishop of Jamaica. The usual morning e was then commenced, after which his lordship red a forcible, eloquent, and kind address to the r, which can scarcely be mistaken in its application e existing controversies in the church, by those

who heard it; and which, we trust, will be published for the benefit of those who did not. Service was twice again held during the day; once in the afternoon, and once in the evening, at both of which the rev. Nathan Ashby delivered very impressive sermons. On each occasion the rev. gentleman officiated in his surplice, this being the only robe worn in a cathedral.

JERUSALEM.

By a letter received from the rev. William D. Veitch, dated Mount Zion, Jerusalem, Jan. 29, we are thankful to find that, with his family, he had safely arrived at his destination. We have every reason to expect that we shall be regularly furnished by him with much most valuable intelligence as to the state of the Holy Land, and the proceedings of the church there.—Ed.

NOVA SCOTIA.

The Society for the Propagation of the Gospel has recently published the journals of visitation through portions of their extensive dioceses, by three of the colonial bishops. The following is the interesting summary of his confirmation tour, by the bishop of Nova Scotia:—

“I have thus brought this long, and, I fear, tedious detail to a close. If apology for its length be necessary, I would offer an assurance that I am not likely to trespass again to similar extent; for I cannot hope, in any future years—if future years should be allowed me—to attempt as much as I have been led to attempt in the last. The summary is easily named. It has been my happy employment to consecrate twenty-two churches, and twenty burial-grounds; to hold three ordinations, in which five deacons and four priests have been ordained; and forty-four confirmations, in which eleven hundred and ninety-seven persons were confirmed; to deliver one hundred and seven sermons or addresses, at which nearly nine thousand hearers attended; and, in effecting this, I have travelled more than three thousand miles, and more than one hundred in open boats. It is now my humble hope, as it has been the object of my constant prayer, that in these efforts there has been some blessing from the mercy of the Most High, and well knowing that, without such blessing, all the labour would be in vain. If God has been honoured even in the least degree, if the prosperity of his church has been advanced even in the most limited measure, and if the salvation of even one immortal soul has been forwarded, I trust that I am prepared, with my inmost heart, to ascribe all the glory and the praise to his holy name. In reviewing what has been brought before me during the journeyings of the past summer, I regard as of much importance the fact that I have been called upon to perform episcopal acts for the first time in no less than twenty-two places, separated from each other by hundreds of miles, in all of which new churches have been completed or are in progress. This surely may be regarded as evidence of the expansion of the church. In the next place, I have observed a growing estimation of the value of the ordinances of the church, which has been manifested by the increased gratitude to the two great church societies in England for their instrumentality in conveying rich blessings to all parts of these colonies, and by numerous and heart-stirring solicitations, in all places, for an increase—a large increase—of the ministry of the word and sacraments. Again, we may regard as an hopeful sign an increased and affectionate attention to the ordinances of the church wherever those ordinances may be enjoyed, and a manifestly increasing sense among our people of their own religious responsibilities, and of the necessity which is now laid upon themselves for much greater exertions than they have hitherto made for the support of the blessed gospel, in its purest administration, among them. I regard, as evidence of this comfortable fact, the spreading of our local church society throughout the diocese; the enlarged contributions for building churches and parsonages, and the progress, still too slow, though certainly advancing, in contributing to the support of the clergy. Finally, it may be regarded as happy encou-

agement that I am bound to speak in terms of no measured praise of the missionaries generally in this diocese, of their zeal in their Master's cause, their self-devotion and exemplary piety, and their holy submission, and prudence, and contentment, often amid trial and privations; while the faithful labours and primitive piety of many of them are above all human praise. Surely we may entertain an humble hope that the result of the society's care and benevolence and prayers, as that result is manifested even in this small portion of the society's wide field of labour, will supply convincing evidence that their efforts have not been in vain; and that, as they require, so, humanly speaking, they deserve, much more support and assistance than they have ever yet received from the whole united church, and all its members individually. Nor will such enlarged support and assistance be withheld, if the society shall be regarded in their true character, as the agents and representatives of that holy church, for the evangelizing of the world; for sustaining and extending a knowledge of the blessed gospel of the divine Redeemer where it has been already received among the colonists of the empire, brethren of the same blood and of the same immortal hope; and thence carrying it to the benighted nations around them, who are still in darkness and in the shadow of death, only because the day-star has not yet been seen as a prelude to the splendor of the Sun of Righteousness."

King's College, Windsor.—From the bishop of Nova Scotia to a private friend.

"March 2, 1844.

"You will be glad to hear our church society is increasing its powers of usefulness, and, blessed be God! the church is increasing here on every side, and enlarging the number and the seriousness of her communicants. Our college is also flourishing, and is preparing some candidates for the ministry who would be no discredit to any society in Oxford or Cambridge. We are likely to be soon engaged here in preparing for a chapel of ease in this parish, and providing a salary for a second curate. The chapel is to contain a thousand seats, and to have five hundred of these made comfortable and inviting for the poor. The crowds which attend the parish church in the evening, when all the pews are open to the public, has supplied evidence of the large number of persons who may be brought into the church, if accommodation is provided for them. The returns which I have just received from fourteen of my clergy, which is less than a fifth of the whole number, contain a list of 1,836 communicants, which leads me to hope that more than a sixth of our numbers, of every age, are communicants."

TORONTO.

The following interesting statement of the ministerial work of the missionary of Louth has been communicated to the Society for the Propagation of the Gospel, by his father, who says, "I could wish that I had fifty such sons, and that they were all your missionaries."

"Frown Louth, Canada West, Feb., 1844.

"During the last sitting of parliament, a new school act was passed, which requires that a superintendent of

education should be appointed in every township, for the management of the schools therein; and, at a meeting of the inhabitants of my own, I was almost unanimously nominated to fill that situation, which, in the absence of one better qualified, I have consented to endeavour to discharge. It is gratifying to see the friendly feeling which is shewn towards me by many who were the most adverse to my coming amongst them. O that it may please God to open their hearts to receive the gospel of truth! and then, indeed, my cup will run over. I do think I see a greater willingness on the part of many to listen to the gospel, and a dawn rising upon their hearts who have hitherto contentedly sat in darkness. Lately it has been my happy privilege, and still is, of attending the last days of three aged pilgrims, who are, I trust, the Lord's people. One of them I have recently buried after having had the pleasure of baptizing him, and instructing him, as far as I was enabled, in the glorious truths of the gospel. I have visited him constantly, more or less, since I have been here; and it is now more than a year ago that he became, I trust, alive to his condition as a sinful man, and was brought in humble penitence to the cross of his Saviour; and since that time I have received much comfort, and no small advantage, to myself, from visiting him. His knowledge of scripture, his strength of faith, and his thankfulness and humility, were alike edifying; and I believe him to be an instance of those who are called at the eleventh hour, after having stood idle in the market all day. The other two to whom I have referred are still alive, the one a churchman and the other a baptist; and I feel it good to be with both of them. The former is depending upon others for his subsistence; and he said to me yesterday, when I visited him, speaking of the neighbourhood in which he was living, 'Sir, I came here a stranger, and they took me in; and now, in my old age, they have not forsaken me; but now that I am naked they have clothed me, and when I am hungry they feed me, and in my sickness they visit me. Yes, sir,' he added, with tears in his eyes, 'indeed they do; and I should like,' he further added, 'to write to my brother, to tell him how good God has been to me.' I had before written to a son of his, at his request; and he seems to have the greatest anxiety about all his relations. I cannot help myself adding, there is a great kindness existing out here amongst neighbours, and that one of my parishioners, speaking of a neighbourhood he had lately resided in, told me that 'he did not believe there was one in it who would not put himself to an inconvenience to assist a neighbour; and I must confess that the most in this country bear that character; and I can account for it in a great measure by the fact that they have all, at one time or another, known what it was to be in want of means; and thus, having felt its pressure, they know how to feel for others. If I have written a little about two of my dear people, I could write a letter full about the third aged servant of God, at whose bedside I am glad to be a listener. The blessed promises of God seem to comfort him every hour that he lives; and, though he feels at times the body of sin clogging his anxious spirit, yet he is full of thankfulness to God, through Jesus Christ."

Miscellaneous.

SPIRITUAL INSTRUCTION IN WORKHOUSES.

House of Lords, Friday, Feb. 23.—The bishop of Exeter moved for the appointment of a select committee, to consider the provision made, and which may be required to be made, for the spiritual worship and instruction in the union workhouses in England and Wales. The right rev. prelate prefaced his motion by a long and able speech, detailing several instances, in his own diocese, and in many parts, particularly of the north of England, of the disastrous effects upon the morals and habits of paupers occasioned by the want of chaplains and proper instructors. He denounced the pultry pecuniary savings thus screwed from the poor by political economists and jealous dissenters, and he urged the government to do something to compel the poor law commissioners to issue instructions to the several boards of guardians to provide

for the spiritual and educational wants of the inmates of their workhouses.—Lord Wharncliffe concurred in the sentiments of the right rev. prelate, but objected to the motion, because he thought that, if the proposition to go into a committee on this subject were adopted, it would excite feelings elsewhere which would be prejudicial rather than advantageous to the object it was desired to promote. At the same time, it might be well to introduce some more stringent provision on the subject of appointing chaplains into the bill now before the house of commons for the amendment of the poor law, and he hoped it might be possible that this might be the case, and that the law might be assimilated, perhaps, to that which was contained in the Irish poor law act.—The bishop of Salisbury rejoiced at the prospect of a remedy being supplied to the general lack of spiritual instruction, by the

suggested by the president of the council.—The of Exeter expressing himself satisfied with the announced by lord Wharnclyffe, allowed his to be negatived without a division.—*Eccles. Gaz.*

ADDITIONAL CURATES' FUND.

4, St. Martin's-place.

tings of the committee, held Jan. 8th and 25th, bishop of London in the chair, grants were made to following parishes and districts:—

Parish or district assisted.	Population Dis- trict.	Par- ish.	Amount granted by the Society, &c.
se of Canterbury.			
se, St. Peter's dis. . .	2000	18000	80l. to meet 20l.
se of London.			
ell, St. James's dis. .	16000	..	80l. to meet 10l. for a 2nd curate.
green, St. Philip's	14000	74000	80l. to meet 20l.
n-lane, Trin.	1200	35000	80l. to meet 20l.
green, St. Peter's . .	9000	74000	00l.
re's in the East, . . .	13000	41376	70l. to meet 10l.
se, St. Anne	20000	..	80l. for a 2nd curate.
ir, St. Martin . . . . .	..	1886	100l. to meet 500l. for endowment.
ill, St. Peter's	9500	35000	400l. to meet 1,100l. for endowment.
se of Durham.			
armouth . . . . .	..	12000	80l.
-on-Tees, Trin.	450	..	50l. to meet 30l.
er	3000	..	40l. to meet 35l. for three years.
se of Winchester.			
All Saints'	10475	44000	80l.
of Bath and Wells.			
St. James	5000	..	40l. for one year to meet 30l. from Diocesan Society, 10l. from incumbent.
se of Chester.			
Ashton-under-Lyne. .	8000	..	80l.
-in-Longendale . . .	6000	21000	80l.
parish of Oldham . .	5780	20000	80l. to meet 10l.
parish of Mottram . .	10000	..	80l.
pel, St. Helen's, Lanc.	3300	15000	200l. to meet 800l. for endowment.
se of Hereford.			
near Ironbridge . . .	5500	7867	80l. to meet 20l.
All Saints' . . . . .	..	7890	80l. for one year.
se of Lichfield.			
Sedgeley	10000	..	80l.
reen, Birmingham . .	10000	18000	80l.
ury, St. Chad	6000	8000	80l. to meet 20l. for a 2nd curate.
leld, Wolverhampton.	8166	..	40l. to meet 60l.
m-Trent	2500	5000	50l.
se of Lincoln.			
l, Nottingham	10000	..	50l.
Nottingham	7079	..	60l. to meet 30l.
.. . . .	..	4239	80l. to meet 40l.
am. St. Mary . . . . .	..	43000	80l. increased to 100l.
se of Llandaff.			
f . . . . .	..	3500	70l.
ian, Trevechin	6000	15000	80l. for one year.
se of Norwich.			
in-at-Oak . . . . .	..	2500	70l. to meet 30l.
se of Ripon.			
alifax	20000	..	80l.
-cum-Allerton	6000	70000	80l.
rpe, Wakefield . . . .	..	5000	80l.
t	2346	10476	70l.
se of St. David's.			
hen, St. Peter	5000	9525	50l. to meet 30l.
g and Mawr	2500	3000	35l. to meet 25l.
se of Worcester.			
, Birmingham . . . . .	..	7800	80l.
, St. Mary . . . . .	..	7000	60l. to meet 30l.

these grants it will be seen that the sum of 700l. : 2,400l. has been voted in aid of endowments to parishes; and that the annual sum of 2,515l. to 80l. has been voted for additional curates to 38 s or districts, whose aggregate populations amount 096 souls.

income of the society is now fully pledged; and, as ve grants have principally been made from donat- is hoped that the zeal and liberality of the friends o- ciety will not permit its income from this source hort of the amount which has been contributed in years, but that the readiness of the committee ge their entire income, in order to aid some of the ert urgent outstanding cases, will be met by corres- t exertions and support on the part of the church . Numerous and urgent applications still remain !; and it is in order to extend aid to these, as well

as to maintain the number of grants at present made (in- volving an annual liability of 11,900l.), that an increase of donations and subscriptions is desired. This, however, can only be realized by efforts on the part of the paro- chial clergy, to make known to their wealthier paro- chioners the objects, wants, and principles of this so- ciety, as well as by preaching on the society's behalf, or by the formation of parochial associations. Reports and short circulars, to be placed in pews, will be forwarded, on application, to any clergyman intending to preach on behalf of the society. J. M. RODWELL, M.A., Sec.

The bishop of London and the bishop of Winchester wish to direct the attention of the clergy of their respec- tive dioceses to the following extract from the bishop of Toronto's "Visitation Journal," recently published by the Society for the Propagation of the Gospel; and to express their opinion that the compliance of the clergy with the suggestion therein made is highly desirable:—

"*Emigrants should bring Letters commendatory.*"

"It may be further suggested that if, with such in- struction, the clergy in the mother country would give to each parishioner, on his or her departure to any co- lony, a testimonial of membership in the church, it would add much to the firmness of their profession, as well as to their comfort. It would help to maintain in their hearts an unwavering attachment to their fathers' church; and continually remind them that, be their lot cast where it may, they are still within the pale of that loved and hallowed communion. When landed on a dis- tant shore, they would, in that case, make it their first care to seek out the pastor of that church of which they are members, and, by an exhibition of those credentials, be sure to engage that pastor's watchfulness and care. As was the case in the primitive ages of Christianity, go where they would throughout the bounds of the wide world, they would, wherever a lawfully ordained minister of the church was to be found, meet a brother and a friend; they would be privileged to kneel every where at their church's altars; and, though the land was a strange one, and its scenes and customs different and far from those of their young and happier days, they would still experience in their place of pilgrimage the Christian sympathy, and therefore the richest comforts, of home."

Copies of the following form, which has been provided for the use of those clergymen who may be prevented from entering more particularly into the cases of the fam- ilies emigrating from their several parishes, may be had at the office of the Society for the Propagation of the Gospel, 79, Pall Mall, London:—

"To the right reverend the lord bishop, and the rever- end the clergy of the church of England (or of the American church), in the diocese of

"I desire herewith to commend to your pastoral care and brotherly good offices _____, of the parish of _____, in the diocese of

_____, who, with his family, is about to settle in _____; and I certify that he is a member of the church of England, and that his children, severally named _____, have been baptized.

Minister of

Diocese of

Dated this

—*Ecclesiastical Gazette.*

We rejoice to find that this proposal is sanctioned by the prelates mentioned. It is one of great importance, and cannot fail to have a most beneficial effect on the well-being of the emigrants.—Ed.

BISHOPRIC OF MANCHESTER.

The following petition to the queen, and similar peti- tions to both houses of parliament, from the Bath church of England Lay Association, will shortly be forwarded.

"To the Queen's most excellent Majesty.

"May it please your Majesty—

"We, the undersigned, Members of the Bath Church of England Lay Association, established for the purpose of supporting the rights, privileges, and property of the united church of England and Ireland, as well as her union with the state, beg leave humbly to approach your majesty with the assurance of our devoted attachment to your majesty's sacred person, and with our earnest

prayer that your majesty will be graciously pleased favourably to consider this our humble petition which sheweth, that the 'actual oversight,' or superintendence of a bishop in a sphere not too large for his exertions was ever considered a most important object by our church, in the purest ages of Christianity; that the present number of our bishops has long been, and is, altogether inadequate for the due execution of the high and important duties which they have to fulfil, owing to an immense and unexampled increase in the general population of the country, but especially in the manufacturing districts of the kingdom; that nearly one million of souls have been added in the county of Lancaster alone, within the last forty years; which circumstance has rendered the immediate establishment of a new diocese for the town of Manchester and its neighbourhood a matter of imperative and absolute necessity; that the projected accomplishment of this momentous object by the sacrifice of one of the bishoprics of North Wales, would (we humbly conceive) be a most ill-advised, if not a sacrilegious proceeding, and highly detrimental to the best interests of our holy religion.

"Your petitioners, therefore, most humbly and earnestly pray, that such measures may be adopted as in your majesty's wisdom may seem meet for the immediate formation of a new and independent bishopric for the town of Manchester.

"And your petitioners will ever pray."

THE ARCHDEACONRIES OF NORTH WALES.

There have been, up to the present time, four archdeaconries in North Wales, but only one archdeacon. The archdeaconries were those of St. Asaph, in the diocese of St. Asaph; and of Bangor, Anglesea, and Merioneth, in the diocese of Bangor. The archdeaconry of St. Asaph and its revenues have been accustomedly held with the bishopric of St. Asaph; and the archdeaconries of Bangor and Anglesea have been annexed to the bishopric of Bangor. Thus a part only of the diocese of Bangor has actually possessed an archdeacon—that of Merioneth. The diocese of St. Asaph has had, in fact, no archidiaconal superintendence. By an act passed in the last session of parliament it was enacted that the dignities and offices of archdeacon of St. Asaph, of Bangor, and of Anglesea, should no longer be held by the bishops of St. Asaph and Bangor respectively; and that the archdeaconry of Anglesea should be incorporated with, and form part of, the archdeaconry of Bangor; provided that nothing therein contained should affect any endowments then forming part of the revenues of the respective sees of St. Asaph and Bangor. It was also provided that in each of the chapters of the cathedral churches of St. Asaph, Bangor,

St. David's, and Llandaff, there should be four canonries residentiary; and that, as soon as might be, arrangements should be made for permanently annexing two of such four canonries, residentiary in such cathedral churches respectively, to two archdeaconries in the respective dioceses in which such churches are situate; and that the average annual incomes of the deans and canons residentiary of the said four cathedral churches should be 700*l.* for each dean, and 350*l.* for each canon. By a former act, authority had been given to divide any archdeaconry into two or more portions, so that each portion might be constituted a separate archdeaconry; and also to raise the income of any archdeaconry to an amount not exceeding 200*l.* By an order of the queen in council, dated the 31st of January last, made on the recommendation of the ecclesiastical commissioners (stating that, the endowments of the archdeaconry of St. Asaph being annexed to the see of St. Asaph, the archdeaconry was without any income, and was also inconveniently large, being co-extensive with the limits of the diocese), it was provided that there should be founded in the diocese of St. Asaph a new archdeaconry, to be called the archdeaconry of Montgomery, and to consist of the deaneries of Penllyn and Edeirion, Pool and Caereinion, Caedewa, and Ceffeilog and Mowddy; and that the bishop of St. Asaph should forthwith collate some fit and proper persons to each of the respective dignities or offices of archdeacon of the archdeaconry of St. Asaph, and archdeacon of the archdeaconry of Montgomery; and that, until an arrangement could be made for permanently annexing canonries residentiary in the cathedral church of St. Asaph to the said archdeaconries respectively and for endowing such canonries, there should be paid to each of the said archdeacons, so long as he should duly reside within the diocese, the annual sum of 200*l.* out of the common fund in the hands of the ecclesiastical commissioners. By a like order in council, of the same date (stating that the whole annual emoluments of the archdeaconry of Bangor did not exceed 10*l.*, but that the archdeaconry of Merioneth was endowed by the annexation thereto of certain lands and tenements), it was provided that the bishop of Bangor should forthwith collate some fit and proper persons to the dignity or office of archdeacon of the archdeaconry of Bangor; and that, until an arrangement could be made for permanently annexing a canon residentiary in the cathedral church of Bangor to such archdeaconry and for endowing such canonry, there should be paid to the archdeacon for Bangor, so long as he should duly reside within the diocese, the annual sum of 190*l.* out of the common fund in the hands of the ecclesiastical commissioners.

TO CORRESPONDENTS.

"H. Hamilton."—We have had two sermons and several extracts from the clergyman in question, who was one of our earliest supporters. But if we had any objection to this gentleman, can "H. H." think us so unwise as to proclaim it?

"A New Friend."—Fact, or founded on fact. "Gogtha—Kitto's Encyclopædia."

In No. 453 there is an account of Roslyn chapel. The "Literary Gazette" of Feb. 10, in adverting to the pictures in the British Gallery, says:—"No. 12. *Interior of Roslyn Chapel*. D. Roberts, R.A.—Let us look on this again. It is a delicious representation of the picturesque and interesting ancient chapel of Roslyn, the haunt of every Scottish tourist and pilgrim to the shrine of the beautiful. But at this moment it is more interesting than ever, for Vandal hands are, or have been, employed in 'restoring and improving it.' Mr. Roberts has exerted himself, we fear in vain, through the Edinburgh press, in endeavouring to avert this sacrilege from one of the most charming remains of Gothic architecture in our island. We know not exactly what the spoilers have done; but if it be possible to raise a voice yet in time to save what is left untouched, we trust that these remarks may find their way to the proper quarter." These remarks met our notice after the account of the chapel was printed. We confess we are sensitively afraid of modern improvements; of yellow-ochring the interior of cathedrals, and white-washing the exterior of castles. Perhaps at some future period we may be enabled to state what these improvements are; only we wish to observe that, should any tourist in the coming summer find that our description is not correct, we must remind him that we cannot foresee what may be the effects of the chisel of the modern house-mason or the brush of the modern house-painter.

"Ecclesiastical Architecture—Ponts," first series, No. IV., has just been put into our hands, published by Mr. Van Voorst, of Paternoster-row. Each number consists of twenty specimens. The series promises to be most interesting. It is needless to state that the engravings are exquisitely executed.

It is right for us to state that, in almost every case, the documents concerning the proceedings of societies are not copied from newspapers or other periodicals, but sent to us by their respective secretaries.

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1844.

Ordinations.

ORDINATIONS APPOINTED.

s. of London, Chichester, Exeter, Here-
ford, Lichfield, Lincoln, Peterborough,
Salisbury, June 2.

s. of York, Bp. of Ely, June 9.
s. of Durham and Winchester, June 3.
s. of Worcester, July 31.
s. of Norwich, Aug. 25.

ORDAINED

By Bp. of Peterborough, at Cath.,
March 31.

PRIESTS.

Of Oxford.—Fran. baron de Paravicini,
sec.; T. N. Twopenny, B.A., Oriel.

Of Cambridge.—L. Sidney Smith, M.A.,
St. John's.

DEACONS.

Of Oxford.—W. Hombersley, Ch. Ch.;
J. M. Moody, B.A., Oriel.

Of Cambridge.—C. T. Glyn, B.A., Trin.;
A. T. Hudson, B.A., Jesus; J. Levett, B.A.,
Cath.; W. J. Marshall, B.A., Queens'; M.
O. Norman, C.C.C.; C. Pratt, jun., B.A.;
G. C. Welby, B.A., Trin.; R. V. Whitby,
M.A., Emm.

Of Dublin.—S. Jervoise, B.A.

By Bp. of Ripon, at Cath., March 3
PRIESTS.

Of Cambridge.—W. Cross, Queens'; J. W.
Morrison, Trin.

Of Dublin.—W. Cocket, B.A.

DEACONS.

Of Oxford.—J. Swire, B.A., Univ
D. Wright, B.A., Mag. H.

Of Cambridge.—E. W. Cooke, B.A., St
John's; J. H. Pollenfen, B.A., Queens'
C. Sangster, B.A., St. John's.

Of St. Bees.—R. Ellis.

Preferments.

Crawley, W., archdeacon of Monmouth.
Moore, J. C., archdeacon of Isle of Man.

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
mas, R.	Cornwood (V.), Devon	1080	Bp. of Exeter	*405	Halliwell, J. ...	Wrighton (P. C.), Somerset	1589	Duke of Cleve- land	*600
bdall, W. ...	Tullamoy (R.), Queen's co.		The Crown ..		Hamilton, E. ...	Drumcondra or Clon- turtur (R.), Meath..	2718	The Crown..	
kar, W. G. ...	Matlock (R.), Derby.	8515	Dean of Lin- coln.....	*330	Harris, T.	Horsepath (P. C.), Oxford	305	Magd. coll., Oxford	91
low, J. ...	Shalford c. Bramley (V.), Surrey	906	Lord Chanc...	240	Harrison, J. ...	Ballykean (R.), King's co.		Bp. of Kildare	
mes, R.	One of Portionists, Hampton, Oxford..		Bp. of Exeter.	525	Head, A.	Ovingdean (R.), Sus.	116	Rev. J. W. H. Marshall ...	*383
tiott, J. ...	St. John's (P. C.), Ivington, Hereford.	645			Hughes, J. ...	Llanrian (V.), Pemb.	716	Bp. of St. De- vid's	10
ton, R.	St. George (R.), Dublin	14692	D. & C. of Ch. Ch.	*628	Jackson, F. ...	Parson Drove (P. C.), Isle of Ely	893	Trustees	*271
ley, T.	North Marden (R.), Sussex	24	Capt. P. Horn- by	68	Johnson, J. B.	Welborne (R.), Norf.	234	Trustees of rev. J. Johnson ..	*235
lairs, C. ...	Christchurch (P. C.), Coventry		Vic. of St. Mi- chael		Jones, H.	Holywell (V.), Flint.	8963	Jesus coll., Oxford	*250
st, C.	Upholland (P. C.), Wigan, Lanc.	3113	Rec. of Wigan	165	Jones, J. B. C.	Bodedern (P. C.), Anglesea, or Bod- eeyrn	1085	Jesus coll., Oxford	104
shbarne, G.	Whitchurch (P. C.), Somerset	416	Sir J. Smythe, bt.; W. G. Langton	88	Kent, C.	Elton (P. C.), Here- ford	99	Rev. E. Cow- dell	50
lge, S.	St. Matthew (P. C.), Denmark-hill, Lambeth, Surrey..		Proprietors ..		Kenworthy, J.	Ackworth (V.), York.	1514	Chanc. of the Duchy of Lancaster ..	*403
adly, A. ...	Bradpole (V.), Dorset.	1245	Lord Chanc...	*199	Kirkham, J. W.	Llandysilio (P. C.), Denbigh	941	Sir W. W. Wynne, bt.,	112
wn, H. W.	Toomb (R.), Wexford		Bp. of Ferns ..		Lister, J. M. ...	Luddington (R.), Linc.	980	Lister Family.	382
dall, W. ...	Holy Trin. (P. C.), West Bromwich ..				Lowe, N.	Colyton Rawleigh (V.), Devon	841	Dean of Exeter	*401
dwick, R. ...	Christ Church (P. C.), Rothwell				Maclean, H. ...	Caistor (V.), Linc. ..	147	Mrs. H. Dash- wood	*445
t, F.	St. Issey (V.), Corn- wall	748	D. & C. of Exe- ter	*223	Mageunis, —	Rathvilly, Carlow ..	3187	The Crown ...	*1060
ke, C.	Withycombe (R.), Somerset	318	T. Hutton....	*241	Martin, J.	Kilferagh (R. & V.), Clare	6239	Bp of Killaloe	*250
van, J.	Carnew (R.), Wexford	1905	Bp. of Ferns .	*276	Meller, T. W. ...	Woodbridge (P. C.), Suff.	4947	Salmon family	*329
fts, J.	St. Saviour's c. St. Andrews (R.), York.	2359	Lord Chanc. .	173	Molesworth, W. N.	St. Clement's (P. C.), Shotland, Lanc. ...			
sthwaite, T.	St. Andrew Hubbard c. St. Mary-at-Hill (R.), London	1137	Duke of North- umberland..	*387	Moore, H.	Ferns (V.), Wexford.	4038	Bp. of Ferns..	*276
itt, G. I. ...	St. Thomas (R.), Win- chester	3071	Bp. of Winton	145	Moore, J. C. ...	Andreas (R.), Isle of Man	2333	The Crown ..	*955
Burgh, R. L.	Harmondsworth c. West Drayton (V.), Middx.	1323	H. De Burgh .	*530	Murray, J. E. ...	Monasteroris or Cas- tropetre (V.), King's co.	4009	The Crown ..	*276
des, C.	Chilton Cantiloe (R.), Somerset	184	John Bragge .	*280	Nihill, D.	Bridgewater (V.), cum Chilton (R.), Somerset	10449	Lord Chanc...	*342
ne, C. W. ...	Fenagh (R.), Carlow	4324	The Crown ..	*646	Ormerod, T. J.	Framlingham Pigot (R.), Norf.	289	Bp. of Norwich	*216
Held, G. T.	Stratford-le-Bow, Middx.	4696	Brasenose coll., Oxford	*319	Ormsby, J. B. ...	Templemore (V.), Tipperary	5318	Bp. of Cashel .	*221
s, T. F. ...	Thrandestone (R.), Suff.	373	Sir E. Kerri- son, bt.	*391	Overton, J. ...	Rothwell (R.), Linc..	290	Earl of Yar- borough	*250
s, R.	Bellerby (P. C.), York	350	J. C. Chaytor.	78	Price, —	Wisley c. Purford (R.), Surrey	155	Earl of Onslow	*210
tescue, H.	East Allington (R.), Devon	729	Mrs. Fortescue	*485	Prickett, R. ...	St. James (P. C.), Bermondsey, Sur- rey	12451	Rec. of Ber- mondsey....	300
s, R.	Tamlaghtard or Mil- ligan (R.), Derry..	3607	Bp. of Derry..	*423	Ramsden, W. ...	Buslingthorpe (R.), Linc.	53	Gov. of Char- ter House ..	235
ton, R. ...	St. Mary Abchurch, cum St. Laurence Pountney (P. C.), London	907	C. C. C. of Camb.	206	Rawlings, H. ...	Kilton (V.)	161	Lord Chanc. ...	100
dwin, W. ...	St. Benedict's (P. C.), Norwich	1319	Parishioners ..	95	Richardson, J.	St. James's, Heywood Bury (P. C.), Lanc.		Rec. of Bury ..	100
ming, J. W.	East Boldre (P. C.), Hants								
wwall, J. ...	Chillesham (R.), Kent	187	Lord Chanc. .	130					

Preferments—CONTINUED.

Name.	Parish & County.	Pop.	Patron.	Value. £	Name.	Parish & County.	Pop.	Patron.	Value. £
Ross, G.	{ Killinick (R.), Wex- ford	521	Bp. of Ferns ..	85	Stopford, E. A.	Kells (R.), Meath ...	6639	Bp. of Meath ...	*433
Rowell, T. I.	{ St. Peter's (P. C.), Stepney		{ Brasenose coll., Oxford ..	400	Sutton, J. H. ...	{ St. Mary Blisphill, the Elder, York ...	1079	Lord Chanc. ...	228
Scott, E. D.	{ Enham Knights (R.), Hants	184	{ Queen's coll., Oxford	*210	Townley, P. ...	{ St. Matthews (P. C.), Liverpool		{ Rector. of Li- verpool	167
Scott, F. T.	Eastbridge (R.), Kent	22	Abp. of Canter- bury	73	Whish, M. H. ...	St. Peter's (P. C.), Blisphort, Som. ...			
Smith, G.	Cantley (V.), Yorks.	641	J. W. Childers ..	*175	Wilson, D. H. ...	Redgrave (R.), c. Bo- tesdale, Suff.	614	Mrs. Wilson ...	*777
Smith, S. L. ...	{ Church Brompton (R.), Northamp. ...	169	Earl Spencer .	*400	Woodham, T. ...	{ St. Peter's (R.), Cheeshill, Wina- chester		Lord Chanc. ...	8
Spring, G. T. ...	Hawling (R.), Glouce.	237	H. T. Hope ...	69	Woolcombe, H. ...	{ Cheriton Bishop (R.), Devon	848	Bp. of Exeter .	300
Stephens, R. ...	Dunsford (R.), Devon	944	Col. Fulford ..	*363					
Stephenson, J. H.	Lympeham (R.), Som.	567	Stephenson family	*401					

Adrich, P. S., rec. St. Thomas's, Turk's is-
land, Bahamas.
Bellamy, G., chap. H.M.S. Tortoise.
Bond, H., preb. Cudworth in Wells cath.
Browne, R. W., chap. troops stationed in
London.
Burton, O. H., clerk in orders at the parish
church, Leeds.
Butterfield, J., head mast. Catterick sch.,
York.

Gilpin, P., chap. duke of Northumberland.
Gleig, G. R., princ. chap. of forces.
Hill, J., head mast. royal naval sch., Green-
wich.
Jesseop, J., assist. chap. Bombay estab.
Lampen, R., can. Exeter.
Merde, R. J., preb. Combe, Wells cath.
Musgrave, W. P., can. Hereford cath.
O'Brien, M., prof. nat. philos. and astro-
nomy, King's coll., London.

Ousby, R., chap. bridewell, Kirtom-in-Lind-
sey, Linc.
Pettman, E., chap. Chatham dockyard.
Senior, J., LL.D., lady Campden lect. par. ch.
Wakefield, York (pat. Mercers' company,
London).
Swote, D. D., lect. St. Mary Redcliffe,
Bristol.
Traherne, J. M., chanc. Llandaff cath.
Twisleton, F., D.C.L., mast. St. Ethelbert's
hospital, Ledbury.

Clergymen Deceased.

Baker, W., rec. Gerran's, in Roseland,
Oswestry (pat. bp. of Exeter), 81.
Bassett, J. B., at the Cloughs, nr. Newcastle,
Staff., 81.
Beynon, rev. D., rec. Newbold-on-Stour,
Worc. (pat. Jesus coll., Oxford).
Bigg, E. T., archd. Lindisfarne, and vic.
Eggingham, Northumberland.
Bird, J., inc. Upholland, near Wigan (pat.
rec. of Wigan), 50.
Boon, R., rec. Ufford, Northampton. (pat.
St. John's coll., Camb.) and Stockerston,
Leic. (pat. T. Walker, and others), 86.
Bush, G., inc. Christ Church, Weston-Point,
Buncorn, Cheshire (pat. bp. of Chester), 34.
Church, W., rec. Woolthorpe, Linc. (pat.
duke of Rutland), 55.
Cobbold, F., rec. Hemley, Suff. (pat. lord
chanc.), 41.
Goodall, W., rec. Marsham, Norf. (pat. earl
of Lichfield), 88.
Graham, J., rec. Tamaghtard, Derry (pat.
bp. of Derry).

Heathcoat, S., at Rose-hill, Chesterfield, 83.
Hewlett, J., rec. Hilgay, Norf. (pat. J. W.
H. Parkes), 87.
Howes, F., min. canon Norwich cath., rec.
Framlingham Pigott, Norf. (pat. bp. of
Norwich), 68.
Jones, J., rec. Llanvyrnach and Penrith,
Pemb. (pat. lord chanc.), 62.
Jones, R., D.D., vic. Bedfont, Middlex. (pat.
bp. of London), 63.
Jones, T., rec. Creagh, Cork (pat. bp. of
Cork, &c.).
Leach, R., rec. Manorbeer, Pemb. (pat.
Christ's coll., Camb.).
Mittford, E. R., at Hastings.
Payne, P. G., cur. Kilnacoonagh, Cork.
Powley, R., of Legbourn, Lincolnshire, 76.
Quarinton, J., vic. Shopland, Essex (pat.
family), 74.
Ricketts, W., rec. Kibworth, Leic. (pat.
Mert. coll., Oxford), 41.

Story, J. B., chanc. of Clogher, and rec. Ga-
loun (pat. bp. of Clogher), 80.
Travers, J., preb. Kilranne, Wexford (pat.
bp. of Ferns); rec. Kinnity, King's co. (pat.
bp. of Killaloe).
Walter, W., rec. Eldeford (pat. W. Beck,
esq.), 68.
White, H., rec. Cloughton, near Lancaster
(pat. T. Fenwick), and chap. to Goldsmith's
company at Acton, 68.
Wodsworth, C., preb. St. Paul's, vic. And-
ley, Staff. (pat. G. Tollett), chap. to lord
Palmerston.
Woodcock, G., rec. Caythorpe, Linc. (pat.
devis. of Mary Pochin), 54.
Worsley, H., D.D., rec. Gatcombe, Isle of
Wight (pat. univ. of Oxford); rec. Wel-
verton, Hants (pat. duke of Wellington);
rec. St. Lawrence, Isle of Wight (pat. lord
Yarborough), 88.

University Intelligence.

OXFORD.

Wednesday, April 17th.—In full convocation the new proctors
were admitted:—*Senior*—rev. H. P. Guillemard, M.A., fell. Trin.,
who appointed as his pros. rev. A. W. Haddan, M.A., fell. Trin.

rev. J. G. Hickley, M.A., fell. Trin. *Junior*—rev. R. W. Church,
M.A., fell. of Oriel, who appointed as his pros. rev. C. P. Eden,
M.A., fell. Oriel, rev. E. Cockey, M.A., fell. Wadham.

CAMBRIDGE.

CHANCELLOR'S MEDALS.

March 21.—The two gold medals, value fifteen guineas each,
given by the chancellor to the two commencing bachelors of arts,
who, having obtained senior optimes at least, show themselves the
greatest proficient in classical learning, were adjudged as under:—
1. H. J. S. Maine, Pemb. coll. (42nd senior optime, and 1st
classic).

2. W. G. Clark, Trin. coll. (18th senior optime, and 2nd classic).

BROWNE'S SCHOLARSHIP.

March 22.—John S. Stalland, of St. Peter's coll., was elected a scho-
lar on this foundation.

BELL'S SCHOLARSHIPS.

The following were elected university scholars, on the rev. Dr. Bell's
foundation:—1st, E. Headlam, St. John's coll.; 2nd, J. Simpson,
Trin. coll.

March 25.—The following were elected foundation fellows of St.
John's:—Rev. W. Sharpe, M.A. (B.A. 1838); rev. G. Bainbridge,
M.A. (B.A. 1839); W. G. Wilson, B.A. (1843); F. Bashforth, B.A.

(1843); G. W. Hemming, B.A. (1844) sen. wrang. On the Fiat
foundation:—Rev. R. Inchbald, B.A. (1841); C. J. Elliott, B.A.
(1841).

March 25.—*Gonville and Caius College.*—At a meeting of the
master and fellows, R. Baggallay, M.A., was moved from the Fiat
to the Frankland foundation of fellows; and on the same day W. B.
Hopkins and H. R. Woodhouse were elected by the Perse trustees,
fellows on that foundation.

B.A. EXAMINATION, 1846.

In addition to the fixed subjects of examination for the degree of
B.A., the following are selected for the year 1846:—

1. The first fourteen chapters of the Acts of the Apostles.
2. The epistle of St. Paul to the Ephesians, and the epistle of St.
James.
3. The Ajax of Sophocles.
4. The Bellum Jugurthinum of Sallust.
5. The second, third, and fourth books of Paley's Moral Philosophy.

DURHAM.

At a convocation, holden March 20, the following graces were
proposed by the senate, and approved by the house:—Mrs. Pem-
berton, of Sherburn Hall, having communicated her wish, in com-
pliance with the recommendation of her late husband, John Pem-
berton, M.A., to found a fellowship, to be called the Pemberton
Fellowship, of the annual value of 100*l.*, and two scholarships, each
of the annual value of 30*l.*, to be called the Pemberton Scholarships,

and having expressed the conditions on which the fellowship and
scholarships are to be held, it is agreed, that the endowment be
accepted; and that the registrar be directed to convey to Mrs.
Pemberton the grateful thanks of the university for this munificent
benefaction. It is agreed that the warden and senate have power to
carry the intentions of the founder into effect.

Tributes of respect have recently been presented to the following:—

Barnes, J. W., late vic. Swineshead, Linc.—plate.
 Beaumont, J. A., late cur. St. Mary's, Hunslet.
 Boyer, J., off. min. Snaresome and Sweptone, Leic.—plate.
 Bradshaw, J., cur. Darlston, Staff.
 Clarke, J. A., cur. Silverstone and Whittle-Jury, Northampton.
 Cookson, E., St. Mary's Quarry Hill—plate.
 Davies, R. B., cur. St. Mich., Blackburn—bible and purse.
 F. D. Eyre, late cur. Wheatthamstead, Herts—plate.
 Gregory, L., cur. St. Pelrock and St. Kerrian, Exeter—plate.
 Hecker, H. T., late ass. cur. Sevenoaks, Kent—plate.
 Jones, J., p. c. Halewood, near Liverpool.
 Leicester, R., inc. Woolton, near Liverpool.
 Moleworth, W. N., St. Andrew's, Ancoats, Manchester—plate.
 Rose, C., cur. St. Cuthbert's, York—robes.

Sandford, W., cur. Radford, Notts.—plate.
 Shaboe, D., cur. St. Mary's, Newton-in-Moatram—robes.
 Walker, W. F., St. James's, Oldham—plate.
 White, G. W., rec. Darlston, Staff.
 Witty, J. F., late cur. Woodbridge, Suff.

CHURCHES CONSECRATED.

Chesler.—Avenham, near Preston, March 19.
Surum.—East Grafton, Great Bedwin, April 10 (pec. dean of Surum).
Winchester.—St. Mary's (Kington) church, Portsea, April 11.
Worcester.—Whittington, near Worcester, March 17.

FOUNDATIONS LAID.

Durham.—Staindrop, March 15.

Proceedings of Societies.

FESTIVAL OF THE SONS OF THE CLERGY, 1844.

The committee appointed by his grace the archbishop of Canterbury, to conduct the arrangements for the festival of the Sons of the Clergy are authorized to state, that, at the ensuing celebration of the festival in St. Paul's cathedral, there will be a full choral service, with no instrumental accompaniment except the organ. Greater solemnity, it is hoped, will thus be given to the celebration of the festival, considered as a religious service; nor is there reason to believe that the charitable objects for which it was instituted will in any degree suffer by the proposed change; the sums received at the cathedral having ordinarily exceeded only by a small amount the expenses incurred. The committee are of opinion that, in order to render this ancient festival more effective for the purposes which it was designed to promote, nothing more is required than to make its existence and objects, as a charitable institution, more generally known, and to draw the attention of the public at large to the peculiar circumstances which seem, at the present time, to call for a great extension of its means and operations. "The festival of the Sons of the Clergy" originated towards the close of the great rebellion, when the sufferings of the ejected clergy were at their height. Its meetings were renewed after the restoration, and, for nearly a century and a half, have been held annually in St. Paul's cathedral, under the presidency of his grace the archbishop of Canterbury. The proceeds of the festival were placed, in 1833, by the president, at the disposal of "the Corporation for the Relief of poor Widows and Children of Clergymen," (commonly called "The Corporation of the Sons of the Clergy") and are applied by them to the apprenticing of children of necessitous clergymen, and other analogous purposes. The committee desire to call attention, at the present time, to the fact, that by the continual creation of small benefices, as well as by the operation of other causes, the number of incumbents, with incomes not larger than 150*l.* per annum, will, in a very few years, be greatly increased, and will amount to several thousands. Under these circumstances the demands upon the several charities for the relief of the poorer clergy, their widows, and orphans, will be, from year to year, more and more urgent. It is, therefore, the duty of the church at large to endeavour to meet the exigency; and, by the united efforts of her richer members, to strengthen the efficiency and to increase the resources of this and every other charity, whose object is to do good to those who are, in a peculiar sense, "of the household of faith." The committee avail themselves of the present opportunity to invite the co-operation of the public generally in furthering the designs of this association; and they confidently hope that a great number of persons will be found willing to devote, annually, a portion of their substance to its charitable objects, cheerfully following the example of the few, but highly distinguished individuals, who have regularly contributed to its support. It is proposed that all persons who shall enrol their names as contributors, to the amount of not less than one guinea annually, shall be admitted to the places within the choir of St. Paul's, which will be reserved for the members of this association. Persons willing to become contributors are requested to announce their intentions to the treasurer (Oliver Hargreave, esq., 2,

Bloomsbury-place) as early as possible, in order to enable the committee to make due arrangements for their accommodation in the cathedral on the day of the anniversary. The festival will be celebrated on Thursday, the 9th of May; and, after the conclusion of the service at St. Paul's, the friends of the charity will dine together, as usual, at Merchant Tailors' hall; where, as well as after the service, there will be a collection in aid of the funds.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.
Extract of a Letter from the Bishop of Nova Scotia, dated March 2, 1844.

"Our Church Society adds its little aid to all the churches for which I beg assistance from you, and before a grant is made by them they require information:—1st. Respecting the precise situation with reference to the nearest place of worship. 2nd. The size of the intended buildings. 3rd. Their immediate cost, and the amount of contributions in the neighbourhood in money and labour. Among other objects, they desire to make provision, as soon as possible, for the encouragement of at least one real church school in every mission; to be under the real control of the missionary, and to be taught in a school-house, which is to be exclusively the property of the church. If this heaven would be small, it would, notwithstanding, have influence.

"Another of the society's objects is to add their aid to deserving divinity scholars at King's college, when your allowance to them would be insufficient, with all the means they can command, to enable them to go through their college course. They were, therefore, much gratified and encouraged by the following extract from a letter which I had just received from professor Stevenson. The extract is, perhaps, the more valuable, because the mention of the college was quite incidental, and quite foreign from the general subject of the letter:—

"The flourishing condition of the college must be gratifying to all its friends, and should encourage its teachers to exert every faculty they possess to raise and sustain its rising reputation. The young men are studious and well conducted, and as much improved in quality as in reputation. Some of them would be creditable to any institution in the world, and promise to become shining and valuable ministers of the church."

From the Bishop of Antigua.

Jan. 10, 1844.

"You will be interested to hear the amount of my confirmations. I was shut out of Tortola, St. Thomas, and St. Croix, by the prevalence of small-pox. I purpose (p.v.) to proceed with these islands in the spring, and to hold a confirmation at Barbuda this month.

Number Confirmed.

Antigua.....	510	St. Kitt's.....	123
Dominica.....	19	Nevis.....	102
Montserrat.....	651	Anguilla.....	18"

Extract of a Letter from Rev. G. King, dated Freemantle, Western Australia, Aug. 26, 1843.

"The church of Freemantle was opened for divine worship on Friday, the 4th of August. O, with what feelings of unspeakable thankfulness do our hearts praise the Lord for this inestimable blessing; and to your venerable society and that of the 'Christian Knowledge' by whose generous benevolence we have been enabled

commence this work of God, we all feel ourselves deeply indebted. The amount of eternal blessedness which even in this instance you have conferred upon the church, will never be duly estimated until the general assembly of the glorified saints, when 'it shall be said of one another,' with reference to their spiritual birth, 'he was born there.' O, to know the value of such a blessing, to feel the power of Christian privileges, you must leave in spirit your highly-favoured country, and follow the desert-bound missionary in his evangelizing course. To perform the divine service of our church under our peculiar circumstances, in a private dwelling or open barn, or common place of public resort, we find a blessed and blessing work; but to look around upon a crowded room where you are just about to dispense the bread of life eternal, and behold numbers who are perishing for lack of knowledge, obliged to depart for want of accommodation, O, this is a heart-rending necessity indeed.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

Fifth Report.—The report is a very favourable one. The society has been in operation for five years, and its resources during that period have been, it affirms, steadily on the increase. Some apprehensions were entertained that its income might suffer from the pecuniary embarrassment which prevailed during the present year; but the committee have to report, with much satisfaction, and with humble gratitude to the great Head of the church, that this fifth year has not been not less successful than any of those which have preceded it. The disposable funds for meeting the general objects of the society may be estimated at about 1,800*l.*: the expenditure has exceeded that sum by 17*l.* The committee have long felt that the minimum of 80*l.* proposed for the incomes of incumbents, is still too low a standard, being an income which, in many instances, is altogether inadequate to insure a full measure of pastoral usefulness. One step of advance has been made this year in this department, by an extra distribution of 100*l.*, without reference to the established minimum. Under the direction and advice

of the bishops, the committee have selected for this distribution those incumbents especially, who, from their residence being fixed in towns, necessarily incur expenses which render their means less available than incomes in the country districts which are under the minimum. The committee earnestly look forward not only to a continuance of this arrangement, but to its being made on a greater scale hereafter. Two sermons were last year preached in aid at All Soul's, Langham-place, London: that in the morning by the right rev. bp. Russell; that in the evening by the rev. H. M'Kenzie, then incumbent of St. James's, Bermondsey. On the former occasion a note of 200*l.* was put into the plate.

CHURCH PASTORAL AID SOCIETY.

At the monthly meeting held on the 4th inst. the committee, encouraged by the continued increase in the society's funds, made three fresh grants, in addition to the fourteen grants voted at the March meeting: one, a small grant of 30*l.* to enable an incumbent in charge of two churches to maintain two full services at one church in an important district, and one full service at his other church every Lord's day; the second, a grant of 20*l.* towards the stipend of a lay assistant, in a parish where the incumbent has a charge of 23,000 souls, and has for some years past been aided by the society with a grant for a curate. The third grant is 100*l.*, to enable the incumbent of a parish with 25,000 souls to appoint a minister to a new church, recently erected, and enable him to open the church and conduct the regular services until the endowment expected from the ecclesiastical commissioners is obtained. Without this aid, the church would remain closed a considerable time. The committee also renewed annual grants for twenty additional clergymen and two lay assistants, at a charge to the society of 1,780*l.* per annum. Twenty-six new applications for aid are now before the committee, which will require an amount of about 2,010*l.* to provide for the additional clergymen and lay assistants needed for the population under the several incumbents.

Diocesan Intelligence.—England and Ireland.

CANTERBURY.

Bishopshorn.—It is in contemplation to erect a splendid font in the church as a memorial of the venerable Hooker, at one time rector.

CHICHESTER.

Diocesan College.—There is no truth in a report which has been prevalent in this city and neighbourhood of a contemplated abandonment of this institution. It is true that the domestic establishment is about to be broken up at the end of the present term, and that the college house is now announced for sale. It is intended that the students, instead of being domesticated in one family (a part of the original plan, which has been found productive of inconvenience), should reside in lodgings approved by the principal. This, and a consequent reduction of the expense of admission, and an improved arrangement of terms and vacations, are the only changes contemplated by the authorities of the college.

CHINA.

The Hong-Kong "Register" says, that the rev. Vincent Staunton, colonial chaplain, arrived at this place by the *Lady Amherst*, Dec. 22, and commenced his ministerial labours on the following Sunday. "After the usual morning service," says our distant contemporary, "he delivered a very good discourse, which he introduced by a very appropriate and feeling allusion to the particular circumstances under which he addressed his audience." He was actively employed in arranging temporary accommodation for the church service in the new English settlements. A handsome edifice, on an extensive scale, was contemplated as soon as the necessary arrangements could be made.—*Oxford Herald*, April 20.

LONDON.

Metropolis Churches Building Fund.—The following circular has been issued by the bishop in aid of the Metropolis Churches Building Fund:—

London House, March 18, 1844.

REV. SIR,—Encouraged by the success which has at-

tended my former appeals, made through the clergy to the lay members of our church, I propose to appoint a Sunday in the present year, for a general collection to be made in all the churches of this diocese; and to devote the proceeds of that collection to an object of near and most urgent interest. Eight years have elapsed since I put forth proposals for raising a fund, to be applied to the building and endowment of additional churches in the metropolis. I then stated that there was in the metropolis and its suburbs, omitting all notice of parishes which contained less than 7,000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole; and that in ten parishes only, in the eastern and north-eastern districts of the metropolis, containing a population of 353,460 persons, there were only eighteen churches and chapels, served by twenty-four incumbents and curates; being one church for every 19,000 souls, and one clergyman for every 14,000. I pointed out the evils which flowed from this state of things, and the urgent necessity of applying a remedy, by sending more labourers into the Lord's harvest, increasing the numbers of churches and clergymen, and bringing home to the very doors and hearths of ignorant and neglected multitudes the teaching, the ordinances, and the charities of our apostolical church, by dividing the moral wilderness of this vast city into districts of manageable size, each with its church and clergyman, its schools, and its charitable institutions. I expressed my desire and hope that, by means of donations and subscriptions much higher in amount than those which had been usually given as annual contributions, or for temporary objects, a very large fund might be raised, for the purpose of building and endowing at least fifty new churches in the most populous parts of the metropolis and its suburbs; and I appealed with confidence to the humanity, as well as to the Christian charity, of my countrymen, to furnish

the means not merely of commencing, but of carrying on far towards its accomplishment, under the blessing of God, this most important work of evangelizing thousands and hundreds of thousands of their poor brethren; of reclaiming them from practical heathenism, by imparting to them the word and sacraments of God, through the ministry of his church; placing them under the guidance and teaching of men rightly appointed to the office, and duly qualified for its discharge. I spoke of gathering them together, under the church's wing, into Christian neighbourhoods, each round its centre of knowledge and godliness, as a means of giving increased efficiency, and therefore increased stability, to our holy church; thus promoting at once the cause of social order and pure religion, and bringing down a blessing from him, who is the "author of peace and lover of concord," and the giver of national as well as individual prosperity. For the ready, and, in very many instances, abundant and almost unprecedented, liberality with which that appeal was answered, I am deeply thankful to him from whom all just and charitable works proceed. The subscriptions which have been received for the general objects of the appeal amount to no less a sum than 158,173*l*. A separate fund was not long afterwards formed for the erection and endowment of ten additional churches, with parsonage-houses and schools, in the single parish of Bethnal Green, containing more than 70,000 inhabitants. The contributions to this fund amount to 59,694*l*.; so that, altogether, a sum of 217,867*l*. has been subscribed, for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis. To this, however, is to be added the amount of local subscriptions, which have been aided by grants from this fund. Provision has thus been made for the erection of fifty new churches; thirty-six of which are completed, two are in course of erection, and twelve will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 57,000 persons, and will therefore afford the means of attending divine worship to 114,000. But how inadequate is this supply to the actual wants of the metropolis, even as they existed at the time when the first appeal was made! Even if we suppose that one-third only of the population will attend public worship at the same time, there ought to have been church-room for more than 400,000, in the parishes containing an aggregate population of more than 1,380,000; whereas, in fact, there was only room for 140,000, leaving a deficiency for 260,000 to be supplied. Supposing 57,000 to be contained in the new churches, there will still remain 213,000 wholly unprovided with church-room: so that we have been far, very far, from accomplishing the object in view, of making a complete provision for the spiritual wants of the great metropolitan parishes, such as they were eight years ago. But what is the case now? The population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum; and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those which are in need of such provision. I desire, therefore, to renew my appeal to the members of the church, in my own diocese, as well on the ground of the fearful extent of destitution yet unsupplied, as of the success which, by the divine blessing, has crowned a former effort. It was not to be expected that the planting of churches and clergymen in the midst of a poor, ignorant, long-neglected population, would at once produce all the beneficial effects which, we doubt not, will ultimately result from that provision. To break down the mass of ignorance and vicious habits which has been accumulating for a long series of years must needs be a work of time. It may, perhaps, be doubted whether any very striking change will be wrought till a new generation shall have grown up under the nurture and discipline of the church. But I may refer with confidence to the improvement which has already taken place in many of the darkest and most unpromising neighbourhoods, where churches and schools have been opened, as an earnest of the more abundant harvest which will be vouchsafed to persevering efforts in the same work of charity: "in due time we shall reap, if we faint not." In renewing my appeal for the means of carrying out this *unpeakably important enterprise*, I look with confidence to the clergy of my diocese at large to assist me in the

undertaking, by recommending it to their parishioners, by soliciting donations from the wealthier among them, and, specifically, by making collections in their churches on Sunday, the 9th of June, being the first Sunday after Trinity, in aid of the Metropolis Churches Fund. As to the most solemn and appropriate manner of collecting the offerings made by the faithful for the glory of God and the advancement of the Redeemer's kingdom, my sentiments have been made known to the clergy in my two former pastoral letters. Further reflection has strengthened my conviction of the justness of those sentiments; and I cannot but entertain a hope that both clergy and laity may see the propriety of making their solemn and united offering to God, for the glory of his name and the extension of his household, the church, in the manner which the church itself has prescribed. Earnestly desiring your co-operation in this most important work, I remain, rev. sir, your faithful servant, and brother in Christ,

C. J. LONDON.

P.S. I request you to read this letter in your church on Trinity Sunday; to give notice of your intention to preach a sermon, and to make a collection, on the day appointed; and to remit the amount of your collection as directed in the accompanying paper.

London Education on the Principles of the Established Church.—A public meeting has been held at the Hall of Commerce, Threadneedle-street, for the purpose of promoting a system of education, based upon the principles of the national church. J. Labouchere, esq., took the chair, and was supported by the rev. Dr. McCaul (rect. of St. James's, Duke's-place), rev. J. Pratt (vic. of St. Stephen's, Coleman-street), rev. Dr. Forbes, rev. E. Auriol, rev. J. Harding, rev. D. Moore, rev. D. Kelly, and a large number of metropolitan clergymen and gentlemen. The chairman, in opening the proceedings of the evening, remarked that for a long time he had given in his adherence to the Sunday School Union; but, as that body had refused to supply catechisms to schools in connection with the established church, he for one had considered it his duty to withdraw from it. It was now determined to form a society by which information would be received affecting the educational interests of this country; and means would be taken to erect schools where sound secular and scriptural instruction should be imparted. In order to carry out their views, spacious rooms had been taken in Fetter-lane, where children would in future be received. A committee had been formed, and resolutions were agreed to, declaratory of the necessity of providing sound religious education for the people. It was resolved to hold the first annual meeting of the society in November next.—*Church Intelligencer*.

NORWICH.

Irregular, or Non-Parochial Marriages.

"Circular to the Clergy of the City of Norwich.

"Palace, Norwich, April 12th, 1844.

"My rev. Brethren,—The annexed address having been recently forwarded to me from the deanery of Sparham, on the subject of irregular marriages solemnized in this city, I think it my duty, not only from its being in strict accordance with my own views, but from a wish to pay every respect to its subscribers, to place it in your hands, trusting that each offending minister will do everything in his power to prevent the recurrence of a practice so obviously tending to bring our church into disrepute, to cause much confusion and distress in families, and reflecting considerable discredit on those whose negligence has occasioned the evil so justly complained of. I am aware that extreme cases may at times occur, against which no vigilance can guard; but others, I am sorry to say, have come under my observation, which might have been avoided by a willing mind, really impressed with a sense of the serious evil ensuing from a want of due attention on the part of the clergyman, in omitting the duty of personal inquiry, and devolving upon the clerk, who may have an interest in maintaining the abuse, a responsibility entirely his own, and one to which he is committed, as well by individual duty as by the penalties to which he is exposed. In a private letter, accompanying the address, I am assured that the only reason why it had not the signature of every clergyman and churchwarden in the deanery was, either to

the parties, having very recently come into residence, were not able to speak of any of the cases complained of from their own knowledge, or that no opportunity of bringing the paper before them had presented itself. The writer adds, that there is a very strong feeling amongst the laity upon the subject, and that, indeed, the address originated with some of them who have expressed themselves very anxious that the matter should be brought under my notice. I have only to add, that I shall consider myself called upon, should this appeal to the good feelings of the city clergy be found unavailing, to take cognizance of every future complaint, and subject the offending parties to the consequences to which they are by law exposed, and which have been enforced in other dioceses.—I remain, yours faithfully,

"E. NORWICH."

"To the right reverend father in God, Edward, by divine permission, lord bishop of Norwich.

"We, the undersigned, being incumbents and ministers, and churchwardens of parishes, in the deanery of Sparham, and the archdeaconry of Norwich, beg earnestly to call your lordship's attention to the evil which has arisen, from the celebration of marriages, without due regard being had to the direction of the rubric, and the act of parliament in such cases provided. We allude to the practice of parties having their banns published, and their marriages solemnized, in places where they have not previously solemized for the term prescribed by law, and by these means evading the wholesome control of parents and guardians. Many very painful cases have come under our own observation, or to our knowledge, which due caution in ascertaining the *bonâ fide* residence of parties would have prevented. We will not conceal from your lordship that the marriages thus clandestinely contracted have been solemnized at some few of the parish churches of the city of Norwich and its adjoining hamlets. We consider it a duty incumbent upon us to bring this subject thus prominently under your lordship's notice, trusting that you will be able to apply a remedy, under the existing state of the law, or will consider the injury done to the morality of the country so great as to induce you to bring the deficiency of the present provisions under the notice of the legislature."

OXFORD.

Oxford Parish Burial-grounds.—A statement has just appeared, setting forth the grounds upon which additional parish burial-grounds are to be provided for this city. It states the reasons for making the attempt, and the facilities which exist for carrying it into effect. The increase of the population, beyond the requisite means of burial-ground accommodation, at present belonging to the respective parishes, makes the necessity for the additional parish burial-grounds; while the facilities are supplied by the act 59 Geo. III. c. 134, which incorporates the church-building and burial-ground commissioners with full powers to meet the want which is felt of new burial-grounds, without falling back upon a "general cemetery act." The statement says:—"A board of church commissioners (it was found) exists, having matters like the present committed to their charge in an especial manner, and with powers to facilitate and effect the purchase of land, out of the bounds of a parish, for burial-ground to supply the wants of one or more parishes; by the power of this board, all persons or bodies corporate, heretofore restrained by law from the alienation of the land they possess or hold, are freed from these restraints, and are enabled to give or sell their land for cemeteries; and, lastly, if any circumstances not contemplated or provided for should make a local act of parliament necessary, it may be obtained without cost to any parish, place, or person, by the agency of the commission now referred to. Under the help of this board, the present plan is, to provide, with the divine permission, three burial-grounds, on different sides of Oxford, for the parishes respectively, which are most conveniently situated in regard to each ground."—*Church Intelligencer*.

RIPON.

Society for Promoting the Increase of Church Accommodation and the Endowment of Churches in this Diocese.—In consequence of the low state of the funds

of this society, and the urgent calls made upon it, the committee are taking steps to procure subscriptions and donations. From a letter by the lord bishop of Ripon, the president of the society, it appears that the society, in the five years which have elapsed since its formation, has expended upwards of 23,000*l.*; and with that sum has made grants—1. Towards building thirty-six churches (thirty entirely new; six rebuilt with increased accommodation). 2. Towards increasing the endowment of thirty-seven poor benefices. 3. Towards the erection of seventeen parsonage-houses. And that the demands upon its liberality during the next few years will—under two of these heads, at least—considerably surpass those of the last five, will be equally evident to all who consider the great stimulus given to church building, by the act passed in the last session of parliament, "to make better provision for the spiritual care of populous parishes;" and the following statement will show to how very many places in this diocese the provisions of that act will be applicable; for, although there have been fifty-one churches consecrated in the diocese since its creation in 1836 (forty-three entirely new; eight rebuilt with increased accommodation), there yet remain twenty-five towns or townships where there is, on an average, as more than one church to every 8,000 souls. In one instance but one church to 15,000; in another, but one to 13,000; in a third, but one to 12,000; in two others, but one church to 11,000 in each. Sixteen townships, with population ranging between two and five thousand, without a church yet built in any one of them. Twenty districts or townships, each with a population ranging between one and two thousand, similarly situated; besides very many hamlets of less consideration, with smaller population, still beyond the reach of effective pastoral superintendence, where it would be desirable that churches should be erected and parsonages built.

SARUM—(PECULIAR OF DEAN).

The consecration of the new church in the township of east Grafton, in the parish of Great Bedwin, Hants, took place on the 11th ult. We have the pleasure of recording the munificence of the marquis of Ailesbury, whose intention it is to endow the church with the sum of 1,500*l.* He gave the site for the church and churchyard, as well as a piece of land, whereon it is proposed to erect a house of residence for the minister, besides subscribing liberally to the building fund, to the amount of 1,000*l.* and upwards.

WINCHESTER.

St. Olave's Church in Southwark.—The restoration of the venerable edifice of St. Olave's church, which was severely injured by the destructive fire at Topping's wharf, in the autumn of last year, is rapidly advancing. The slating of the new roof was completed on Saturday last, and the reparation of the tower is progressing briskly. The fittings of the interior are also in a forward state. The fluted doric pillars, a considerable portion of the side galleries, and the entire of the communion, including the statues of Moses and Aaron, and the tables of the decalogue, are in a good state of preservation. Whether the bells will be recast or not is not at present decided. We were on Saturday afternoon informed by the foreman of the works that Mr. Allen, the architect, intends so far to complete the building as to have the sacred pile ready for opening for public service by the ensuing midsummer, if not at an earlier period.

The Theological Examination.—The bishop of Winchester has given notice that after January, 1845, no graduate of the university of Cambridge will be admitted as a candidate for deacon's orders who has not passed the voluntary theological examination.

WORCESTER.

Queen's College, Birmingham.—At the monthly board of the Queen's college, held last week, at which the venerable principal, Dr. Johnstone, presided, on the motion of the right hon. lord Littleton, seconded by Joseph Webster, esq., it was carried by acclamation, "that the most cordial and grateful thanks of the council of the Queen's college be presented to the rev. Dr. Wansford, for his munificent donation of five hundred pounds towards the erection of a collegiate chapel to this institution; and for the interest he has shown in the promotion of the religious welfare of the students, immensely

superior as that object is to all other objects contemplated by this foundation." The earl Howe was prevented attending the meeting owing to her majesty the queen dowager's departure for the metropolis. The following noble benefactions have now been presented to the college and hospital by the rev. Dr. Warneford, namely, one thousand pounds for the foundation of prizes; one thousand pounds for the foundation of two scholarships; one thousand pounds towards the building fund; five hundred pounds towards the chapel; one hundred pounds towards the library; one hundred pounds towards the museum; one thousand pounds

towards the erection of the Queen's hospital; and one thousand pounds for chaplain.

The committee of the Birmingham church building society have decided to commence immediately the erection of the fifth church, to be called St. Andrew's, on a site at Bordesley, in an elevated situation about equidistant between Small-heath, the Green-lanes, Lawley-street, Great Barr-street, and the Garrison-lane; so that this hitherto unprovided neighbourhood will have the convenience of church accommodation. The land required for the erection of this church has been liberally presented by Messrs. E. and C. Robins.

EPISCOPAL CHURCH IN SCOTLAND.

EDINBURGH.

Church Missionary Society.—It is gratifying to know that there is every possibility of an auxiliary, sanctioned by the bishop of the diocese, in aid of the funds of this excellent society. An auxiliary has been long established in Edinburgh, and has powerfully and liberally contributed to the funds; but really, with the exception of Edinburgh, little has been done throughout Scotland at large. Judging from the correspondence which has taken place between bishop Terrott and the secretary, however, it is almost certain that a more extensive auxiliary will be formed throughout the country. The truth is, many episcopalians were utterly ignorant of its existence. Many who were aware of the fact entertained most erroneous impressions concerning it; while of those who appreciated its exertions, many could do little more than pray for its success. There is a fair prospect of an entire change in this respect.

Episcopal School.—On Easter Monday a plain and simple entertainment was given in the baker's hall, James's-court, Lawnmarket, to the children of the free school, which is superintended by the rev. J. Alexander, of St. Paul's, Carubber's-close. There were 218 children present; and their clean appearance and orderly conduct attracted the admiration of the assembled company. The bishop of the diocese opened the proceedings by delivering an admirable and appropriate address to the children, in the course of which he reminded them that it was the church to which they were indebted for the exertion now made to rescue them from ignorance and vice, and to train them both for time and for eternity. After the children had been amply regaled with suitable refreshments, the very rev. the dean of Edinburgh addressed them in the kindest and most affectionate manner; exhorting them to practise those duties in which they would be instructed, and more particularly to attend church, to read their bibles, and to look upon the book of common prayer as the best practical commentary on the doctrines of revealed truth. When the dean had finished his address, Mr. Alexander, in the name of those who were immediately connected with the school, thanked the bishop and the other visitors for the interest which their presence evinced in its welfare and success; and the "Deus miseretur" having been chanted, the bishop pronounced a benediction. It may here be remarked, that one of the rules of the school is, that the parents of the children admitted to it must consent to their being brought up strictly as members of the church in Scotland.—*Edinburgh Observer.*

Confirmation.—Bishop Terrott lately confirmed nearly 300 persons.

New Chapel in Edinburgh, for the Accommodation of the Poor, with a School-house attached, to be situated in the Old Town.—A number of laymen, members of the church in Scotland, have had for some time under their consideration the spiritual and educational wants of their poorer brethren in the old town; and, from inquiries which have been made, it is manifest that the state of church accommodation for the poorer classes of the community in that locality, who belong to the church, and the means of instruction for their children, are wholly unsuitable and insufficient. In these circumstances, it is felt to be a duty incumbent on all churchmen forthwith to endeavour to supply these deficiencies, by providing, as soon as the requisite sum is subscribed, an

edifice, in a convenient situation in the old town, for the worship of God according to the ritual of the church; and, in connexion therewith, a school-house, for the instruction of the children of the poor. It is a source of much satisfaction to reflect that, under the sanction of the bishop, a great deal has already been done in Edinburgh to rescue the children of the poor from the deplorable state of ignorance and irreligion in which, from the absence of the requisite means of instruction, they were so long suffered to remain. In particular it may be mentioned that, besides the scholars attending the other church schools, there are at present upwards of 200 children, whose parents are for the most part natives of either England or Ireland, assembled for daily instruction in a small hired room in the Lawn-market, under the personal superintendence of one of the clergy of the diocese; and there is every reason to believe that, if proper encouragement be afforded to this interesting department of ministerial duty, the happiest results may be expected. It is considered desirable that the proposed church should accommodate not less than 600 persons, and that the school-house should be sufficient for at least 200 pupils, who will attend church regularly. The expense of both buildings cannot be estimated at less than 3,000*l.*, including the site. It is intended that at least one-half of the sittings shall be free, but it is anxiously wished that all of them should be so; and, if such a further sum shall be raised as to admit of a requisite endowment for the clergyman, that arrangement will be carried into effect. [We have frequently adverted to the painful fact, and it was most forcibly urged upon the notice of the public by bishop Terrott, some years ago, that, crowded as are the episcopal chapels, they are chiefly attended by persons moving in the upper circles of society. This is inferred from the very munificent collections made in them for the furtherance of charitable objects. The great want is accommodation for the lower orders, of whom it is demonstrated that there are far more episcopalians than is generally supposed, or would probably, in many quarters, be admitted. We noticed, in former registers, that such a proposal had been set on foot some months ago, and that circumstances had prevented its being carried into execution. We rejoice to think all impediments are now removed, save, probably, just for a short time, a want of necessary funds; but this, no doubt, will be easily overcome. We wish abundant success to the undertaking; and, should we ever again visit the Scottish metropolis, the place of divine worship we should be most anxious to attend would be that where were gathered together the lower orders of episcopalians. These remarks are made in entire ignorance of the parties chiefly engaged in promoting the furtherance of so laudable an object.—*Ed.*]

GLASGOW.

Increase of Episcopacy.—From a variety of circumstances, partly political and partly religious, a strong aversion to episcopacy and to liturgical worship existed in the south and western parts of Scotland, and has continued till a very recent period. At present more enlightened sentiments prevail. So far from the constitution and worship of our church being regarded with dislike, a strong desire exists in many places to have chapels built and clergymen provided. Hence the greater claims made on the society by the diocese of Glasgow. In the course of six years, seven congregations have been formed, four of which could not have overcome the diffi-

culties by which they were beset, but for the aid of this society. These are gradually attaining strength and independence, and therefore will, in a short time, be able to meet all their own wants, and even to give aid to others. The whole field is not yet occupied. In the district of Galloway, more especially, a strong desire has been expressed by members of our church to have congregations formed. The society, therefore, must look forward to additional claims, and its resources must be increased. It is gratifying also to know that its liberality

has been bestowed with much advantage to the church in this diocese, in promoting the great object of education. From 800 to 1,000 children are receiving the benefits of a Christian education, either at day-schools or Sunday-schools, conducted by members of our communion; and by these means a great blessing is secured for the rising generation.—*Report Scott. Episc. Church Society.*

The rev. Mr. Bruce has been instituted to the charge of Trinity chapel, Helensburgh, vacant by the death of the rev. J. M'Kenzie.

COLONIAL AND FOREIGN CHURCH.

CANADA.

Destruction of St. Paul's Church, London, Canada West.—We regret to learn that the church of St. Paul, Western Canada, was accidentally destroyed by fire on the 21st February (Ash Wednesday). This edifice, which was raised entirely by the contributions of the congregation, principally the former residents of England and Ireland, cost 1,600*l.*

NEWFOUNDLAND.

We lately noticed (says the *Worcester Chronicle*) that the rev. Edward Feild, M.A., a native of this city, had been appointed to the bishopric of Newfoundland. The rev. gentleman was formerly a fellow of Queen's college, Oxford; and the provost and fellows of the college, moved by the necessity which exists in that country for increased church accommodation, for schools, and competent teachers for the purpose of supplying moral and religious instruction, as well as by the respect and regard they bear to the late member of their body, have determined on raising a subscription towards the formation of a fund for ecclesiastical purposes, to be placed at his disposal; and earnestly request the co-operation of all those who feel an interest in the spread and efficiency of the church in our colonies. Their appeal closes with a high and an honourable testimonial to the perfect fitness of Mr. Feild for the office to which he has been advanced; and, coming from a body of distinguished persons, amongst whom, as a brother-fellow, he resided for some time, and to whom he was so well known, its value is greatly enhanced. The rev. gentleman being a native of this city, in which his father practised for many years as a surgeon, it was natural that the clergy of Worcester, to almost all of whom he is personally known, and by all of whom he is held in high estimation, should be desirous of augmenting the subscription of which he is to be made the trustee for the benefit of his diocese. With this view, a special meeting of the committee of the Worcester Diocesan Association in aid of the Society for the Propagation of the Gospel in Foreign Parts, was held at the Guildhall, on the 10th inst., to take into consideration the best mode of showing the respect which they so strongly feel towards the new bishop. At this meeting, which was characterized by the most entire unanimity of feeling, it was resolved—1st, That this committee view with feelings of sincere satisfaction the appointment of Mr. Feild; and, desirous of testifying their high regard and esteem for him in the manner they are confident will be most gratifying to his own feelings, do recommend that a subscription be entered into, in this his native city, in aid of a fund for ecclesiastical purposes in the diocese of Newfoundland, to be placed at his disposal. 2ndly, That the rev. H. J. Stevenson, rector of St. Nicholas (Mr. Feild's native parish), be respectfully requested to preach a sermon in that church on Thursday, April 25th, in aid of the above fund, and that the attendance of those individuals who feel an interest in the extension and efficiency of our church in the colonies be earnestly requested. But one feeling, as we have before noticed, pervaded the meeting; and the rev. gentleman and others present could hardly find language sufficiently strong to express the warmth of their esteem for Mr. Feild, and their gratification at the well-deserved honour bestowed upon him. Indeed, we may say, without fear of contradiction, that his appointment has given the greatest pleasure to all the Worcester clergy. The new bishop of Newfoundland was

educated at Rugby, under Dr. Wooll, on whose death it is probable he might have succeeded to the vacant headmastership of that celebrated school, had his inclination led him to avail himself of the offers of support then made to him. Here he distinguished himself by his devotion to learning, which was at length rewarded with a Michel scholarship at Queen's college, of which he afterwards became Michel fellow; previous to which he had attained a high and deserved repute in the university, as a profound mathematician and an excellent classic. In Easter term, 1823, the name of Edward Feild, of Queen's college, appears as second in classics and first in mathematics. In Easter term, 1827, he was appointed by the university a public examiner *litteris humanioribus*. But the laurels thus honourably won on mount Parnassus were soon to be laid at the foot of mount Cavalry; and he afterwards appeared as the simple, unaffected parish priest, laying aside all worldly learning, and knowing nothing among those committed to his charge save Christ Jesus, and him crucified. Shortly after his entrance into holy orders, Mr. Feild became curate of Kidlington, near Oxford, the living of which was held by the rev. Dr. Jones, rector of Exeter college. Here he soon won upon the hearts of all his parishioners by the unaffected simplicity of his character, his genuine and unostentatious piety, his unceasing solicitude to provide for the wants of the poor, and the great pains he bestowed on the important duty of education, for which few, by nature and acquirements, were so well qualified. At English Bicknor, to which rectory he was presented by his college in 1833, he equally endeared himself to his flock. The surest evidence of this may be found in the parishioners of this small village having subscribed 78*l.* to the fund of which he is to be the depository.

The following urgent appeal is worthy the serious consideration of all interested in the furtherance of the gospel:—

The rev. Edward Feild, M.A., formerly a fellow of Queen's college, Oxford, having been appointed to succeed Dr. A. G. Spencer in the see of Newfoundland, the provost and fellows of the said college have resolved forthwith to commence a subscription towards the formation of a fund for ecclesiastical purposes, to be placed at his disposal; and earnestly request the co-operation of those who feel an interest in the spread and efficiency of the church in our colonies. The population of Newfoundland consists of upwards of 80,000 persons, thinly scattered along the east and south coasts, and almost entirely occupied in the fisheries. The greater portion are of Irish descent, and not more than 35,000 belong to our communion. These, however, have given convincing proofs of attachment to the church of their fathers, by liberally contributing to the erection of a cathedral now in progress at St. John's. The provost and fellows of Queen's college feel confident that the well-known character of Mr. Feild, his sound judgment and discretion, his past labours in the church, and his zealous performance of the duties of a parish priest for many years, afford a sufficient guarantee that his office as chief pastor will be efficiently discharged, whilst health and strength are afforded him; and that the sum placed in his hands will be employed in the way best calculated to advance the spiritual welfare of those committed to his charge, and so tend, with God's blessing, to the propagation of the gospel throughout the world.

TO CORRESPONDENTS.

C. T. is particularly requested to forward the other paper referred to, and, at the same time, his or her name.

REGISTER

Ecclesiastical Intelligence.

JUNE, 1844.

Ordinations.

By Bp. of GLOUCESTER and BRISTOL,
April 14, at Glouc. Cath.

PRIESTS.

Of Oxford.—L. Carden, B.A., Univ.;
M. H. Estcourt, B.A., Exet.; T. C. Griffith,
B.A., Wad.; W. Hughes, B.A., Jesus; E.
Huntingford, S.C.L., New; T. Jackson,
M.A., Brasen. (lett. dim. *abp. of York*);
E. Mansfield, B.A., Exet.; R. T. Mills, B.A.,
Magd.; S. Mireton, B.A., Worc. (lett.
dim. *bp. of Lichfield*); G. Protheroe, B.A.,
Barnes; W. Wiggins, B.A., Exet.

Of Cambridge.—J. Grote, M.A., Trin.

DEACONS.

Of Oxford.—S. H. Archer, B.A., Exet.

(lett. dim. *bp. of Exeter*); T. R. J. Lang-
horne, B.A., Jesus; S. W. Mangin, B.A.,
Wad.; H. Turns, B.A., Queen's.

Of Cambridge.—G. Babb, B.A., St. John's
(lett. dim. *bp. of Worcester*); W. C. Badger,
B.A., Queens'; E. Gilpin, B.A.,; H. T.
Lee, B.A., Trin. (lett. dim. *bp. of Llan-
daff*); H. Lister, B.A. Cath. (lett. dim. *bp.
of Ripon*); R. McNeill, M.A., (lett. dim.
abp. of York); H. L. Neithropp, B.A.,
Trin.

Of Dublin.—R. Halpin, B.A. (lett. dim.

bp. of Clogher).
Of Lampeter.—S. Appleby.

Lit.—J. Griffiths.

By Bp. of ROCHESTER, at Bromley
Church, April 11.

PRIESTS.

Of Oxford.—S. Holmes, B.A., Magd. H.
Of Cambridge.—J. L. Allan, B.A., Trin.;
W. E. Light, B.A., St. John's.

DEACONS.

Of Oxford.—W. A. B. Cator, B.A.,
Mert.; C. R. Harrison, B.C.L., All Souls.

Of Cambridge.—G. Y. Body, B.A., St.
John's.

Preferments.

Bland, G., archdeacon of Lindsafarne (pat. bp. of Durham).

Name.	Parish & County.	Pop.	Patron.	Value. £.	Name.	Parish & County.	Pop.	Patron.	Value. £.
Barrow, G. S.	Thorp, near Haddis- coe, Norf.	101	Crown & lord Calthorpe alt.	*160	Jones, C. W. I.	Loddeswell (V.), cum Buckland, Tout Saints (G.), Devon.	1013	Freke family.	*236
Bates, M.	Christchurch (P. C.), Houham, Dover.				Keating, J.	Rathabuck Queen's co.		Bp. of Leighlin	
Blakeney, R. P.	Isen Green (P. C.), St. Thomas, Chesham				Kerr, J.	Kilkerrin (R.), Gal- way		Bp. of Tuam	*670
Boddy, J. A.	(P.C.), Manchester.				Leach, O.	Hubbertone (R.), Pemb.	1174	Lord Chanc.	130
Bland, G.	Eglingham (V.), Northumberland.	1657	Annexed to archd. Lin- disfarnae	*800	Leahy, W.	Kilmolan (U.), Gal- way			
Bruce, K.	Abbotsham (V.), De- von	414	The Crown	*120	Leathley, J. F.	Termoneckin (U.), Louth.	3323	Abp. of Armagh	*675
Burdon, J.	English Bicknor (R.), Glouc.	576	Queens' coll., Oxford	*390	London, C.	St. John's (P. C.), Prince Bishorogh, Bucks.	910		99
Carter, T. T.	Clewer (R.), Berks.	3589	Eton coll.	*463	Longlands, W.	Gerrans (R.), Corn- wall.	816	Bp. of Exeter.	266
Cloves, T.	St. Lawrence (R.), Norwich.	974	Lord Chanc.	82	Maginnes, J. R.	Rathvilly (R.), Car- low.	3187	The Crown	*1030
Coffin, R. A.	St. Mary Magd., Ox- ford.		D. & C. of Christ Church	145	Maude, T.	Hasketon (R.), Suff.	508	Family.	*187
Cooper, H. J.	Ewhurst (R.), Surrey.	915	Lord Chanc.	*463	Mayers, M. J.	Langham Bishops (V.), Norf.	383	Bp. of Norwich.	146
Darrell, W. L.	Fretherne (R.), Glouc.	342	E. Tierney	*148	Mossop, S.	Calderbridge (P. C.), St. John, Becken- met, Cumberland.			
Deck, J.	St. Stephen's, (P. C.), Hull.				Napier, C. W.	Evercreech (V.), Som- erset.	1440	Hon. Mr. & Mrs. Talbot.	*250
Dadley, W. M.	Whitchurch (V.), Hants.	1742	Bp. of Winton.	120	O'Brien, H. J.	Kilcully (P. C.), Cork.		Bp. of Cork.	
Dugdale, R.	Ivegill, or Highlead, Dalston (P. C.), Cumberland.	194	12 trustees.	46	Pakes, H. A. A.	Newton (R.), Suffolk	46	Mrs. Oldham.	*300
Ellis, W.	Luddington (V.), Linc.	930	Lister family.	*332	Palmer, J.	Doverdale (R.), Wore.			
Escott, G. S.	Barnwood (V.), Glouc.	383	D. & C. of Gloucester.	*176	Pendleton, R.	Fethard, Wexford.	2153	Bp. of Ferns.	330
Everard, E.	Bishop's Hull (P. C.), Somerset.	1263	Rawlings fam.	*192	Pennington, A.	St. James, Waltham- stow (P. C.), Essex.		Vic. Waltham- stow.	
Fellowes, T. L.	Lingwood (P. C.), Norfolk.	473	Goddard family	*253	Phillips, J. B.	St. Andrew (P. C.), Manchester.		D. & C. Man- chester.	
Fletcher, J. W.	St. James (P. C.), Handsworth.		Rec. of Hands- worth.		Pitt, J.	Rendcomb (R.), Glouc.	248	Pitt family.	*440
Fox, J.	Hale (P. C.), Cum- berland.	305	Earl of Lons- dale.	82	Powell, R.	Bury (V.), Sussex.	621	Preb. of Bury, Chich. cath.	89
Ganton, J.	Marsham, R., Norfolk.	604	Miss C. C. S. Blake & Rev. E. T. Yates.	*330	Sadler, O.	Brancaster (R.), Nor- folk.	913	W. Sadler.	*921
Hallward, J.	Sweptone (R.), cum Snarestone (C.), Linc.	614 404	Miss A. M. Les- lie.	*894	Seymour, D. R.	Westmeath (P. C.), St. Thomas (P. C.), Bishopwearmouth, Durham.	3494	Rect. of Bally- loughloe.	100
Hay, Hon. S.	Netherbury (V.), cum Beamister (V.), Dorset.	2163	Preb. of Ne- therbury, in Sarum cath.	*524	Skipsay, R.	St. John's (Preb.), Dublin.		Rec. of Bishop- wearmouth.	
Hobson, W. W.	Hales cum Hecking- ham (P. C.), Norf.	303	Rev. sir E. B.	*248	Stanford, C. S.	Cottesmore (R.), Rut- land.	600	D. & C. of Ch. ch., Dublin.	
Hopper, R. L.	St. George (V.), Bris- tol.	171	Smyth.	50	Stuart, Hon. A.	St. Nicholas (P. C.), St. Bedwin, Wilts.		Earl of Gains- borough.	*903
Hughes, H.	Manorbeer (V.), Pemb.	589	D. & C. of Bris- tol.	285	Ward, H.	Ribby c. Wrea, Kirk- ham, Lanc.	443	Vic. of Kirk- ham.	76
Jackson, T.	Wadworth (V.), Yorks.	680	Christ's coll., Camb.		White, R.	Ross (R.), Galway.	4361	Bp. of Tuam.	*430
Jones, W. B.	Fen Ditton (R.), Camb.	537	W. Walker.	*130	Wilson, J.	Enniskeen (P. C.), Meath.	10368	The Crown.	900
			Bp. of Ely.	404	Winning, R.	Woodgate, G. Pembury (V.), Kent.	1089	Rev. S. Wood- gate.	*353

Bland, J., (not H.), can. Cudworth, Wells
—
sec. mast. Kidderminster sch.
H. W., inspector of schools.
W. W., mast. Magd. hosp., Win-
—
F., inspector of schools.
W., rector of Gloucester cath.

The Bp. of NORWICH has appointed the
following rural deans in the diocese:
Bagot, L. F., rec. Castle Rising.
Bayning, lord, rec. Brome.
Bevan, F. S., rec. Carleton Rode.
Bridges, C., vic. Old Newton.
Cobbold, R., rec. Worham.

Croft, S., rec. St. Mary Stoke.
Green, C., rec. Burgh Castle.
Greene, T., rec. Falmouth.
Pelham, hon. J. T., rec. Barch Apton.
Preston, H., rec. Tabourgh.
Stevenson, G., rec. Dickleburgh.

Clergymen Deceased.

Allen, J. T., rec. Shobdon, Hereford (pat. lord Bateman), 72.
 Bailey, J., ch. miss. at Ceylon, March 12, 43.
 Bainbridge, T., rec. Addlethorpe, Linc. (pat. lord chanc.), 84.
 Bass, R., vic. Austrey, Warw. (pat. lord Chanc.), 39.
 Beamish, S., cur. Killeully, Cork (pat. bp. of Cork).
 Best, F., rec. South Dalton, near Beverley (pat. lord Hotham), 69.
 Bockoll, J., vic. Great Linaber, Linc. (pat. lord chanc.).
 Boyton, C., D.D., vic. gen.; rec. Tully-aughniah, Donegal (pat. Trin. coll., Dublin).
 Byron, S., vic. Keelby, Linc. (pat. earl of Yarborough), 80.

Diseley, G., rec. Churchill (pat. G. Berkeley) and Peapleton (pat. family), Wore., 64.
 Fraser, W., rec. Trelawney, Jamaica, 80.
 Hamilton, C., cur. St. John's, Sligo (pats. abps. of Armagh and Dublin).
 Jones, J. W., rec. Hubbertstone, near Milford (pat. lord Chanc.), 80.
 Kendall, J., vic. Sudbrooke (pat. — White), Warw., and mast. earl of Leicester's hospital, 81.
 Kendall, N., vic. Talland (pat. family) and Lanlivery (pat. family), Cornwall, 62.
 Kettlewell, H., at Leeds.
 Leighton, sir J. H., at Ostend.
 Powell, J., vic. Bitteswell, Leic. (pat. Harbardash's company and Christ's hospital), 80.

Richardson, B.
 Richards, W., rec. Kilmorris, Leic. (pat. Norton coll., Oxford).
 Slingsby, H. J., rec. Stour Provost cam Toibere, Dora. (pat. King's coll., Camb.), 68.
 Still, Peter, cur. Cattistock, Dor., 42.
 Syer, B. E., rec. Kedington (pat. family), 80.
 Turnour, hon. E. J., at Cranley, 69.
 Thomas, E., rec. Morvill (pat. sir E. P. Phillips, bt.), p. c. Llanvair-Mantgwyn (pat. T. Bowen), and cur. Whitechurch, Pembro, G. C., late cur. Barlaston, Staff., 81.
 Wheelodon, J., min. St. John's chap., Market-street, Herts (pat. D. G. Ady).
 Whitty, W., cur. Rathvilly, Leic., 81.

University Intelligence.

OXFORD.

Hampton Lecturer for 1845: C. A. Heurtley, B.D., late fellow of C. O. C.
Pembroke College.—The very rev. Dr. Jeune's appointment to the

mastership of Pembroke coll. and the canonry of Gloucester has been confirmed.

CAMBRIDGE.

VOLUNTARY THEOLOGICAL EXAMINATION.

The bishop of Oxford, in addition to the bishops of Gloucester and Bristol, London, Lincoln and Winchester, has given notice that he will require candidates for deacons' orders, from this university, to have passed the "Voluntary Theological Examination."

NORRISIAN PRIZE.

May 10.—The Norrisian prize, for the best prose essay on a sacred subject, was adjudged to the rev. Joseph Woolley, M.A., of Emmanuel college. Subject—"By one offering Christ has sanctified for ever them that are sanctified" (Hebrews x., 14).

DURHAM.

Examiners in Theology: rev. G. Pearson, B.D., St. John's, Camb.; rev. T. L. Claughton, M.A., Univ. coll., Oxford.

Examiners in Arts: Prof. of Greek, prof. Math; P. C. Claughton, M.A., Trin. Oxon.; rev. E. Cockay, M.A., Wad., Oxon.
Pemberton Fellow: W. Greenwell, M.A.

DUBLIN.

Examiners.
Professor of Botany: W. Allman, M.D.
Lecturer on Natural History: Prof. Phillips.

Curator of Museum: J. R. Ball, M.A.
Senior Fellow: J. L. Moore, D.D.
Senior Registrar: T. Lustey, D.D.

Tributes of respect have recently been presented to the following:—

Addison, C., late inc. St. Paul's, Harbor Grace, Newfoundland, on leaving as chap. to ld. bp. of Jamaica—plate.
 Barlow, H. M., late inc. Christchurch, New Catton, Norwich—plate.
 Blakeney, R. P., St. Paul's, Nottingham—books.
 Blundell, W. D., late cur. St. Ann's, Liverpool—plate.
 Chamier, W., late cur. of Sandall Magna, Yorks.—plate.
 Cookeley, H. P., St. Mary's, Bungay, Suff.
 Day, S. E., lect. Ch. Ch., Bristol—plate.
 Dowdinghall, O., cur. and lec. All Saints' church, Hereford.
 Eyre, F. D., late cur. Wheathampstead, Herts—plate.
 Galton, J. L., Leamington—plate and books.
 Gower, A. H., cur. Ridge, Herts.
 Greaves, G., inc. Christchurch, Herne Bay, Kent.
 Harrington, E. C., chap. barracks, Exeter, from 4th dragoons—plate.
 Hay, hon. S., South Lynn, Norf.—plate.
 Hunt, C. A., cur. Ashreigny, Devon—plate.
 Isaacson, S., late cur. St. James', Ryde, Isle of Wight—plate.
 James, W. B., vic. Harton, Camb.—plate.
 Jones, R. W. L., cur. Newcastle-on-Tyne—plate.
 King, G., late inc. St. Benedict's, Norwich—plate.
 Knollis, F. M., cur. Child's Ercall, Salop—plate.
 Melvill, H., Camden chap., Camberwell—plate, and 500l. 3 per cent. consols.
 Minnett, R., St. Luke's, Highwood, Bury, Lanc.—purse and robes.
 Nolan, T., St. Barnabas, Liverpool—robes.
 Oldrid, J. H., Gawcott—plate.
 Ram, A. J., inc. Beverley minster—plate.

Ray, G., inc. St. Mary the Less, Camb.—plate.
 Robson, J. E., inc. Hartwith, York, from inhabitants of Clint and Burnt Yates.
 Vernon, W. H., rec. Carshalton, Surrey—plate.
 Watkins, F., cur. St. John, Lewes—plate.
 White, J. T., cur. St. Mary, Nottingham—plate.
 Williams, J., late cur. Tenbury a. Rochford, Wore.—books.

CHURCHES CONSECATED.

Chester.—Derby-road, Manchester, March 12.
Chichester.—Nuttley, Maresfield, May 7.
Connor.—Ballyclugg, April 23, parish separated from that of Kilkinniola, Ballymena.
Derry.—Kilree, April 17.
Exeter.—Salcombe, near Kingsbridge, April 11.
Hereford.—Clodock, May 2.
Lichfield.—St. James', Hill Top, West Bromwich, April 23.
Lincoln.—St. Paul's, Ison Green, April 18.
London.—St. James', Walthamstow, April 30.
Oxford.—Bodicoles, May 1.
Rochester.—St. John, Sidcup, Chislehurst, April 23.

CHURCHES OPENED.

Exeter.—Okehampton, April 11.
Ferna.—Kilpatrick, Wexford.
Ripon.—Caldwell chap., Staawick, May 2.

FOUNDATIONS LAID.

Exeter.—Christchurch, St. Andrew, Plymouth; Torquay, April 2.
Ripon.—St. James', Meltham Mills, Almsbury.

Proceedings of Societies.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

May 2 the thirty-sixth anniversary sermon of this society was preached by the bishop of Winchester, before the society, at the Episcopal Jews' Chapel, Bethnal Green. This society is said to have foreign missions at Jerusalem, Safet, Beyrout, Hebron, Constantinople, Smyrna, Warsaw, Lublin, Kalisch, Cracow, Posen, Fraustadt, Konigsberg, Dantzic, Berlin, Stettin, Kreuznach, Breslaw, Frankfort-on-the-Maine, Brussels, and Strasburgh, besides home missions in London and Liverpool. The last report of the society showed the year's income to be 25,066l. 2s. 6d.; and after deducting the expenditure, there remained a balance in the hands of the treasurer of 2,075l. 6s. 7d.; in addition to which the

society is in possession of 9,500l. in exchequer bills. The king of Prussia has contributed the munificent donation of 100l., and expressed his intention of subscribing annually 25l. The society has also Hebrew schools at Bethnal Green, in which are 47 boys and 40 girls; as also a Hebrew college for preparing missionaries.

COLONIAL CHURCH SOCIETY.

The annual meeting was held on Wednesday, May 1, in the Great-room, Exeter-hall. Capt. sir E. Parn, R.N., presided. The hon. W. Cowper, M.P., Mr. J. F. Plumptre, M.P., Mr. G. Finch, Mr. J. Labouchere, &c. rev. A. Thelwall, and a number of the lay and clerical friends of the society were on the platform. The report gave a detailed account of the society's operations in Nova Scotia, Western Australia, the Cape of Good Hope

the Bahama islands, and various other parts of the world. The subscriptions and donations received during the past year amounted to 3,775*l.*, exclusive of collections in the colonies. The report was adopted.

CHURCH MISSIONARY SOCIETY.

The forty-fourth anniversary meeting was held on April 30, at Exeter-hall. The earl of Chichester, president of the society, took the chair at 10 o'clock, the large room being filled. One of the secretaries and a clergyman from the country read the report, which described the society's operations at the several missionary stations. With the exception of Jamaica there had been no contraction of missionary labour. The accounts received from the society's agents throughout the world had been most satisfactory. During the past year nine additional missionaries had been sent out, 54 branch associations and 18 juvenile societies established, and 24 missionaries admitted to holy orders. The dukes of Manchester, viscount Sandon, and lord Lurgan had accepted the office of vice-presidents. The report stated that two years ago the society was in a position of considerable embarrassment, arising from excess of expenditure over income; but last year that difficulty had been overcome. The committee had taken their stand upon those sound evangelical and protestant principles which had from its very foundation formed the chief characteristic of the society, and to which its prosperity and usefulness were attributable. The financial statement gave the following results:—General fund, 97,791*l.* 2*s.* 3*d.*; special fund for China mission, 1,550*l.* 10*s.* 1*d.*; capital fund, 2,648*l.* 1*s.* 6*d.*; Fourah Bay buildings fund, 1,181*l.* 17*s.*; disabled missionaries fund, 1,145*l.* 10*s.*; total receipts, 104,323*l.* 16*s.* 10*d.*. The expenditure of the year, including contributions to local funds, amounted to 93,478*l.* 7*s.* 3*d.*. The excess of income had been applied in part to the erection of buildings at Sierra Leone, with a view to the training of native youths as local missionaries, to the discharge of a debt of 1,000*l.* remaining due on the last account, and the residue of 4,318*l.* 15*s.* it had been deemed advisable to transfer to the amount of capital, in order that the society's operations might not hereafter be interrupted by temporary fluctuations in its financial department. The committee had raised the maximum of expenditure from 85,000*l.* to 87,000*l.* a year, exclusive of local funds in the respective missions. The anniversary sermon was preached on Monday, April 29, at St. Bride's, Fleet-street, by the lord bishop of London.

CHURCH PASTORAL AID SOCIETY.

The anniversary meeting of this society has been held, and much important and interesting matter is contained in the report of the speeches delivered on the occasion by the ven. archdeacon Shirley, the earl of Chichester, and others. The hon. capt. Waldegrave presided, in place of the president, lord Ashley, who was reluctantly obliged to be absent watching the progress of the factory bill and endeavouring to reduce the time of labour of the

working poor, for whose spiritual benefit the exertions of the Pastoral Aid Society are chiefly made. Letters were read from several of the bishops, regretting their unavoidable absence from the meeting, and bearing renewed and emphatic testimony to the soundness of the society's principles and the beneficial effects of its operations. The report shows an increase in the funds of the institution amounting to 4,360*l.*, making the income of the year, ending the 31st of March, 21,825*l.*. The list of subscribers is considerably increased. The names of clergymen subscribing now amount to 2,039, being an increase of 160 on the year. New grants have been made, during the year, to 44 incumbents, having under their charge a population of 424,440 souls, or 9,827 to each; the average income of the clergy aided being 170*l.* per annum, and three-fourths of them being without parsonage houses. The total number of grants made by the society, since its institution about eight years ago, is 536: of this number a large proportion have been relinquished, having accomplished the object for which they were first granted. The existing grants are to 237 incumbents, having under their ministerial charge an aggregate population of 1,035,613; and provide stipends for 235 clergymen and 32 lay assistants. One instance we may be permitted to give, from the report, of the effects which usually follow from the operation of the society's grants. The incumbent of a large manufacturing district in the north of England, with a population of 15,000 souls, 3,400 of whom inhabited a district at a great distance from the church, applied for an income of 100*l.*, for a clergyman to reside among the latter and visit them from house to house. A church was commenced, an endowment obtained of 30*l.* per annum; and the result of all this is thus described:—"It gives me great pleasure to be able to notify to the committee my resignation of the grant of 100*l.* to the chapelry from the date of the last payment. The ecclesiastical commissioners have just followed up my endowment of the church, by augmentation of the living to 150*l.* per annum. The history of this happy consummation is in itself, if there were none other, an abundant testimony to the Church Pastoral Aid Society. Its grant for a curate, to my predecessor, for this large and destitute district, containing now a population of about 3,400, was his inducement to undertake a subscription for the erection of a church. I have been enabled to follow up his exertions by raising an endowment of 1,000*l.* Consecration, and the assignment of a district, have succeeded in due course. And now, as I have stated, there is a permanent provision made, securing the ministrations of the church to the inhabitants for ever. Nor is this all: the foundations are already dug for new infant, daily, and Sunday-schools, on land which it has been in my power to give, near the new church, and I have little doubt that we shall soon add a parsonage to the ecclesiastical machinery of the post. I have already received for this purpose a subscription of 50*l.* This simple statement of facts speaks volumes for the society."

COLONIAL AND FOREIGN CHURCH.

NEWFOUNDLAND.

Consecration of a new Bishop.—On Sunday, April 28, the rev. E. Feild, D.D., was consecrated by the archbishop of Canterbury (assisted by the bishops of London, Bangor, and Worcester), bishop of Newfoundland. The rev. R. Davies, M.A., rector of Staunton, Gloucestershire, preached on the occasion. Among the clergy present we noticed the rev. Dr. Richards, rector of Exeter college; the hon. and rev. C. A. Harris, prebendary of Sarum; the rev. I. B. Maude, the rev. N. Pocock, fellows of Queen's college; and several others.

The following statement respecting the diocese of Newfoundland, painful as it is, cannot but be read with great interest:—

"To the provost and fellows of Queen's college, Oxford, and the other contributors to the fund for ecclesiastical purposes in Newfoundland.

"**FRIENDS AND BROTHERS.**—With respectful and grateful acknowledgments of your liberality, and earnest prayers that it may be twice blest—may bless those who

give and those who receive—I am desirous of submitting to you a short statement of some chief purposes to which the fund may, I conceive, be most properly and profitably applied, and of exhibiting, at the same time, the particular wants of my diocese. Let me state, by way of preface, that Newfoundland itself is larger than Ireland; and that the islands of Bermuda, situated to the south, at the distance of from eight to fourteen days' sail, are still part of the diocese. The population of Newfoundland is widely scattered round the coast, almost entirely occupied in the fisheries, and very poor: money, in many parts, is scarcely known, all commerce being carried on by barter: even the payment for the schooling of children is often made in fish. The numbers by the last returns exceed 80,000; and of these not one-half are members of our communion: many, it is said, have fallen away to the Romanists, through default of the ministrations of our church. All the churches of the island, with one exception, and that not in the capital, are of wood. The residences of the clergy are of the same frail material. In

no country, it is said, are the trials and privations of the missionaries greater; yet nowhere are their services more joyfully welcomed, or, if we may presume so to judge, more eminently blessed. The reports of the society for the Propagation of the Gospel furnish authentic and most affecting accounts of the desires and entreaties of the poor settlers to be provided with schools and churches; and shew that they are ready, according to the ability wherewith God blesses them, to contribute both to their erection and support. Hitherto, alas! or till within a very few years, many—and these, be it remembered, descended from Christian parents, or sent forth from a Christian country—have lived and died without enjoying any of the means of grace or ordinances of religion; nay, without seeing the face of a clergyman. Nothing has yet been attempted, and little, it is feared, can ever be effected, in the cultivation of the soil. In addition to the difficulties arising from the rocky and marshy nature of the country, the whole population is employed, during the short summer, in the fisheries. Nothing, therefore, has yet been gained from the land; nothing even for the mere maintenance of the settlers themselves; and, of course, nothing for the erection of schools and churches, or for the support of teachers and ministers. Permanent endowments, except in the towns, there can be none; and present provision is almost as difficult and rare. Such is the condition of the poorer settlers. With regard to the more wealthy inhabitants, these do not, as in most other colonies, remain in the island; but, having enriched themselves and their families, return to their native country; when their connection with and, too often, it may be feared, their interest in the colony ceases. Here, again, one of the common sources of present provision for churches and schools, if not of endowments and bequests, entirely fails. These are not mentioned as matters of reproach or of complaint, but as peculiar and, it is feared, permanent disadvantages of this country and colony, and demanding peculiar sympathy and succour.

1. The first and most pressing want and purpose for which funds are required, is the erection of a cathedral. I call this the most pressing want of the diocese at the present moment, not so much as desiring a costly and beautiful house for the daily worship of Almighty God—however much I may and do desire it—as knowing both that the present parish church, which is built only of wood, is falling into decay, and is quite unfit and insufficient for the congregation, and that the foundation-stone of a new edifice, to serve for parish church and cathedral, has been already laid, the abandonment or long interruption of which would be a disgrace and calamity hardly to be repaired.

2. There is no residence belonging to or provided for the bishop. The late bishop rented a wooden house, in St. John's, for 100*l*.—a very serious charge on his small income. It is, therefore, much to be desired that some house should be commenced, not merely or chiefly for the bishop's own accommodation; but for the various purposes to which such a residence, with chapel, common hall, and library, might be made available. An eligible piece of ground has been promised for the purpose, if funds can be provided to build. Plans for such buildings on a small and simple scale would be very acceptable.

3. In connexion with the episcopal college, a library of theological and classical works will be very important, and, indeed, is almost indispensable. Nothing of the kind has been hitherto attempted. An institution was begun under the auspices of the late bishop, for the instruction of a few candidates for the ministry; but neither there nor elsewhere in the island is there any tolerable library of theology. Contributions for this most necessary object will be thankfully received, whether of money or books; and it is suggested that in many libraries, both public and private, there may be duplicates of old works which might easily be spared, and which would prove a most valuable acquisition in Newfoundland.

4. The visitations and journeys of the bishop are nearly all made by sea. 'Our roads,' said the late bishop, 'are all on the high seas.' The Bermudas lie at least 1,000 miles from the nearest part of Newfoundland; and in Newfoundland itself, the settlers are all on the coast, scattered and dispersed, here and there in small villages, or in a few fishing huts, which can only be approached by sea. For

visiting these, whether for the more solemn purposes of consecration or confirmation, or for ordinary pastoral intercourse and supervision, it is quite necessary that the bishop should be provided with a sloop or yacht. The late bishop represented in strong terms the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of 1842, he says: 'The difficulties that await me are heavy and manifold... to traverse 1,200 miles of the most stormy and dangerous seas in the known world I have no facilities afforded me. In these visitations, an open boat must frequently be my transport, and a fisherman's hut my lodging.' In addition to the use of such a vessel in the periodical or occasional visits of the bishop, which it is obviously desirable he should be able to make at the seasons most convenient to the parties concerned in them, very great good might be effected by fitting up the yacht for the purposes of divine service; so that the scattered settlers on the coast might be invited, in turn, to attend and partake of the different ordinances of religion at the hands of a chaplain or missionary, when the vessel is not engaged for the bishop's special purposes. In archdeacon Wix's affecting journal, mention is made of 'floating grog-shops' as the great curse of the country: surely a floating chapel might be provided and maintained to counteract, under the divine blessing, some of these miseries. It is supposed that steamers or private yachts are sometimes disposed of at great reduction of the original cost, which might easily be adapted to these sacred and meritorious purposes.

5. The last and greatest want is one which we might suppose would most easily of all be supplied—the want of men ready to spend and to be spent in their Master's service. At the present moment two stations of importance are wholly unoccupied, while others of immense extent and numerous population have only the services of a single deacon. All the present missionaries, more or less, are dependent, and most of them entirely so, upon the bounty of the Society for the Propagation of the Gospel; and the schools are maintained, in greatest part, by the Newfoundland School Society. But, in addition to supplying these deserted and desolate stations with spiritually-minded men, determined to know nothing among them save Jesus Christ and him crucified, it is considered of the greatest importance to form a college or chapter of clergy about the bishop, in the capital of the island; who, residing with or near him, and having, as nearly as possible, all things in common, might conduct the daily services of the cathedral church in a decent and edifying manner; might see to the erection of sacred edifices in various parts of the island; might superintend the education of the younger members of the church, both rich and poor; might exercise and exhibit a religious and self-denying course of life, such as the present condition of the church in that island seems not only to justify, but imperatively to require. Is it too much to hope, or too bold to ask, that some of the church's wealthy and well-gifted sons should give, in this sacred cause, not only their substance, but their own selves, unto the Lord, and unto us by the will of God? With the counsel and co-operation of such men, with and among whom I am desirous to live in the strictest and closest bonds of Christian fellowship, striving together for the faith of the gospel, we may surely expect a larger measure of grace and blessing, both in our own souls and on the great work committed to our care. I am desirous of receiving applications from persons like-minded, and shall be ready to explain, as far as possible, the rule and manner of life which I propose for myself and for those who will come with me to the work. Commending myself to your prayers, and these purposes to your consideration and Christian benevolence, and wishing you all good guidance, enlightenment, and peace, I am, friends and brethren, your faithful brother and servant in Christ—EDWARD NEWFOUNDLAND.

"79, Pall Mall, May 8, 1844."

Subscriptions or contributions for the general fund, or for any of the special purposes, will be received at the office of the Society for the Propagation of the Gospel, 79, Pall Mall; at the bank of Messrs. Robinson, Parsons, and Co., Oxford; by the rev. J. Barrow, Queen's college, Oxford; and by the rev. William Holden, Worcester.

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